

John 17:12-17

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[0:00] And we were in the teens, early teens, where we stopped! And I think this morning I'm going to back up just a little bit to something I breezed past in verse 12.

And I made a comment where you see at the end of verse number 12, the son of perdition. It says, I'll read the verse with us again. It says, while I was with them, remember Christ is praying to the Father, Holy Father.

He said in verse 11, while I was with them in the world, I kept them in thy name. Those that thou gavest me I have kept, and none of them is lost but the son of perdition.

And the reason why? That the scripture might be fulfilled. And so last time we were together, I just kind of breezed past that and said it's an obvious reference to Judas Iscariot. And that's very true.

And I mentioned that there's several prophecies that I wasn't going to take you through at the end of our study together. But I thought today, instead, I'm not going to do a deep dive on this topic. But it's important that you understand this is Judas Iscariot.

[1:06] And that the scriptures were fulfilled in what he did. And being that this is Sunday school hour and that we're studying this verse by verse. This is a worthy topic to not just to cover how the Bible is put together and how it's absolutely accurate from beginning to end.

But it gives you confidence in the book too when you start to see what it said, where it was fulfilled, how it played out. And it just gives you confidence and understanding and believing the word of God from cover to cover.

So an interesting phrase that Jesus Christ puts on this individual that is lost in verse 12. He calls him the son of perdition.

Now that phrase, son of perdition, shows up one other time in the Bible. And that's from the Apostle Paul. And the interesting thing there is he's talking about the future.

He's talking about an Antichrist. He's not referring to Jesus and his 12 disciples and Judas Iscariot. But he's referring to something else. And maybe we'll get to that, maybe not. But what I want to do is cover some of these tracks here of the Scripture being fulfilled in this moment here.

[2:12] So flip back to the Psalms and find Psalm 41. Psalm 41 is the first one we'll look at. I'm going to look at three verses or passages in the Psalms that are prophetic, lived out historically by the man David, but speaking prophetically to somebody else in the future.

And so find Psalm 41. And we're going to come back to John very soon, so be ready. In Psalm 41, notice verse number 9.

So David historically writing of Ahithophel, a counselor, a friend of his, that turned on him in the rebellion of Absalom, David's son.

And that makes perfect sense, reading through your Bible, reading David's words, reading him calling out to God and praying over this wrongdoing of his friend.

But prophetically we see something else, and we see that this was a reference to someone else. Now, you can keep your place in the Psalms, but come back to John, and this time to chapter 13. Because the passage said that he did eat of my bread.

[3:40] A familiar friend lifted up his heel against me. Here in John 13, they have a supper.

In verse 2, supper being ended. The devil having put into the heart of Judas Iscariot, Simon's son, to betray him. And Jesus Christ talks about the foot washing thing that we've studied through chapter 13.

In verse 11, For he knew who should betray him, therefore said he, Ye are not all clean. And now skip down to verse 18, as he expounds what he means by that.

I speak not of you all. I know whom I have chosen, but that the Scripture may be fulfilled, quote, Psalm 41, He that eateth bread with me hath lifted up his heel against me.

Now, who did that? Well, Judas Iscariot is the one that was not clean. You're all clean except for one of you. And it's fulfilling a prophecy.

[4 : 49] Now, flip back to Psalm 41, and see the statement again. In verse 9, Yea, my own familiar friend in whom I trusted, Judas carried the bag.

He was supposedly a trustworthy man in that sense, and a confederate of the Lord Jesus Christ. He wasn't his enemy. He was on his side. He was commissioned by him.

He was sent out with another apostle, two and two, with, I think, Simon. And out they went to heal the sick, and cleanse the dead, and to preach. But this one lifts up his heel against me.

And look at verse 10, in the context of its fulfillment, and how Jesus Christ was betrayed and murdered. Verse 10 says, But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

And nobody sees that until they see Jesus Christ dying and resurrected from the dead. How that prophecy, how this Old Testament is just pointing so many individual elements to the life of Jesus Christ.

[5 : 56] And then, beyond that, verse 10 says, That I may requite them. Well, that part didn't happen in the resurrection, but it's going to happen. Because in verse 11, Then I know favors me, because mine enemy does not triumph over me.

