

Lest We Forget

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[0 : 00] Let's turn together to 2nd Peter now, chapter 1. We're going to read a short passage at verse 12, 2nd Peter chapter 1, at verse 12, down to verse 15.

Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have. Now, I think it right, as long as I am in this body, to stir you up by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me.

And I will make every effort so that after my departure, you may be able at any time to recall these things. How do you remind yourself of important appointments?

You may say, well, I put it in my diary, but if you don't remember to look at your diary, then you can miss some very important appointments. And if you just leave it to memory itself, if you're like me, very often you can go beyond an appointment and then realize further down the line that you've missed it.

And you've got to make some rearrangements. And people have a lot of different ways, I'm sure, of reminding themselves of important things that they need to do, whether they are appointments or something that they themselves have to do in their lives, in their homes, with regard to family, pick somebody up at some point in town, whatever it is.

[1 : 31] There are always things that we need to remember. And we need reminders to remember these things. And that is especially true of the most important issues in life.

Whatever type of reminder we use in the ordinary sense, what Peter is doing here is giving a reminder to these people that he's writing to of these qualities.

And by that he means all the things that he's just spoken about. And as we've gone through these first parts, the first verses of the chapter down to verse 11 there, we've seen these qualities, these things, these spiritual, foundational, important things that he's been listing.

And the activities in relation to the work of God, the activity required on our part. Now he's saying to them, I intend always, I'm always going to have this in mind, that you will be reminded of these things.

It's indeed the whole purpose of the letter, you might say, that he is reminding them of things which they are liable to forget. As a matter of fact, you remember in verse 9 there, that we saw whoever lacks these qualities is so near sighted that he's blind, having forgotten that he was cleansed from his former sins.

[2 : 52] In other words, he's saying to them, if you don't do these things, if you don't engage in the things that I've mentioned, if you don't actually build upon the thing that you've started off with and what God has done in your life.

If you don't follow your side of the issue, your responsibilities to add to your faith and so on and to make your calling and election sure, you're going to forget. And forget, remember, we saw there was just losing sight of the purpose of the gospel.

Losing sight of the purpose for which God had sent his son into the world. Losing sight of the purpose as to why he had come into our lives in the first place. Losing sight of the purpose.

In which you and I could really say that this Bible, this book that God has given us is in fact a reminder. It's a reminder that he is our God.

There's a reminder that he is there. It's a reminder that he exists as our creator and as our redeemer as Christians. And as we come to use our Bibles, you'll come across so often the need to use the Bible regularly, daily, if not more.

[4 : 28] Daily at least. And that means that every time you come to your Bible, you get a reminder of what God expects of us and of who God is and of what he has done.

As we sang in Psalm 77, that's really what the psalmist was exercised about. He was searching into his life and he was looking at all the things that were happening in his life.

These immediate things, the suffering that he was going through, whatever the source of it was. He was in distress. He was in a crisis. He was calling out to the Lord. And he began to ask all these questions.

Has the Lord forgotten to be gracious? Where is he? How did he put that right? Well, he put it right by forgetting the things that were troubling him at the time and really going to the root of things.

I will recall the days of the right hand. I'll go to the basic things. I'll remind myself of what God has already done. And that, you see, then began to fill his mind and he came through with great praise to God.

[5 : 33] So here's Peter. And the first thing we can take from the passage is the place of remembering in Christian growth. Because that's essentially, as we've seen, what the passage is about.

It's about growing. It's about advancing, building on what's already been there in our lives as Christians. And the place of remembering in that is what we want to look at first of all.

Now, if you cast your mind back to the Old Testament. Remembering for the Old Testament people of Israel was hugely significant. God had given them a Sabbath day.

And the commandment, when it came on Mount Sinai, the fourth commandment began with the word, remember. Remember the Sabbath day.

That's not when God set it in place. But God was saying, don't forget it. Carry it with you. Remember it. Go back to this. You remember the same thing about the Passover.

