

John 17:18-18:1

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 04 May 2025

Preacher: Pastor Wolski

[0 : 00] And we'll just do a flash review and then continue forward in this. This is Jesus praying as you remember from verse 1.

! As Jesus lifts up his eyes to heaven and begins to address the Father. And they are on the move and leaving Jerusalem and heading toward a place where he is wont to go.

A place where he prays a garden. So they're on their way and as they're going he prays. And the last statement we studied in verse 17 was, And we studied that the word sanctify not only means to cleanse but it also means to set apart and to separate.

The idea I gave you was like a dirty dish that you wash it, not to put it back with the other dirty dishes, but you set it apart then to be clean, to remain clean. And so the Lord Jesus is praying for God to sanctify these disciples of his.

And he prays that he'd do it through thy truth, through the word of the Father, the word of God. And the sanctification is not just a cleansing and to keep them clean from sin, or this earlier in the evening, this foot washing ceremony that took place and he said, Now ye are clean.

[1 : 29] But also he's praying that God would keep them from the world, or that they're not of the world as we saw in verse 16. They are not of the world. And so it's a separation from the world.

It's a distinction between them and the world. And how is that? It's by the word of God is how it is. That's where your sanctification is going to come from. It's not just a cleansing by the blood of Christ from your sins, but it's more than that.

It's a separation from the world and from worldliness. And it's not being taken out of the world.

Verse 15, I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

They're not of the world. Even as I am not of the world, sanctify them through thy truth. So I'm not of the world. They're not either. Father, sanctify them through thy truth.

Make them different. Set them apart from the rest of the world through thy truth. So being a Christian is a wonderful thing. Being saved and knowing the Lord Jesus Christ, having your sins forgiven, the blood applied like we studied last Sunday in Exodus.

[2 : 32] But then a better thing in this life, going beyond that, is being sanctified through the truth, through the word of God. Letting the blood clean you up and change you and get you out of the world and to think differently than the world and to be able to do something for God instead of just go to heaven when you die.

But to glorify God in this life. And he's not glorified when you look like the world and when you talk like the world and when you smell like the world. So let's go to John 17 and look at verse 18 now.

I want to take this thought another step forward. Verse 18, As thou hast sent me into the world, even so have I also sent them, next three words, into the world.

So I'm praying that you won't take them out. But more than just that, I'm sending them into the world. Into the world.

So let's consider this for a moment. This is Christ's prayer to the Father and he's making this statement that, Father, you sent me into the world. I left heaven. I came here to do your will.

[3 : 40] I came down to this place and became like one of them and took on human flesh to suffer and die, to live amongst them, to be an example to them and to fulfill thy will and thy word.

And I left all of my glory to come to earth to be into this world. And I did it to do what you wanted me to do. As thou hast sent me into the world.

Let me say a few things before we get to where I want to go. Look at verse number four. Verse number four of this chapter 17.

I have glorified thee on the earth. So there's one thing Jesus Christ did on the earth. He was sent from heaven to this world to do what? To glorify God.

And he did that. I have finished the work which thou gavest me to do. He finished the work. He came here to do a job. To do a work for the Father. Back in chapter one, we may get to this later today.

[4 : 38] I'm not sure. He says that he hath declared him. The Son hath declared the invisible God that no man can see at any time. John 1.18. The only begotten Son.

He hath declared him. So that's something else Jesus Christ was sent into this world to do was to declare or to manifest, to show to the world the Father. And on top of that, look at chapter 18 and look at verse number 37.

Because now this connects to the disciples' sanctification through the truth. Verse 37. 18.37. Pilate therefore said unto him, Art thou a king then?

Jesus answered, Thou sayest that I am a king. Here comes the part. To this end was I born. He came into the world. For this cause came I into the world that I should bear witness unto the truth. That I should bear witness. As thou hast sent me into the world. To bear witness unto the truth. To glorify the Father. To declare or to reveal to sinful men and lost men the Holy Father.

[5 : 47] And to finish the work that he's called me to do. Even so, have I also sent them into the world. So I have a question for you this morning. Do you consider yourself to be sent into the world?

Do you consider yourself to have been sent by God into this world? I'll bet some of you don't. And I'm not pushing on you and attacking you.