And the Lord Jesus Christ is going to get the dominion in the end. So, coming, let's look at another one here in the psalm. That's the first prophecy fulfilled by Judas Iscariot. Look at Psalm 69.

And I'll just skim through a few verses here that are very clearly applied to the Lord Jesus, not just David or anybody in the Old Testament crying out to God for help.

But notice verse number 4, that they hate me, they that hate me without a cause are more than the hairs of mine head. They that would destroy me, being mine enemies wrongfully, are mighty.

In verse number 8, I am become a stranger unto my brethren, and an alien unto my mother's children, for the zeal of thine house hath eaten me up.

[7 : 07] And the reproaches of them that reproach thee are fallen upon me. And in John chapter 2, that's clearly pointed, if we remember, we studied that, how that happened when he cleansed the temple of those with the, made a scourge and went out through there of cords and went out and just draved them out of the temple.

And the disciples remembered that it was written of him that the zeal of thine house hath eaten me up. That's a prophecy of Christ. And moving through the passage, skip ahead, let's just fast forward here a little bit, look at verse 21.

They gave me also gall for my meat, and in my thirst they gave me vinegar to drink. Sound familiar? There's Calvary, the Lord Jesus Christ, in Matthew 27.

And so, notice now verse 25 in all of this context. Let their habitation be desolate and let none dwell in their tents, for they persecute him whom thou hast smitten.

They talk to the grief of those whom thou hast wounded. Add iniquity to their iniquity and let them not come into thy righteousness. Let them be blotted out of the book of the living and not be written with the righteous.

[8 : 26] Now verse 25, I'll draw your attention again. Let their habitation be desolate and none dwell in their tents. What could that mean and how could that apply to Judas Iscariot?

Well, flip ahead to the book of Acts, chapter number 1. After the Lord Jesus was resurrected, after he ascended to heaven, Peter and the other apostles are all in one place, in one accord, in prayer and supplication.

Peter rises up and speaks up and says, it's time to get this thing together, boys. And we lost one.

We need to get that number back to 12. And so, he determines with the others that they're going to cast lots for the next, who the Lord would appoint.

And verse number, I'll start in verse 15 where he stood up. In those days, Peter stood up in the midst of the disciples and said, the number of names together were about 120. Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, for he was numbered with us and hath obtained part of this ministry.

[9 : 45] Now, this man purchased a field with the reward of iniquity, falling headlong. He burst asunder in the midst and his bowels gushed out. And it was known unto all the dwellers at Jerusalem in so much as the field is called in the proper tongue asaldema, that is to say, the field of

blood.

For it is written in the book of Psalms, quote, let his habitation be desolate. We just read that one in Psalm 69. And then here's another quote.

Let no man dwell therein and his bishopric, which is an office, let another take. Well, where's that one written? Flip back to the Psalms and look at Psalm 109.

Peter just quoting the scriptures on the spot. Let his habitation be desolate and let no man dwell therein.

That's Psalm 69. And he applies that to Judas Iscariot. And now in Psalm 109, you can see the prophecy here of Jesus Christ.

[11:00] Verse 2 says, For the mouth of the wicked and the mouth of the deceitful are opened against me. They have spoken against me with a lying tongue. And isn't that the truth in all of his trials where they set up false witnesses against him and their witness agreed not together.

They lied about him. They compassed me about also with words of hatred and fought against me without a cause. For my love, they are my adversaries. But I give myself unto prayer.

And what did he do? He prayed, Father, forgive them. In verse 5, they have rewarded me evil for good and hatred for my love.

Set thou a wicked man over him and let Satan stand at his right hand when he shall be judged. Let him be condemned and let his prayer become sin. Let his days be few.

And here's the quote, And let another take his office. Let his children be fatherless and his wife a widow. Let his children be continually vagabonds and beg. And off he goes in condemning, as we know, the man that betrayed him.

[12:04] Earlier it said in the Gospels it is good for that man that he never be born. And so it's a fulfillment in the life of Judas Iscariot. Now, see if you can find Zechariah.

It's near the end of the Old Testament. Zechariah 11. Because Peter also brought to light that this man purchased a field with the reward of iniquity.

And everybody knows, he said, we read it in Acts chapter 1. Everybody knows about that field. It's called the field of blood now. Zechariah 11.