[6 : 34] When they came out of Egypt with the Exodus. The Exodus itself is so often in the Old Testament set out for the people of Israel as something never to forget. And one of the ways that God set for them so that they would not forget was the regular Passover.

They had a Sabbath every week. They had a Passover every year. The things that God had set, whether it was daily or weekly or yearly, they were all designed to help them remember.

To remind them of things. To remind them of God's work. To remind them of what the Exodus was about. To remind them of what that had brought into their lives. To remind them of what God thought of them when he brought them out of Egypt.

That they were his people. That they were his prized possession. Sadly, they often forgot it. Now that wasn't primarily for each individual in Israel to remember the Sabbath day.

To remember the Passover once a year. To teach their children. You remember to at the Passover time, God instructed them to instruct their children.

[7 : 42] When they asked them, what do these things mean? They were to say, well this is what it means. We were slaves in Egypt. And the Lord God delivered us by a mighty hand. They were recalling the things of God's salvation.

And passing that to their children. We'll come back to that near the end of our study. To Peter's concern for the generation following themselves as apostles. But that's not primarily for the individual.

Everything that God gave. As we've mentioned the Sabbath. The Passover. Whatever else there were of that kind. They were given to them as a people. It's the corporate memory of the people that was being stirred.

Not just the individuals that made up the people of Israel. This was something for them to gather round. Something that they actually needed to use together. As they met together.

You didn't actually celebrate the Passover on your own. You came together as families. In order to remember the things of God's salvation.

[8 : 46] Sabbath day the same. They were to forget and leave the work that they did ordinarily. Apart from what God himself obviously required done on the Sabbath day.

And they were to gather in worship. And they were to use the day for remembering the Lord. For remembering his work. Now when you come to the New Testament. You'll actually find exactly the same emphasis.

And the same emphasis not just for individuals. But for God's people collectively. We read. The institution of the Lord's Supper.

Jesus took bread. And he took the cup. And he instituted what we know as the Lord's Supper. What is it about? This do.

In remembrance. Of me. The regular partaking of the Lord's Supper. The taking of the bread. And of the cup. Is a reminder to us.

[9 : 44] It sets out to us in a powerful way. A reminder of what Christ did for us. Of what he became. Of the love and the obedience. That he showed.

In giving himself a sacrifice for us. You remember when. After he was risen from the dead. In Luke chapter 24. They came. A certain woman came to the tomb.

Looking for his body. They met an angel. Who told him. He is not here. He is risen. Remember the word that he said to you. Remember the word that he said to you.

2nd Timothy chapter 2 verse 8. Peter. Paul rather. Is instructing Timothy. Giving him guidance. Giving him advice. Passing on things to him. And encouraging him.

To go on in the work that he is doing. As an evangelist preacher. And he is facing difficulties. As Paul himself was. He has got lots of opposition. He has got lots of temptations.

[10 : 44] To adjust his message. To actually fall into line. With the false teaching of his day. Just as Peter here. Is reminding his readers. This is always a temptation. What does Paul say to him.

In 2nd Timothy chapter 2 verse 8. Remember Jesus Christ. Remember Jesus Christ. And he adds things on to that.

But that is really what he is taking him back to. The very foundation. Of all things to do with his salvation. To do with what he is to preach. To do with what the gospel is. Remember Jesus Christ.

1st Corinthians 15. Chapter 1. Chapter 15 verse 1. That great treatise. Or discourse. Or sermon if you like.

On the resurrection. How does Paul begin. 1st Corinthians 15. Brothers. Let me remind you. Of what I preached to you.

[11 : 44] Reminding them of the substance. The core elements of the gospel. Of salvation. In Christ. So there you have the Old Testament. The place of reminding and remembrance.

The New Testament. We have just picked up. A few sample verses of it. You could look for more yourselves. And find many other ones. But there is always this element. All the way through.

