

# Verse by Verse Matthew 26:26-41

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[ 0 : 0 0 ] Well, good morning to everybody and good to be back with you.

And I'm thankful to those men that filled in last week and Wednesday with Russ and Brother Rich last Sunday. Appreciate that. If you have your Bibles, we're going to pick back up in our study in Matthew chapter 26, working our way, and we've only got about two and a half chapters left.

And so we're getting there. And now that we're in chapter 26, we have completely shifted gears into the events surrounding the crucifixion of the Lord Jesus Christ.

And we finished when he was in a private room with his disciples. And that was around verse 26 where we'll pick it back up.

So Matthew 26, verse 26. The Bible says, And as they were eating, Jesus took bread and blessed it and break it and gave it to the disciples and said, Take, eat.

[ 1 : 1 8 ] This is my body. Obviously, it's figurative because his body is standing there breaking the bread and handing the bread to them.

And so there's no need at all to make this a literal interpretation and then to apply it as we studied last time, even going to John chapter 6 and trying to make some sense of why certain insist that the communion and that what he's instituting here as the Lord's Supper insists that it's a literal thing when it's by no means.

It's a memorial service. Verse 27. And he took the cup and gave thanks and gave it to them, saying, Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

So as I said already, this is this body and this blood, these elements representing those two things, or foretelling what's about to take place that night, and it's something he's instituting for the first time.

It's the last time that he's going to do this, first and last time, with his disciples until the future when he says in verse 29, when I drink it new with you in my Father's kingdom.

[ 2 : 3 6 ] And so Christ is looking, I mean, we take this and Paul puts this on the church and tells us in verse Corinthians 11 that we're to do this as an ordinance for the local church because Jesus Christ instituted it.

And we get in on a relationship with God through Calvary and through this broken body and blood shed. And so it's something that applies to the church age as well.

But in the moment, he's looking right past the church age and telling his 12 disciples, Jewish disciples, and saying, hey, I'm not going to do this again until I'm back, until I sit down with you in the kingdom.

And so he looks all the way to the second coming to say when he's going to rejoin them for this event. Now, last time we covered some things about the body and the blood, and I think we made enough comment and with the scripture to understand plainly that that is a figurative thing, a memorial service.

And so just to add one more thought to that, look in verse 27, it says he took the cup and gave thanks and gave it to them. A few verses later, he's in a garden and there's another cup in verse 39 where it says he went a little further and fell on his face and prayed, saying, oh, my father, if it be possible, let this cup pass from me.

[ 3 : 52 ] Now, there's two different cups there. And the point I just want to make is that they're both figurative. Nobody thinks that there's something literal taking place in verse 39 when he refers to the cup.

Even later in the chapter, he says in verse 42, in the middle of the verse, he's praying, saying, oh, my father, if this cup may not pass away from me except I drink it. Is he drinking a literal cup?

Is there something literal taking? Not at all. He's referring to the sufferings and the wrath of God he's going to taste, so to speak, for the sins of the world. And so there's nothing literal about that one.

Why is the other one literal? Why would anybody even attempt? So there's no need for that. All right. Go back to verse 29. And I want to make a distinction here with the Bible about this drink that they're drinking.

It says that I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my father's kingdom. Now, the word wine is, I just feel it's very commonly misunderstood and misrepresented by certain folks today because of its usage in the Bible.

[ 5 : 05 ] And he doesn't, I just want to make this point. Never in association with the Lord's Supper is the word wine used in the Bible. It's never, never the word wine shows up.

But even if it did, it wouldn't be a problem. But it doesn't. What it says here is the fruit of the vine. And so there's, I want to make a point to you this morning and show you that there's there's no need for somebody to be drinking alcohol in the Lord's Supper or the communion or even for some hard liquor and saying, well, it's wine.

It's wine in the Bible. And so the priest can get drunk every time somebody takes the mass. And there's no need for that. And there's a reason why folks say that it's grape juice.

And there's an argument about it or there's just differences of opinion. Some folks say, well, you bunch of Baptists or you, you all are some fundamentalists and you're afraid of the alcohol. The Bible allows it, but you're afraid of it because of all the implications of sin.

So therefore you stay way over here and you insist that it's grape juice, but the Bible doesn't say it's grape juice, it says it's wine. And then we say, oh, you, you misinterpret the word and the Bible teaches itself.