And here's a prophecy some 500 years before it ever took place in the life of Judas Iscariot and Jesus Christ. Zechariah writes prophetically of Christ in verse number 12.

And I said unto them, If ye think good, give me my price. And if not, forbear. So they weighed for my price thirty pieces of silver.

[13:17] Okay, well we can easily connect that to the price that Judas Iscariot received for the Lord Jesus and betraying him. Thirty pieces. They weighed out thirty pieces of silver. But look at verse 13.

And the Lord said unto me, Cast it unto the potter. Just throw it at the potter. A goodly price that I was prized at of them.

And I took the thirty pieces of silver and cast it to the potter. Notice where at? In the house of the Lord. In the house of the Lord throws thirty pieces of silver at the potter and says, you take it.

Now how does that apply? Well let's get this one down too. Look at Matthew chapter 27. Matthew 27.

And this is some of the stuff that I don't reckon that John records in his gospel. All of these details. He's given us another side, another angle of Christ as he goes to the garden and as he prays to the Father and some of the details of the crucifixion are given in John's gospel.

[14:29] But this one Matthew gives us in verse, well, let me back up just a second. Look back at 26.

Verse 26, verse 14. Matthew 26, verse 14. Then one of the twelve called Judas Iscariot went unto the chief priest and said unto them, what will you give me?

And I will deliver him unto you. And they covenanted with him for thirty pieces of silver and from that time he, Judas Iscariot, sought opportunity to betray him.

All right, so it takes place. The deal goes down. That night, we're in John and earlier as we were in John they were in that room. Judas sees himself out the door.

Nobody raises an eyebrow about it. He just goes off into the night. They think he's doing some work for the Lord or something for the poor. And no, he's doing some dirty work.

[15:32] Now Matthew 27, after they take Jesus and they are trying him, verse 3, then Judas which had betrayed him when he saw that he was condemned, repented himself and brought again

the thirty pieces of silver to the chief priests and elders saying, I have sinned in that I have betrayed the innocent blood.

And they said, what is that to us? See thou to that. Like, that's your problem, buddy. And so what does he do? Verse 5, and he cast down the pieces of silver in the temple.

Complete fulfillment of what we read in Zechariah 500 years ago. And departed and went and hanged himself just like Peter said in Acts 1. And the chief priest took the silver pieces and said, it's not lawful for to put them into the treasury because it is the price of blood.

And they took counsel and what do you know? They bought with them the potter's field to bury strangers in. Where did they get that idea? Let's just, let's go buy the field from the potter.

Give him the money. And so all of these things just coming together, like one by one, you didn't understand it, didn't pick it up reading through the Psalms, maybe reading through Zechariah, and then in the life of Jesus Christ, just boom, boom, in the same night, just pow, pow, pow, pow, pow, pow.

[16:55] They're all just coming together so fast that it's hard to compute, it's hard to even understand it. And so come back to John 17. and when the Lord Jesus Christ says that I kept all of them except for one, his name's Judas Iscariot.

I wanted to read, let's see, oh, while you're getting John, go back to chapter 6. I wanted to remind you of this verse as well, the end of chapter 6. And verse number 70.

Jesus answered them, Have not I chosen you twelve? And one of you is a devil. He spake of Judas Iscariot, the son of Simon, for he it is that should betray him being one of the twelve.

So it's already been noted, it's already been revealed in the scripture that Judas Iscariot was the one. And here this is the night of, and actually the moments of, and in chapter 17 as Christ is praying to the Father in verse 12, he labels him the son of perdition, saying that the scripture must be fulfilled.

So we got this much down, right? It's pretty obvious now. It's like tying all these loose ends up that Judas Iscariot is fulfilling all of these scriptures as the one that would lift up his heel against them, would betray him, would lose his office, his discipleship position.

[18:29] In Matthew chapter 19, Christ told all 12 of these men, he said that in the regeneration, when I come back to this earth to take over, the you twelve are going to sit on twelve thrones and judge the twelve tribes of Israel.

And that's a position Judas in the moment had, held, but forfeited, and lost that and he's out. And so somebody's got to replace him and fulfill that office, that bishopric is another word.

Alright, so we got that much. Now flip forward a little bit to where the Apostle Paul makes a very interesting statement statement that seems to indicate something.