For the people of God. Remembering. Remembering the work of God. Remembering it together. Remembering it in their activities. Going back to these basic things.

And that is why Peter is here saying. I think it right. As long as I am in this body. To stir you up. By way of remembering. You see. He is not happy. He is not content.

With the fact that they. Have the capacity of memory. That memory can be used by them. If they want to. To remember certain things. What he is saying. Is it not just enough to think.

[12 : 42] I have my memory. Because he is saying. We need our memories to be stirred up. To be stirred up. So that it becomes agitated. So that it becomes something.

That is really bubbling with activity. Activity. In remembering. And reminding ourselves. And recalling. The things of God. And the things of salvation.

Yes. We have got our memories. We have our memories. Sometimes we have something. Comes into our mind. Our memory. That we had promised ourselves to do. Might have been prayer. Might have been a reading of a chapter of the Bible.

Came into a memory. But it didn't act upon it. It wasn't stirred up. It wasn't something that led to action. So it. It passed. And then it comes back again. And we feel guilty about it.

Peter is saying. We need our memories to be stirred up. And especially. To come back to these things. I intend to remind you. Of these qualities. If you go back again.

[13 : 39] To the likes of 1 Corinthians 15. The church in Corinth. Had many problems. Paul knew that. Paul was dealing with some of them.

Quite specifically. All you do is. Read through the two letters. To the Corinthians. And you'll see. The kind of things. That Paul. Had to write about. The things that they were engaged in.

Where they had departed. From a proper Bible. Christian conduct. The ideas that they had let. Come into their fellowship. And obviously. Ideas about the resurrection.

Was just one of many. But the one thing. You will never find. Paul doing. Indeed he's doing. The very opposite. The one thing. You'll never find him doing. Is suggesting.

Well let me give you. Some new teaching. Let me give you. Some new ideas. Let me enlarge. On the gospel. I've already given you.

[14 : 33] And try this out. And see if it'll work. He's doing. The opposite of that. He's saying. Let me remind you. Of the things. That I preach to you. Let me remind you.

Of the core things. Of salvation. In Christ. Let me remind you. Of the things. That I taught you. One of the utmost. And foundational. In the importance. Because. You and I know.

That. If we're. Not stirring up. Our memories. Then we. Face the danger. Of being led away. By things. Which really. Feel. So good. And look.

So attractive. There are new teachings. There are different. To what we were brought up with. There are things. Which some other parts. Of the church. In the world. Have themselves. Taken up.

And it seems to really work. And people might be. Attracted to it. And it might indeed. Be successful. In bringing people. To the church. But if it's not the gospel. What good is it?

[15 : 26] If it's different. To the gospel. We're not talking about. Methods here. As much as the core. Things themselves. Peter is saying. I intend to remind you. Of these qualities.

What God has done. What God has given to us. The fact that he's given us. All these resources. And the need to build on that. By adding to our faith. By being active.

In the way that he sets out there. It's always. Far more exciting. Outwardly. To. Take up new things.

And we've seen. Those of you who keep up with. Church news. Throughout the world. Will have seen in recent times. Certain disasters. Happening.

Some pastors. Appointing themselves. To set up churches. And the thing grows. And multiplies. And all sorts of new ideas. Are brought in. As to how effectively.

[16 : 23] Either to reach people. Or to convert. Have people converted. The whole thing becomes. A large. Powerful. Juggernaut. Pride sets in. And the person gets.

Sense of grandeur. And then there's a fall. People make. One of them. May commit adultery. Somebody else. May have. An affair. There's all of. These. Dangerous.

I'm not saying that. That's necessarily. Connected with the fact that. There. New ideas. Being promoted. But what Peter is saying is. I've given you. The gospel.

You have the gospel. You see. He's saying there. Though you know them. And are established. In the truth. That you have. There's no suggestion. That they need something.

Over and above. What they have already. They have the gospel. They have the teaching. That they were given. They have the. The way. In which. Everything has been.