[ 6 : 13 ] And so let's take a look at something here this morning. Just a, I'm not going to do a thorough study by any means, but I'll show you a few things. Go all the way back to Genesis chapter 40. Remember the phrase that Jesus Christ said to his disciples was this fruit of the vine, the fruit of the vine.

And then he also mentioned the word new. He said, I'll drink it new with you. What does that mean? All right. So this first reference isn't going to say anything about wine.

The first time in your Bible wine shows up, it's in Genesis 9 with Noah after the flood, after the curse, after the flood. And he comes out, he began to be a husbandman and he grows a vineyard.

And if you know the passage there, he drank wine. It was drunken and naked in his tent. And something takes place there. And the next time it shows up is when Lot, his wife, turns to a pillar of salt behind him.

And he flees to the mountains. And his daughters say that we're, you know, the family stops here. We've got to do something about it. They made their father drunk with wine. And he was, didn't know what was happening.

[ 7 : 26 ] And they ended up, both of them, carrying their father's seed and having children. And so the first two times the word wine shows up, it's definitely a negative connotation.

It's definitely a, the context describes that it is alcohol or fermented. But here we go, Genesis 40. Let's do a little bit of a study here.

Here's Joseph in prison with the baker and the butler. And the butler has a dream. In verse 9, the chief butler told his dream to Joseph and said to him, In my dream, behold, a vine was before me.

And in the vine were three branches, and it was as though it budded, and our blossoms shot forth, and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand.

And I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. So what would you say Pharaoh is partaking of? It's grape juice.

[ 8 : 26 ] There's grapes, there's the vine, there's clusters, there's him pressing it into the cup. Okay. So that's not a problem. I didn't make that up, did I? I didn't just say, oh, it's grape juice. All right, let's move into Proverbs chapter 3.

I'm going to do a little Bible study here quickly. Proverbs chapter 3. Proverbs chapter 3. And let's start in verse, let's read verses 9 and 10.

Proverbs 3, verse 9. The Bible says, Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with grape juice.

What comes out of a press? When you stomp the grapes, or when you press the grapes, you just said it comes out as grape juice, and you're right. And here the Bible uses the term new wine.

Now, this is not a new teaching. I don't know if you've heard this clearly before or not, so I'm just being cautious. I'm sure not everybody in here has. The word wine in your Bible is a reference to grape juice.

[ 9 : 48 ] But it's also a reference in some cases to, I'll tell you, say it like this. The word wine is the product of the vine, or the product of the grape. And that wine can be pure and fresh and new and juice, as we call it.

And that product can also, over time and through processes, become alcoholic or fermented. But it's still the same substance. It's still the same word the Lord uses as wine.

We, in our minds, say, oh, wine, bottles, and, you know, liquor in the state store. Is that even a thing you call it out here, state store? No, that's back east then. Because the state owns all of that stuff.

It's, okay. So the wine in the Bible can be either. And it's not a cop-out to say, to try to, like, to say one's better than the other, one's okay.

Or just, it's the truth. It's a word study in your Bible. God uses the word wine. You need to study the context to see if that wine is fermented or not. Look at Isaiah 16.

[ 10 : 52 ] Let's just continue with the word a little bit. Isaiah 16. And look at, I just need verse 10.

But the context really is speaking of the vine and plants and branches in verse 8 and 9. And verse 10, it says, So that's God cursing them and sending maybe a drought or a famine.

And the result is, notice the word wine. It comes out of the press. So this is not something that's coming out of an aged bottle. This is the word wine.

You understand that? It's pretty clear, is it not? Look at verse, chapter 24. And here you'll see the term new wine.

It's not always called new wine. In the previous verse, it was just called wine. But verse number 7, 24-7 says, The new wine mourneth. If we backed up, you'd see that the curse devoured the earth in verse 6.

[ 12 : 30 ] In verse 3, the land shall be utterly emptied and utterly spoiled. And the earth mourneth. So this, again, is this judgment upon the earth. And a result of that is the new wine mourneth.

In verse 7, the vine languisheth. So this is not about necessarily drunkenness. The word wine is the product of the grape.

Come to chapter 65 in Isaiah. This is the one. If you need one verse, this will be it. Isaiah 65.