Look at 2 Thessalonians chapter number 2. The Apostle Paul in his writings to the church tries to give some assurance to this church that the day of Christ has not yet happened and you don't have to fear that you missed anything.

And so he gives them some insight to what's going to happen in the future and it refers to a man, a singular man that is going to exalt himself above all that is called God in verse 4.

[19:50] He's going to, so that he as God, he's going to sit in the temple of God showing himself that he is God to get the world to worship him. This is a very scary and wicked character.

In verse 8, he's called wicked with a capital W. In verse 9, even him whose coming is after the working of Satan with all power.

That's like miraculous, supernatural powers a man has and signs and lying wonders. And the point I want to get to is in verse number 3.

At the end of that verse, it says he's the man of sin that's going to be revealed and the phrase is, he's calling him the son of perdition. Now, if you're reading your Bible through, you already identified that Jesus called Judas Iscariot the son of perdition and now Paul says that this man that's going to come in the future and claim to be God and be with power from Satan that he's the son of perdition.

Are they one and the same or is it just a term that kind of applies to some very wicked person?

Well, let's just, I just gave you one verse to think on. Look at Revelation 17.

[21:04] All the way to the back of your Bible, Revelation chapter 17. In the book of Revelation, you've got chapter 13, somebody coming up out of the water, a picture here, a vision of a beast and description of that beast and that beast is, he's a man and at the end of chapter 13, he's got the

number of a man and so in 17, we hear about this beast again.

Look at verse number 8. The beast that thou sawest was, like in the past, he was, he existed and is not.

Present tense, currently he's not. He was, but he's not and then future, shall ascend out of the bottomless pit and go into perdition.

So it seems that this man of sin, this son of perdition, this what we call anti-Christ figure, the wicked that's coming with, after the power of Satan, that he was already in the past and he's going to come back and be resurrected.

And when he's resurrected, he's going to go into perdition. And so the scripture calls him the son of perdition. It seems very likely and possible that this is a reincarnation of Judas, a resurrection of Judas Iscariot and an empowerment or fulfilling or a rather an embodying of Satan in the man.

[22 : 45] That happened back in John in chapter 13. Remember that? That night, Satan entered into him and it looks like a picture and is going to be re-fulfilled in the future in a much greater way.

Now I told you I'm not going to go into a deep dive on it. That's as far as we'll go. That's enough to think on and to consider. But at the very least from John 17 we identify that Judas Iscariot, one of the twelve, is fulfilling the Old Testament scriptures in this moment.

In real time he is fulfilling what was written in the past of the Lord Jesus Christ and it's being fulfilled by that man. So let's move forward from 17 and verse 12 and I know we read some of these verses already but we'll just hit them quickly again.

Verse 13 says, And now come I to thee and these things I speak in the world that they might have my joy fulfilled in themselves. I have given them thy word and the world hath hated them because they are not of the world even as I am not of the world.

I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil. Some of the new Bibles insert one at the end of that and they say that they'll keep them from the evil one and then it changes the entire meaning of what he's praying as if like you'll keep them from the devil.

[24 : 13] He doesn't say that. He's talking about the world keep them from the evil. Verse 16 they are not of the world even as I am not of the world.

Now I want to pause on this and consider this thought here. The disciples are not of the world even as he says it in verse 14 he says it again in verse 16 even as I Christ am not of the world.

Is Jesus Christ of the world? Absolutely not. Where is Jesus Christ of? look back at chapter 8 John chapter 8 where's he from and what's he all about?

In John 8 he is not from or of the world at all he's from above verse 23 John 8 23 he said unto them ye are from beneath I am from above ye are of this world and then those same six words he says in 17 I am not of this world he's speaking to these unbelievers that are going to murder him in a short amount of time in verse 24 I said therefore unto you that ye shall die in your sins for if you believe not that I am he ye shall die in your sins you're from beneath I'm from above I'm not of this world I'm from above alright now look back in 17 he tells his disciples now as he's praying rather he's praying to the father and he says these that you gave me they're not of this world even as I am not of this world so that's connecting his relationship to the father and his his origination if I could say that from above from heaven he's connecting those men that were earth born of male and female and of woman and of the dirt and of the earth earthy they're going to pass away and go back to dust and he says they're not of the world anymore either and he's connecting them to him even as I'm not of the world these guys aren't either now you look across the masses you might say that's the world but these men that you've chosen and given to me they're not of the world how is it that you get to be no longer of the world and connected to somebody who's from above would you flip back to the back of your Bible again and find the book of 1 John chapter number 5 there's an answer to that question how do you get yourself out of the world and no longer being of the world and to be connected to the Lord Jesus Christ who's from above 1 John 5 and verse 4 and 5 just be concise here verse 4 for whatsoever is born of God overcometh the world and this is the victory that overcometh the world even our faith who is he that overcometh the world answer but he that believeth that