I'm just saying, I bet up in here, up in your mind, some of you probably think I'm just, I'm saved, I'm supposed to do what's right, read my Bible every day and pray, and I fellowship with other Christians, and I come to church, and this is my church family, and do you consider yourself tomorrow morning, wherever you find yourself, do you consider yourself to be there as sent by God into this world?

Because Christ said, I'm praying not that you take them out of the world. Although that's kind of what we would pray. And that's what we anticipate is Jesus Christ getting us out of here, being with Him.

But that's not necessarily the prayer that He's given here or the commission that He's giving until God's ready to do that. He says, I'm sending them into the world.

[7 : 08] Not to be like the world, but to show them the Father and to glorify the Father and to bear witness unto the truth among other things.

So I'm just asking you a question. Do you personally, do you consider yourself to be sent of God when you go to work or when you go to school or when you find yourself anywhere in this world? Do you consider yourself sent there of God because there's relationships that you make and have and people you know, you know their names. I don't know their names. The rest of those people in here don't know their names, but you know their names.

You know people. You run into people. So do you consider yourself sent to them? It might be good for you to consider yourself sent to them. And then you might have a burden for them and a realization that God wants to save their soul.

God wants to reach them with the truth. Maybe you could see yourself in verse 18 that Jesus Christ is saying this of you just the same. As thou hast sent me into the world, even so have I also sent them into the world.

[8 : 18] And there's verse 19, and for their sakes I sanctify myself. Why? That they also might be sanctified through the truth. I think what Christ is saying here is that I also, I'm set aparting, I'm setting myself apart, setting myself apart from the world and from all unrighteousness and ungodliness.

And I have lived that, I have not known sin and I'm separate from sinners and for their sakes I sanctify myself that they also might be sanctified to the truth.

You consider that if you didn't have the Lord Jesus Christ and the record of his life and his example, would you be as convicted about your sin? Would you have the same, would you have anything to go off of except a whim here and there or a care about somebody's lost soul from time to time?

But when Jesus Christ sanctified himself and lived that life and set himself apart, boy that's an example for you and I. That's a standard for us. And so he said, for their sakes I sanctify myself that they also might be sanctified through the truth.

He wants us to live up to his example and to the righteousness and the godliness and the purity that he lived. In his mouth, no guile. Not all the words of my mouth are in righteousness.

[9 : 46] There is nothing froward or perverse in them. That's the example of the Lord Jesus Christ. And he sanctified himself and lived that example for our sakes. So you do have somebody to look up to.

You do have somebody. So, you know, stop making excuses for your carnality. When Jesus Christ sanctified himself and lived that life for your sakes says, you could too be sanctified through the truth just like he lived.

Verse number 20, he says, neither pray I for these alone but for them also which shall believe on me through their word that they all may be one. As thou, Father, art in me and I in thee that they also may be one in us that the world may believe that thou hast sent me.

So, we like to look at verse 20 and say, hey, that's me and technically, yeah, I'm in verse 20 and so are you if you've believed on the Son. Neither pray I for these alone, these men that are walking with him, perhaps behind him, but for them also it shall believe on me through their word.

Now, I'll come back to chapter 10. This isn't the first time that he alluded to other sheep, other men and women believing on him.

[11 : 04] Back in chapter 10, this is the passage about him being the good shepherd and I'll start in verse number 14. I am the good shepherd and know my sheep and am known of mine as the Father knoweth me even so I know or even so know I the Father and I lay down my life for the sheep.

Verse 16, and other sheep I have which are not of this fold, them also I must bring and they shall hear my voice and there shall be one fold and one shepherd.

So we've got him back in chapter 17 saying that there's going to be others that believe through their word in verse 21 that they all may be one. One fold with one shepherd.

Now this is where everybody gets excited about the church. This is the church. This is Christ foretelling the church and knowing what we know today because of the revelation of the apostle Paul, what was a mystery in this moment, we understand, yeah, God will take Jews and Gentiles and put them together into one body and yet in the New Testament that one body is separate from Gentiles Gentiles and from Jews.

You know this, 1 Corinthians, what is it, 10? Is it 10? 32 or something like that? It's sticking in my head, it might be wrong. That there's the Jews, Gentiles and church of God.