And verse number 8. Thus saith the Lord. As the new wine is found in the cluster.

Where's the new wine found? In, in, inside the cluster. Before it's even pressed. It's called new wine. Can it be anything but juice? Grape juice.

[ 13 : 39 ] As we call it today. So using the term wine, go for it. But most people are going to assume and presume that you're referring to something alcoholic. But understand when we're letting the Bible teach itself.

That the word wine in your Bible can refer to. It is always a reference to the product of the vine. It can be fresh and new. It can be older and fermented and alcoholic.

And you can see that in certain contexts. For instance, Noah, Lot. When Jesus Christ turned water to wine in John chapter 2. What do you suppose that was?

It was wine. It was a product of the press. In this case, it was miraculous. So therefore, really no press was involved. But that wine was definitely not alcoholic.

Or Christ would be violating the law. Of giving his neighbor wine or bottle to drink. And making him drunk also. That's Habakkuk. The Lord Jesus Christ can't be guilty of that. The passage says in John 2.

[ 14 : 38 ] When men were well drunken. So it's not a reference to them being stumbling around. And if you need a little more thought on that. What happens when men are well drunken?

And they're celebrating a feast or a wedding. What happens? Does it turn into a revival meeting? A worship service? Or does it turn into something sensual, immoral, and ungodly?

Knowing men. And if you want to put Jesus Christ as the maker of alcohol for that party. Then after they're well drunken is the term. Then he's saying, okay, you want to see something?

Let's get this party started. Is that really what he's doing there? Of course not. A little thought. Along with a little Bible study. You can clean up the passages that people try to use or abuse. To justify their lusts.

And the sins of their flesh. So, alright. So coming back to Matthew 26. That's the point I wanted to get at here quickly. Is that when he refers to the fruit of the vine.

[ 15 : 40 ] He doesn't use the word wine at all. So we don't even need to go there. But being that it's commonly mistaught or misrepresented. I thought we could clean some of that up with some study. You can go to Joel chapter 1.

Joel chapter 3. Haggai chapter 1. And there's a handful of others through that Old Testament prophets. That use that word wine or new wine. And you'll see that it's a product of the earth.

In one case it says the new wine. What's the word? Not language yet. We read that. I don't know. But in the one verse it says something about the new wine. Two verses later it says the vine.

It's like a replacement. In your King James Bible. That's in Haggai I believe. It teaches itself. And that it's perfect. As long as you stay inside that book and study it.

You'll get the truth. And so in verse 29 he says when I drink it new. So is there any question that he's referring to new wine? And something that's a product of the grape.

[ 16 : 39 ] And that's what we use when we take communion here. We use grape juice. Just like the Lord did back in Matthew 26. When he instituted the communion or the Lord's Supper.

All right. So moving on past this. Let's get on into verse number 30. It says when they had sung in him. They went out into the Mount of Olives. So they sang in him.

This is in Mark as well. Speaking of them singing a hymn going out into the night. And that word shows up just in this context of that night. And then it shows up two other times.

Paul says to the church about psalms, hymns, and spiritual songs. We have a hymn book. Great hymns of the faith. But they didn't have the great hymns of the faith when they sang that night.

So I don't know what they sang. It's been thrown out that perhaps they sang a psalm. One that may have even been prophetic of the crucifixion of Christ. Or of the timing.

[ 17 : 42 ] Maybe. But it doesn't use the word psalm there. And so I'm not positive that that would be accurate. I don't know. Because Paul does use the designation psalms, hymns, spiritual songs.

So I don't know what they sang. And it's an interesting thought to consider that they were, before they left, they, the men, 12, if Judas was gone, that's with Christ, 11 to 1, in a room, sang a hymn together.

And I think, I love that, just that thought that Jesus Christ and his disciples, not in a church service, sang a hymn together before they went on and went out to where he's about ready to face some serious agony.

And let me just say on the side note, I'm not pointing anybody out here by any means. I think you guys do a great job, for the most part, singing. But there's just something about getting men to sing.

There's something about it. I don't know what it is. And here's a disciple of Jesus Christ, has no trouble singing, at least in that verse. And it might have been a little bit of an awkward setting.

[ 18 : 51 ] It's not in a big mass crowd. It's just some men in a room where they're not in their normal, if you want to call it that. I don't know why. Sometimes it's, I think maybe men are ashamed.