[17 : 17] Provided by God. That pertains to life. And godliness. Through the knowledge. Of him. Who's called us. To his own glory. And excellence. And now he's saying. I intend to remind you. Of these qualities.

Though you know them. And are already established. In the truth. That you have. There it is for us tonight. Maybe for many people. Out there. Maybe even for some Christians. It might not be very attractive.

To actually come to a prayer meeting. And listen to a half hour sermon. Wouldn't it be better. Actually whittling that. Down to five minutes. And doing something else. Or shouldn't we just adjust the message.

And try and make this really. Attractive to those who don't yet believe. Or those who have not gone. Forward. This is. Where we build up. One another.

In the faith. This is primarily. Where the lord's people. Come together. To worship god. But to worship. In a way that gives place.

[18 : 16] To the things. As Paul. As Peter says. These qualities. That you already know. And that are established. In the truth. It's a building process. You're building the blocks together.

You're putting things. On top of what you've already. Received. And already. Achieved. And already done. And the place of remembering.

Fits into that. You see. He's saying here. You've already been established. In the truth. You see. What he means is this. We're established. In the truth. But.

If we don't stir up. Our memories. If we don't stir up. Our mind. To keep. Bringing up. Those important. Foundational things. Communion with Christ.

Prayer. Bible reading. Church attendance. Being together. With God's people. In fellowship. Pursuing holiness. Adding to our faith. Doesn't matter. That we may be.

[19 : 09] Well established. Already. You're going to start. Wobbling. Just like any building. That. Has something. Come wrong. With the foundations. It's going to work.

A bit loose. Cracks might appear. It's true. Spiritually too. If you don't keep. Reminding yourselves. And me with you. Not just as individuals.

But together. In our activities. As a people. As a church. Then the fact. That we are established. Already. Really will lead to. Us. Just becoming.

A bit loose. From the foundation. Not in the sense. That. I'm saying. We. Will lose. Our salvation. It's not what it's about. But he's. Saying. You will not progress.

You will not make. The kind of progress. You should. You will not live. A life. Pleasing to God. In the way. That he requires. You will not grow. As a Christian.

[20 : 03] You'll not be effective. Your life. Will not have power. In it. And indeed. Peter. Peter himself. Is surely. One of the great examples. Of what he's talking about. He's drawing.

From his own experience. That's why we read. In Luke chapter 22. Luke chapter 22. Verses 31 to 34. There you find.

Peter. Actually. Being told. By the Lord. Satan has desired. To have you. Peter. He desired. To have you. That he might sift you.

All as wheat. But I've prayed. For you. So that your faith. Does not fail. Peter. Of course. Immediately says. Lord. I'm ready to go with you. Even to the death.

To prison. And to death. I'm here. To be your support. I'm here to be with you. It doesn't matter. What's going to come. In the way. I'll be there. I'll be right by your side.

[20 : 59] I'll be with you. And then. A little girl. Asks him. Are you not also. One of them. He denied it. Three times.

He denied the Lord. He denied he was his. He denied he was his master. He denied he was one of his disciples. And you follow that all the way through.

Until you come to this. Dynamic reference. Where the Lord. Turned and looked upon Peter. And Peter.

Remembered. The word of the Lord. What had led him. All the. Through all of these steps.

Right up to. Just before that moment. When the Lord. Looked upon him. Why had things happened. As they did. In his life. From the moment.

[21 : 54] That the Lord. Had forewarned him. Of what Satan's design was. And why he had designed it. Why this was Satan's. Strategy. Why did Peter. Actually go through then.

All of these steps. Of decline. And of denial. Because he had forgotten. Because he didn't remember. Because he didn't recall. To mind.

The teaching of the Lord. And it was only. When the Lord. Looked on him. When the Lord's eyes. Met his. That he realized.

Now I realize. What the Lord was saying. But it's too late. I've denied him. If only I had.