[27 : 32] Jesus is the Son of God in verse 1 whosoever that believeth that Jesus is the Christ is born of God when you're born of God you're no longer of the world you're of God in John chapter 8 he said to those men ye are of your father the devil why because they rejected the Lord Jesus Christ and didn't receive him God how do you and I become no longer of the world by believing on

the Son and receiving the gift of God being born of God in John chapter 1 you receive the Son to be born of God you're born of the spirit and receive the new birth John chapter 3 so when Christ prays he's praying saying stating this that these men are not of the world well they sure were and you me sure I am but something's changed in me and in you God willing that you're no longer of the world so that just begs me to ask the question have you is this true of you number one if you could say yes

I am saved and I know it I'm a child of God I'm no longer of the world I'm no longer considered say that that's great but then has it been realized in your life that when you go to school I'm not of this world and when you go to work tomorrow and look around and say I'm not one of you I'm not of this world anymore I've been born with new life from above I'm connected to the Lord Jesus Christ when you go home today to some of your family don't know the Lord Jesus Christ can you look at them and think I'm of him I'm not of you anymore there's there's been a separation a distinction has taken place and you don't despise them you you want them to understand and know what you have I'm just asking you has it become a reality in your life that you're no longer of the world

God sees you as his world again do you go back from church to the world or do you walk with that mark on you and in your heart that this isn't my home I've got a better place I've got a father who's watching over me and I have a relationship with God I can speak to him right now I can commune with him wherever I am because I'm not of this world anymore I he makes that very profound statement that they are not of the world now the prayer is in verse 15 that God would not take them out of the world so he lets them go to school tomorrow he lets them go to work tomorrow he lets them go back to their homes to their families to their lives but all the while he says keep them from the!

they're not of the world father they're ours they belong to you now and I want you to believe that about you about your life your feet where they walk that you are no longer of the world that you have God in you and therefore there's a difference he sees a difference so receive by faith these truths and start to exercise them in your life that I don't belong here I'll go here I'll do what I have to do I'll live here but I'm a light for the Lord Jesus Christ I'm salt on this earth I belong to him now and I'm not of this world so that's the prayer in verse 16 they're not of the world even as I sanctify has a dual meaning not necessarily separate from each other but together but on one hand it has to do with a cleansing being sanctified and washed by the water of the word that's what a prayer in Ephesians chapter 4 is is that right 4 5 that he might speaking of the bride the husband! loving the wife and he says the Christ the church that he might sanctify it so it's a cleansing aspect to sanctification but there's a second one and when it first shows up in the Bible I want to remind you of this we studied this in Exodus find it back in chapter 13 of Exodus flip back there and notice when it shows up in the Bible that it has to do with being set apart and the reason these can go hand in hand for instance you finish a meal at home and you pile up the dirty dishes when you clean one of the plates you set it on the right side now right you don't set it back into the pile oh that one's clean put it back down on the dirty dishes you set it apart because it's been cleansed and it's to stay over here and then you cleanse the next one and it goes over here it sets apart right so there's that's the similar thought of sanctification it's a cleansing but it's a setting apart look at verse number one [33 : 17] Exodus 13 the Lord spake unto Moses saying sanctify unto me all the first born what do you do verse 13 or no verse 12 that thou shalt set apart unto the Lord all that openeth the matrix and every firstling the sanctifying is understood or is described as being set apart setting aside just like that clean dish gets set aside because you don't want it to be dirty you don't want to be associated with filth anymore it's been cleansed for a purpose now it's set aside to remain that way and in this case sanctify now look back in John 17 and understand the context how he says this he says in verse 14 and verse 16 they are not of the world I'm not praying for you to take them out of the world but sanctify them set them apart from the world how through thy truth father sanctify these men set them apart from the world make them different through thy truth and then he clarifies for us thy word is truth you know what's supposed to set you apart from the world is the truth of