[12 : 35] You've got three distinct people or groups in the New Testament but Christ said that they all may be one. So what I don't believe in the moment that is that he's talking about the church.

Most people will go straight to the church, straight to us today because Paul teaches us that, that he makes of Twain one new man, we understand that. But in the moment, is that what he's telling Peter, James and John?

Is that what he's praying to the Father about, the church being one? I want to show you something, I probably already did this in John 10 but let's remind you what this is. Come back to Isaiah 56.

Back in the Old Testament, Isaiah chapter 56. So, let's start I'll just start in verse 5.

Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters. And I will give them an everlasting name that shall not be cut off.

[14 : 02] Also, the sons of a stranger that join themselves to the Lord, these are not Jews, these are Gentiles, to serve him and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant, their circumcision, even them will I bring to my holy mountain and make them joyful in my house of prayer.

Their burnt offerings and their sacrifices shall be accepted, that's not the church, upon mine altar. For mine house shall be called in house of prayer for all people.

the Lord God which gathereth the outcasts of Israel saith, yet will I gather others to him like other sheep have I beside those that are gathered unto him.

And this thing, if you know your Bible, we're looking out into the future, into a millennial kingdom and a millennial setup where the Lord Jesus Christ comes back and is established in his holy mountain, he called it, and he will be present in his temple and he will be drawing all men and all nations unto himself.

And when he says in John that there's others that I have that are not of this fold, when he says that I'm praying for them that are going to believe through their word that they all may be one, I think

he's pointing out to something beyond the church out to the future, this prayer.

[15:31] And here's another reason why. Come back to John 17 and this is just one man's opinion as I study the Bible I may be wrong on this, but trying to make sense of some of these phrases that Christ is praying, it seems to me that that's the case.

In verse 21, that they all may be one. Finish the verse though. As thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

If he's talking about the church being one in him, how does the world believe that thou hast sent me the Son?

Oh, because we're going to be missionaries, because we're all going to tell everybody about Jesus, right? That's what we would interpret that to mean. But I think that's literal. The world is going to know that Christ was sent of the Father in the kingdom when all are gathered to him.

Come back, come down a little further, you see it again in verse 23, I in them and thou in me that they may be perfect in one and that the world may know that thou hast sent me and hast loved them as thou hast loved me.

[16:47] Does the church, does born again believers like fulfill that statement that the world may know that thou hast sent me, that the world may know that thou hast loved them?

Does the existence of the church fulfill that? I don't think it does. And if it's supposed to, then we're failing. So I'm looking that his statements are seeing past the mystery, it's not even addressing what Paul gets as a mystery for the church in the future.

He's just dealing with these 12 on this, if we can call it this kingdom program continued. It's not a strong emphasis of John's gospel. I fully realize that. It's emphasized more in Matthew.

But nevertheless, the timing is identical. He hasn't even been crucified yet. And so, that's just my interpretation of some of those statements there. He that hath in here, let him here.

So let's get back into verse 21. He says, that they all may be one as thou, Father, art in me. Now, we've covered this a multitude of times, I feel like, coming through this book.

[17:58] He's said this many, many times about the Father being in him. I know it's in chapter 14. And I think he even said it earlier. Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

Verse 22, and the glory which thou gavest me, I have given them, that they may be one, even as we are one.

How's that? I in them. The glory which thou gavest me, I have given them, that is, verse 23, I in them. Christ was in the Father.

The Father was in the Son. Look back, there's a verse we covered, look back at 13, 32. 13, 31, and 32.

The Father and the Son. 13, 31. Therefore, when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him.

[19:07] That means God the Father inside of the Son is glorified in him. If God be glorified in him, the Son, God shall also glorify him, the Son, in himself, the Father.

Because the Son's in the Father, and the Father's in the Son. And when the one's glorified in the one, the other's glorified. It's, I don't know how else to say it, it's confusing, unless you just, the Lord lets you get it.

And so there it is. And now Jesus Christ is saying, The glory which thou gavest me, I'm given to them, because I'm in them, and thou in me, that they may be perfect in one.

In verse 23, That the world may know that thou hast sent me, and hast loved them, and thou hast loved me. Verse 24, Father, I will, that they also, whom thou hast given me, be with me, notice the next three words, where I am.