Or I think maybe they're embarrassed. And if that's the case, it's just pride. That's all it is. It's pride inside. It's keeping them from opening their mouth and glorifying the Lord Jesus Christ and putting it out there for everybody to hear and to know.

I don't know what it is about men. It's not just men. I know. It's people. It's kids. It's my kids. They're pretty quiet over here. We sing. We get on them. Their mom gets on them a lot.

So I'll just point them out here this morning to you. You see them? They're sitting over here. There's two of them. Let's just park there for a minute. A little too conscious of yourself.

A little too intimidated or something. I don't know what it is. But let's just get past that and think if you consider in your heart what the Lord Jesus Christ, a person that you should have a personal relationship with, what he did for your soul, has nothing to do with anybody else in the room, but it's with your soul that you should be and could be in hell right now, except for his blood, except for his grace.

[ 20 : 06 ] And because of that, you can't sing. You can't open your mouth. You can't do it inside of a building where it's other Christians. I told you a story. I was even doing it this morning a little bit, running on the highway to get these bagels.

A song was on, and it got me singing a little bit, and this truck pulled up beside me, and I was kind of like, oh. I kind of hit it because I didn't care.

I was in my own little world for a minute there and singing my own little part that I was making up to the song. So maybe that's why it was embarrassing. All right. So anyway, I got to get off of that.

Verse 31. Verse 31. Then saith Jesus unto them, all ye shall be offended. This is scripture he's quoting. All ye shall be offended because of me this night.

For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I'm risen again, I will go before you into Galilee. Then Peter answered and said unto him, though all men shall be offended because of thee, yet will I never be offended.

[ 21 : 09 ] Jesus said unto him, verily I say unto thee, that this night, before the cock crowed thou, Peter, thou shalt deny me thrice. Peter said unto him, though I should die with thee, yet will I not deny thee.

And then the others follow his lead, like I also said all the disciples. Peter's always the guy. He's always the one that speaks without thinking. He's just knee-jerk reaction.

No. Not going to. No way. He's so tough. He's so confident in himself and in his ability and in his character and in his reputation, whatever it is.

He's so cocky in himself, doesn't even know it, that he's saying, Lord, I'll never deny thee. What's the word there? Well, I guess the irony of it is that he's denying the word of Christ to his face.

He's telling two times, no, Lord, that's not going to happen. And, Lord, though I would die, I'll go all the way. I will not deny thee.

[ 22 : 12 ] Peter's too quick with his mouth. And he's going to regret these words. He's going to have a conversion coming. And he's going to go out this night and weep bitterly because he messed up.

And he did, in fact, as Jesus Christ said, deny him, as we know, and we'll see. I think Peter's full of love. I think he's full of zeal toward his master and his insistence that he'll be there for him.

It probably is a genuine feeling on the inside of him. He really believes that about himself. But he's wrong. And when push comes to shove, the truth about himself is revealed.

And he's deceived up here, thinking he's got more in here than he does. The Lord Jesus Christ knows. The Bible says in John, maybe 12, I'm not positive, at the end, he says, for he knew what was in man.

The Lord Jesus Christ knows what's in here when he says it. And when he declares it in this book, you acknowledge it. You agree with it. That's why you stay in your Bible and stay in your Bible and stay in your Bible.

[ 23 : 19 ] It's the mirror, right? It reveals who you are, what's inside. And Peter thinks, nope, the word of Christ, nope, it's not me, because I know me.

I'm better than that. I've got more in me than that. And what he says, it sounds noble, but it's dead wrong. And so verse 36, Now, if we were in John's gospel, we would have read a whole lot of discourse, chapters of him sitting with his disciples in that room before they sung the hymn and left.

He's teaching them and preparing them and letting them know what's coming in the future with the Comforter, the Holy Ghost, and what he's going to do in the ministry. And so he's really just, before he goes off to Calvary, he's preparing these men who aren't going to be crucified tonight.

He's going to be preparing them. It's amazing to me to think of where his mind and heart was in that night. And you can read through that in John 14, where he starts by saying, let not your hearts be troubled.

And he goes through that whole thing of 15, 16. And then in chapter 17, on their way to the garden, he's praying to the Father. And part of his prayer is for these, for these. And he's praying for them.