God inside of you it's the word of God is going to change everything about your life everything is going to become new when you give yourself to the word of God that's what sets you apart you're to be separated by truth not by your standards not by your denomination not by your heritage or your nationality or ethnicity it's not your degrees or your pedigree or your education or your status in any matter finances or anything!

the thing that's supposed to set you apart from the world is the truth of God that his truth is in you the what that separates us is the truth and one of the I can't say it's the worst thing but what a tragedy a real tragedy I think it absolutely is is when somebody grows up in the truth and just takes it for granted and doesn't understand how valuable how precious it is to know and have the truth of God they forget what they don't even understand what it's like to be lost to be confused to be deceived to just think that everything is okay and because somebody says this on the news or somebody teaches this in a classroom that oh that must be the way it is or that's one way and that's another way and just have no handle on truth and

I'm guilty of this growing up to have the truth implanted in me at a young age and just just even neglect to love it and it's a shame it's a tragedy it's a waste and it's a terrible shame to take for granted that we have the truth and to just imagine that you're just here to make ends meet and to try to have a smooth life and keep everybody in your family happy God did not put you here just to work not for yourself he puts you here and he calls you to be different from the world to be set apart and sanctified not by the clothes you wear by what this book will do inside of your heart you know that I mentioned this before growing up in Pennsylvania real close to the

Amish like just not far at all from where the Amish are they are sanctified like they live set apart not in a godly way not in a cleansing from the word of God way but they're set apart has nothing to do with the word of God they're so far set apart from everybody they still operate buggies they still plow their fields with literal plows not electric or hydraulic or anything it's just strictly horses pulling a plow through a field and they got their little ten year old boys standing behind them or walking behind them switching them to keep them moving straight and they're so set apart they don't have any power coming into their homes they may have access for emergency telephone but it's across the street from the house because they don't want the devil or the world coming into their home and they got a whole list of odd things to me and peculiar things and they're set apart all right and they believe they're being set apart from the world the trouble is that's not what

[38 : 37] Christ prayed there he said sanctify them through thy truth if what you're living is not according to the truth of the word of God then it's just you and it's just your heritage your parents taught you that but where is it in the Bible it's time to reassess some things maybe if you have them some people need to get a hold of that thought there's a lot of goofy religions!

And awkward things that they put on people saying you need to do it this way it ought to be this color you can't drive it if it's that color it's just weird stuff has nothing to do with truth and we could take a run on truth in this book we could show you some stuff on truth I think you understand the concept enough when he says thy word is truth the word of God if you can't point to it in the scriptures and you can't say this is truth that I ought to be living then don't tell me that I'm doing wrong or that I'm not doing right in some area of my life and I won't do it to you either God forbid that I try to put something on you that doesn't come out of the scriptures then I would be wrong and we don't want to live that way we want to be people of the book and so sanctify them he calls for God to set these men apart through truth through thy truth that's the difference what did the Pharisees of their day have they had a bunch of customs and traditions and it's only grown worse and there's no truth in it there's a I should say there's a smidgen of truth which is a mark of a lot of heresies there's a little bit of truth and then the rest of it's watered down or leavened with something that we can do nothing against the truth the truth stands alone whether we believe it or not the truth exists and is like concrete it is impregnable you can't push it over it's just it's solid you don't have to believe it you can live your life the way you want to live your life but God will judge you according to his word according to truth so it be good for you and me to find out what's in the book I'm going to close here but do you know how many churches I mean people coming out of their homes coming to church to hear from

God or to be illuminated to truth you know how many of them are not getting fed truth they're getting fed some pet peeve or some story about golf just not getting truth or getting somebody else's doctrine please don't take for granted the truth please don't take for granted that you have it in the King James Bible and that you can hold it and study it and read it and believe it don't neglect it what a fool to neglect having truth and living like the world and so we got to stop there I was hoping to get to verse 18 but Lord well we'll pick it up there next week where he's praying about sending them and so we'll cover that next week so let's take a break right there and we'll come back at the top of the hour