What do you think that means? Because are they not with him? Where he is right now, walking? So what do you think that means? Look back at chapter number three.

[20:17] He's talking about this being one, with the Father, and in the Father. And that's the prayer.

Look at chapter three, where I am. I'm praying, Father, that they could be with me, where I am.

Where's that? That's in you, in glory. Chapter, this is going to blow your mind, if you've never been introduced to this, but this is the spiritual nature of God, one thing, one we will not understand in this life.

John 3, verse 13, And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven.

What? You came down from heaven, but you're in heaven. So did you come down or not? Yes, I came down from heaven, and I'm in heaven, in the Father, right now.

Okay. If it's over your head, it's okay. It's over mine too. Look at John chapter 14. Look at John chapter 14. And verse number 11.

[21 : 39] Believe me, that I am in the Father. Right now, I am, present tense, in the Father. While he's on earth speaking, to his disciples, to Philip specifically, I am in the Father, and the Father in me.

Or else, believe me, for the very work's sake, I can't do that on my own. So, even back in 1332, that's, the God, the Father's in him, the Son, the Son's in the Father.

All at one time. So back in chapter 17, I will that they also, whom thou hast given me, be with me where I am. That's up in glory.

That they may behold my glory, which thou hast given me, for thou lovest me, before the foundation of the world. Before the foundation of the world, thou, the Father, loved, lovest the Son.

This brings up a peculiar thing. I'll just point it out to you, if it's worth anything. Look at Revelation 3. Let's just point this out to you, because there's a group of, a cult out there, that teaches some false teaching, about Jesus Christ.

[22 : 58] And they teach that he was created, by God the Father. And the cult calls themselves, Jehovah's Witnesses. And they claim to be, the witnesses of Jehovah, on the earth today.

One of their peculiar doctrines, is that the Son, was a created being. Our Bible points out, that he was a, he is an eternal being.

But they say that, no, the Father created, Jehovah created, a lesser version of himself, the Son, like a little boy. The little boy is not, as powerful as the big daddy, right?

And that's their image. That's what they teach, about the Lord Jesus Christ, in that concept, that the Son is a lesser God. And one of the statements, one of the scriptures, they just completely, destroy, or, confuse, pervert, is Revelation 3.14.

And this is the Lord Jesus' words. He says, Unto the angel of the church, of the Laodiceans write, these things saith the Amen. the faithful, and true witness, and this phrase here, the beginning, of the creation of God.

[24 : 17] And so, this cult teaches, from that phrase, that Jesus Christ, is the first thing, that the Father, Jehovah, created. He created the Son, and then from there, came forth.

And so, that's a perverse interpretation. Our Bible says, in John 1, we've covered this thoroughly, in the beginning, was. God, already was, the Word, and the Word was, with God, and the Word was God.

So, they go to John 1, and say, no, the Word was, a God, and start to, pervert, and twist, and totally obliterate, the deity, of the Son of God.

That He, in fact, He is Jehovah. Alright, so, the beginning, let me just add one verse, to this, if this helps you. Verse, come to Revelation 22. Here's something else, about the Lord Jesus Christ, that He says.

The Jehovah's Witnesses, they don't want to put, these two verses together, because it'll mess up, their teaching. So, they'll just take one phrase, out of its context, and then, come up with a teaching. And, they'll bank on you, not knowing any Bible, so they can show you, a few little words, and then, oh, wow, I didn't know that.

[25 : 30] Yeah. Well, well, alright, Revelation 22, and here's Christ, saying in verse 13, I am Alpha, and Omega.

If you're not familiar, with those statements, that's the first letter, of the Greek New Testament, Alpha, or Aleph, and then, the last letter, Omega. It's like saying, A to Z.

Don't think of Amazon, right now. Stay off your phones. But, I am Alpha, and Omega. The book written in Greek, that would make sense, if it was the English rendition, he's the beginning, and the first, and the last.

That's what it says. Verse 13, the beginning, and the end. Now, if he's the beginning, of the creation of God, as in the first, thing God created, then, what does it mean, for him to be the end?

That doesn't add up then. That doesn't make sense at all. If, the beginning, means he was the beginning, of the creation of God, the first thing God created, then calling him the end, doesn't

mean anything, at all.