[ 24 : 40 ] And then he ends up in the garden, as we just read in Gethsemane. He's outside of the city. And he tells his disciples, sit ye here while I go and pray yonder.

And he took with him Peter and the two sons of Zebedee, that would be James and John, and began to be sorrowful and very heavy. Now these two guys get to see, these three guys, I should say, get to see some stuff.

They get to see the Lord Jesus Christ back in chapter 17 when he took them three up into that mount and parked to pray. And he was transfigured before them. Remember that? They get to see the Son of Man in his second advent form.

His face began to shine as the sun. His raiment was as white as the light. And they just fall on their face. They get to see him in his power and in his glory.

And then they also get to see him in his most vulnerable hour here in the garden. And this is going to be a thing that I'm sure they never forgot. In verse 38, then saith he unto them, my soul is exceeding sorrowful even unto death.

[ 25 : 46 ] Tarry ye here and watch with me. My soul is exceeding sorrowful. It's interesting whether you catch this or not that the wording, every word of God is pure.

The word of God is perfect. And every phrase, and when he says my soul is exceeding sorrowful even unto death, is because his soul is what's going to be made a sacrifice for sins, according to Isaiah 53.

It's not the body, the beating that he's so afraid and scared of. It's what's going to transpire with that cup that he has to drink from the Father. And so it's his soul that's exceeding sorrowful even unto death.

Tarry ye here and watch with me. Verse number 39, he went a little further and fell on his face and prayed saying, O my Father, if it be possible, let this cup pass from me.

Nevertheless, not as I will, but as thou wilt. So he leaves eight of them behind, takes three, goes a little further. And I believe he's not afraid of the soldiers.

[ 26 : 50 ] He's not afraid of the governor, the things that he's about to face, the high priest and the beating and that such. What he's scared of is what's going to happen with his father. That isolation, that being made sin for us, that's coming.

And he's in a human body and in a sense going to be stripped of his deity, dying as a sinner and assuming a sinful state like a diseased, hell-bound sinner.

And we'll get to that later. But in verse 39, he's praying for something. And notice the request. This is a legitimate request saying, O my Father, if it be possible, let this cup pass from me.

Now that's how we pray when things get hard and things get tough in front of us, we don't want to deal with it. Our first instinct in prayer is please make it go away.

God, you're all powerful. You could take this away. You could fix this right now. And isn't that language that you use or think? You just, God, you're God.

[ 28 : 02 ] You could. Would you please just make it all go away, make it all better? And that's where Jesus Christ starts. Now there's something I think is worth pointing out here.

O my Father, if it be possible, let this cup pass from me. That was definitely his request. But wasn't that the reason why he was sent to earth? Didn't he say to Pilate later on this night, to this end was I born?

When he's about to face death. Didn't he know that he was the Lamb of God? Doesn't it say in Hebrews, he says, I come to do thy will, to do thy will, O God.

A body has thou prepared me. And he's going to fulfill the scriptures. He knows why he's here. But when he comes to the point, he's flinching. And this is the truth.

I'm not trying to exaggerate or make something up. This is in a man's body. This is not him and his glory and his deity and all powerful, although he is all God. He thirsts.

[ 28 : 59 ] He hungers. He weeps. He sweats. He is weary. And in this body, he's very sorrowful, very heavy. And he's about to go through with something he doesn't want to go through.

And he says this, Nevertheless, not as I will, but as thou wilt. What is I will? What is his will? There's something to point out here. And it's worth, some people will argue over these things, but the scripture shows us that he has a will, and God the Father has a will, and they're not the same at this moment.

Now, up to this date, he's saying, I've come to do thy will. He says that I do those things that always please the Father. He's been perfect all the way along. But when it comes to this one moment, he had a little, he was flinching.

Like I said, turn to Hebrews. Look at Hebrews chapter 5. There's a moment where his will was not aligned with God's will.

But as we know, he submitted his will to the fathers and was obedient, the word says, unto death. Philippians chapter 2.

[ 30 : 26 ] Notice Hebrews chapter 5. And it's describing his death in verse 7. In verse number 8, it says this, Though he were a son, as in capital S, the Son of God, deity, though he were a son, yet learned he obedience by the things which he suffered.

And being made perfect, he became the author of eternal salvation of all them that obey him. The Lord Jesus Christ, what does he need to learn? He's God. He's God. He's God. You know what he learned?