[26 : 29] It, it doesn't fit, into that theology. It's because Jesus Christ, is not the first thing, God created. He is the creator. He is God, that created.

All things were made, by him. John 1, 1, the word. And without him, was not anything made, that was made. He's the beginning, he's the end. He's the first, he's the last.

Colossians chapter 1. Let's just look at it, while we're, on this train. Let's ride it. Colossians chapter 1. And this book, doesn't even, doesn't afford the thought, that Jesus Christ, was created at all. But this gives, a whole nother, indication of the truth here. Colossians 1, verse 15. If I backed up, to verse 13, who hath delivered us, from the power of darkness, hath translated us, in the kingdom of his dear son, in whom we have redemption, through his blood, the forgiveness of sins, who, the son, is the image, of the invisible God.

The image. He's not a, created being. He's the image of, something you can't see, or someone you can't see. The firstborn of every creature.

[27 : 57] How is he born? When was he born? The Bible says, he's the only begotten son of God. Are we talking about, Bethlehem?

The baby in the manger? Was that when he was, he's the firstborn of every, no, because, there's a lot of people, born before that. So then what does that mean?

When he was begotten, from the invisible God, Jesus Christ, manifest himself, came forth, of the Father. We've studied this in John, multiple times.

It's right there in chapter 17, and it's in verse 8, of 17, 8. He's the image, the visible image, of the invisible God.

The firstborn of every creature. For by him, were all things created, that are in heaven, that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.

[28 : 55] All things were created by him, and for him. Verse 17. And he is, not was, but he is before all things. And by him, all things consist.

What is that all about? That's Jesus Christ, coming forth from the Father. not being created, but being revealed, being manifest.

Because he said, I was with you from the foundation of the world. You loved me before the foundation of the world. In the beginning, God created the heaven and the earth.

But in the beginning, was the word. He is not the beginning of the creation, in the sense of the first thing God created. He is the beginning. He began it.

He initiated it, by coming forth from the Father, and doing all things after his pleasure. Come back to John 17. That stands out to me, when I read that the Father loved the Son, before the foundation of the world.

[30 : 00] The Jehovah's Witnesses, have a different take on some of this, in their theology. Verse 25. O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it. Now that's something we were talking about a minute ago. Look back at chapter 1. John chapter 1.

I have declared unto them thy name, and will declare it. I don't think it's talking about verbally.

Although that's surely a large part of his ministry.

But it's more than that. It's in his appearance. It's in his character. In his holiness. John 1.18.

No man hath seen God at any time. The only begotten Son, which is, present tense, in the bosom of the Father. He's in the Father.

[31 : 06] He hath declared him. Not from being in the bosom of the Father, but he declared him when he came forth, and was begotten, and came down to this earth.

And he declared him, is what the text says. He displayed him, or revealed him to man. And so John 17, as he's closing his prayer, he says, I have declared unto them thy name, and will declare it.

He began the prayer, praying unto the Father, and now he's closing this prayer, saying, I did it. I declared to them, you, your name, and will declare it.

You remember in Exodus, when he revealed himself to Moses, from the fire, and he said, I am that I am. That's my name.

I am hath sent thee. The present tense, being. I mean, it's so vague to us. What else is God going to describe himself as?

[32 : 13] I am strong. That's just, that's not even, that's, it's just one little coin, in the offering plate. I am wise.

I am perfect in knowledge. Like, where's the list going to stop? I am. I am that I am. There's no other way. So Jesus Christ declares to the world, the I am.

And we're going to run out of time, but in just a few short verses from this, they're going to get a little I am right in the face. Look at verse number six of the next chapter.

As soon as, soon then as he had said unto them, I am he, they went backward and fell to the ground. These are some soldiers. This is a band of men that were come to, with weapons, come to take him by force.

And they're all just, flat on their face. So, all right, we will, let's start into chapter 18 a little bit here. When Jesus had spoken these words, so the prayers finished, he went forth with his disciples over the brook Kedron, where was a garden, into the, into the which he entered and his disciples.

[33 : 30] So, that just says it in a few words, but he's traveling some distance. He's descending the hill Jerusalem, down on the eastern side, and crossing over a brook, and going back up another side, which is the Mount of Olives.

And this, this is shown in other accounts. I don't have it marked, but let's just, I'll take a shot here to Luke, close by, and see if I can pull this out.

Yeah, Luke, in Luke 22, 39, and he came out and went, as he was wont, to the Mount of Olives, and his disciples also followed him.

And when he was at the place, he said unto them, pray that she enter not into, so he's at the garden. And that's in Matthew, probably in Mark as well. So, here in John, he just tells us that he goes over the brook Kedron.

Now, you probably don't recognize the letters there, if you read your Bible, you read in the Old Testament, it's spelled differently. In the Old Testament, it's with a K-I-D-R-O-N, Kedron.

[34 : 36] Here, it's coming from Hebrew into Greek, back now into English, and it looks like that. But, here's an interesting thing, we'll close with this. Flip back to 2 Samuel chapter 15.

There was another great king, that departed Jerusalem, and crossed over that same brook, perhaps, on the same path, and headed up the Mount of Olives, some thousand years prior. And it was David. In 2 Samuel 15, David has a son, Absalom, that's after him. I might make a note here, if you can remember this, from last week, when we looked at Judas Iscariot, we saw a psalm, that David wrote about, a man named Ahithophel, that his own familiar friend, that he ate bread with, lifted up his heel against him.

And this is the case. Do you remember how, the Lord Jesus said, that was prophetic, of Judas Iscariot. And so, there's some similarities, to this very occurrence, in 2 Samuel 15, that is, happening again, a thousand years later, in the Lord Jesus Christ.

In 2 Samuel 15, the verse that, that tells us the, verse 23, is where the description, of the brook is.

[36 : 03] It says, all the country wept, with a loud voice, and all the people, passed over, the king also himself, passed over, the brook Kidron, and all the people, passed over, toward the way, of the wilderness.

A little bit later, in verse number 30, David went up, by the ascent, of Mount Olivet, and wept, as he went up, and had his head covered.

He went barefoot. And so, that's a horrible time. And there's Ahithophel, mentioned in verse, 31 and 32. And he's in the context, very strongly, which just strikes me, as extremely interesting, to consider Jesus Christ, taking very similar path, if not identical path, leaving Jerusalem, behind him, or after him, is Ahithophel, a type of, that is with Judas Iscariot, going to bring those soldiers, after him, coming after him, because it's not long, until the soldiers, are coming after David, and there they are, coming after the Lord, Jesus Christ too, in this passage.

So, there's probably more, to study on that, and typology in that picture. But coming back to, John 18, we'll finish up with this. He went, in the middle of the verse, over the Brook Kidron, where was a garden, into the which he entered, and his disciples.

And so, Matthew, or I'm sorry, John doesn't give us, any of the garden details, or any of the struggle, or the hours, that this took place. He doesn't tell us, what Matthew does, about him sweating, as it were, great drops of blood.

[37 : 45] He doesn't tell us, how he said that, my soul is exceeding, sorrowful, even unto death. That human side, of the Lord Jesus, John just passes right. John was one of the three, that went a

little further, with him.

Do you remember that? He took Peter, James and John, and they went a little further, and then he himself, went a little further, like a stone's throw away, and fell on his face. And, John doesn't talk about that, at all.

He just does, he just bypasses, all of the agony, and all the crying, and all the prayer. He gives us this prayer, where he's praying for others. He gives us this prayer, where he's talking about, the glory of God.

But all of that, other painful stuff, just dismisses it. I don't know. The Holy Ghost, just leading him to write, his own version, his own style. But it'll get straight, into Judas showing up, and the soldiers, and we'll get into that, next Sunday, Lord willing, and begin to see this night, just completely unfold, and unravel, and things fall apart, very badly, for the Lord Jesus, because, it's not yet midnight, it's in the evening, and they go out, into the night, and it's going to be all night, through prayer, the disciples are falling asleep, and they show up, in the dark, with their torches, and something else, it says there, in the passage, I think, lanterns, and torches, so it's night time, it's early in the morning, they drag him off, to this trial, to that trial, to this trial, to that trial, and then it's by morning, that he's hanging up, on a tree, and so, anyway, we'll pick it up, next Sunday, Lord willing, right there, and continue.

Thank you.