How to submit his will to the fathers when he doesn't want to do it. He learned obedience. There's something that Jesus Christ wouldn't have learned or wouldn't have known or experienced had he not become a man and subjected himself to flesh and subjected himself to the death of the cross.

And there's his obedience. He learned that by experience. And now he knows what it is. And now nobody in this world and in this life and in this body can tell God, I can't do that.

I can't obey you. If the Lord leads you this way or tells you to do something, you don't have that. Jesus Christ knows. And he's experienced all of those things through his life that he lived.

[ 31 : 41 ] And he learned obedience just the same. And so he never asks you to do something that he doesn't know himself how to do and did himself. All right, verse 39 says, When he went a little further, he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me.



Nevertheless, not as I will, but as thou wilt. Now that's the start. And I know I've pointed this out to you a few times in some messages maybe on the will of God or I think I'm in a message on prayer.

But there's some real transition that goes on in this garden, in Gethsemane. He goes in very heavy and very sorrowful. He goes out very confident and prepared.

And what took place in the middle was hours of prayer. And so in verse 40, in verse 40, He cometh unto the disciples and findeth them asleep and saith unto Peter, What, could you not watch with me one hour?

Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Now here's this spirit and flesh thing.

[ 32 : 46 ] Christ introduces something here that, thanks to the Apostle Paul, we understand. Because of the Apostle Paul's ministry about the old man and the new man, we know we're not to walk in the flesh, but in the spirit.

And Jesus Christ here references that the spirit is willing. Read Romans 7, how Paul describes his willingness to do right, but how he struggles and can't find that, the good that I would, I do not, and so forth.

The spirit indeed is willing, but the flesh is weak. And so Christ introduces a reference here to the two natures. And I think in Jesus Christ, because he's the son of God and the son of man, that those two natures are indicative of that.

And in Christ, the two natures, your new man is the Lord Jesus Christ, is he not? He's Christ in you. And the old man is the flesh.

And that picture there shows up here, something you wouldn't really know much about until the Apostle Paul expounds upon it and teaches us these things. But here he is in the spirit, in the new man, so to speak, as the son of God, prepared and ready, willing.

[ 33 : 57 ] But boy, he has to deal with that flesh, and it is not wanting to do the will of God. And his disciples, what kind of help are they?

He findeth them asleep. And those disciples, instead of encouraging him and helping him, they're struggling with their flesh just the same, because they're just snoozing away, tired, and you know how that goes.

And instead of helping him, instead of watching with him, instead of praying for him, as he needed prayer that night, the Bible says, I think it's in Luke 22, that the angels came and ministered to him.

And so the Lord intervened, God intervened, and maybe he saw his son weak, saw that he doesn't want to do it, and sent him some help. And at any rate, that's Luke 22, 43, where it talks about the angels showing up.

Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. And we're going to have to quit with this thought here, and we'll continue it, and see this progression, going into where he's prepared and ready.

[ 35 : 12 ] But notice something, because I'm going to point it out stronger next week, Lord willing, how important prayer is. And in this case, they need to be praying, so that they don't enter into temptation.

But they were also supposed to be praying with him. And he said, could you not watch with me? One hour. And in other gospels, you see that he's bringing them along, and asking them to pray with him.

He says that in verse 38, to tarry you here and watch with me. And so the Lord Jesus Christ needed help, and he didn't get it. And you know the apostle Peter, a little bit later, because he's so clueless, to the will of God, and to what's happening in spiritual realms, he pulls his sword out.

And the Lord tells him, put it away. I don't need you fighting for me now. I needed you fighting with me back then, in the garden, in prayer. That's where I needed you.

On your knees, Peter. But Peter's clueless. And sometimes we are too. Sometimes we don't even consider, that we need to get on our knees, and spend time with God, and fight that fight of faith on our knees.

[ 36 : 20 ] And we just think, I'll just go do something. I'll just do this. I'll do that. I'll fix it. You can't fix it. God can fix it. Or you need, somebody needs help, you can't just go, I'll help you.

You can't do it. Nothing you can do, except pray. And so we need to be in prayer, one for another, when the need is there and present. And have our ears open, to the needs of others, instead of just sleeping.

Alright, we gotta quit there. So we'll pick that up, Lord willing, next week.