Recalled. If only I had kept. Stirring up my memory. If only I had taken his words. And carried them with me. And kept reminding myself.

[22 : 50] Of them. And that's why he's here. So concerned. To stir up. The minds. Of those he's writing to. So there's something important.

The place of remembering. The place of recalling. Consistently. Frequently. Those things. That are so foundational. To the Christian life.

Not just what God has done. But what he requires of us. To do as well. Firstly. So that's the first thing. The second thing is. Peter's. Personal. Circumstances.

Because. The passage. The passage. Deals with. The personal circumstances. Of Peter. Quite. In quite some detail. And in fact. You could say that. This is really set. As a farewell address.

On the part of Peter. That's something. You find very interestingly. In the Bible. Elsewhere. And it's. Something that gives. Such a lot of. Added force. And power.

[23 : 46] To the words. That he's using. To the teaching. To the appeal. That he's making. Think of Moses. Just before the people. Entered the promised land. You find in Deuteronomy. These great chapters.

Of Moses. Last words. His valedictory address. Just before he himself. Leaves this world. He speaks to the people. Of Israel. About their going into.

The land of promise. Think about Jesus. How did he actually. Deal with the disciples. Before he went out. To die on the cross. Or to his trial. Well in the upper room. In John's gospel.

He reminded them. He taught them. This was his farewell address. To them. This was the last time. They were on their own. With him. And this was his farewell message.

You'll find the same thing. In Acts chapter 20. Peter. Where Paul. Is dealing with the. Ephesian elders. That had come to. Visit him.

[24 : 42] This was the last time. He would see them. It was a very. Emotional moment. He knew they wouldn't see him again. And he wouldn't see them. So he gave them. His farewell address. How they were to look after the flock.

But the responsibilities. Were as elders. And that's what Peter. Is also doing here. This is his farewell. Address. This is his. Farewell message. And anything you find.

Coming to you. From someone on their deathbed. Always has added significance. For a person. Facing eternity. A person. Knowing. That he's about to die. Or she's about to die. That's what Peter knows.

He knows. He says. That. The putting off of my body. Will be soon. As our Lord Jesus. Made clear to me. Therefore. He's even. More. Anxious. To pass this.

On to them. Knowing that his own time. Is short. Now you notice what he's saying here. In this body. It's literally. This tent. Or this tabernacle. As it's. Translated. The word body.

[25 : 40] Isn't as good. In the ESV. As it is. As the word tent. Or tabernacle. In the AV. As long as. I put off. This my tabernacle. This my tent. What is a tent? Something you actually live in.

For a little time. Then you pull up the tent pegs. And on you go. You move on somewhere else. And twice. He's. Referring here to. His tent. He knew that. The time was near.

When he had to. Put off this tent. When he needed to move. From time. Into eternity. And then after that. He talks about his departure. In verse 15.

After my. Departure. And that's such an interesting word. Because. It's the word. Exodus. In Greek. And one of the interesting things. I'm just going to leave the thought with you.

And you can compare it then. When you get back. If you read. Of the gospels. And that account of the transfiguration of Jesus. Especially Luke. You'll find these two words.

[26 : 37] Featuring. Very strongly in it. Peter himself says. Remember he was there. Peter said. To the Lord. Lord. Let us make. Three. Tabernacles.

Three tents. Going back to. The feast of tabernacles. In the Old Testament. A time of joy. A time when. Things were there to be celebrated. This was such a good time.

Peter said. Let's make. Three tabernacles. Let's have the feast of tabernacles. Right now. And we'll make one for you. And one for. Moses. And one for Elijah. Moses. And of course.

It's Luke also that tells us. The conversation between Jesus and Moses and Elijah. Moses and Elijah about Jesus. Was his exodus. It's not translated that way.

But that's the word used again in Greek. And maybe that's what Peter is really thinking of now. As he's writing these words in his second letter here. His mind is focusing on the transfiguration of Jesus.

[27 : 37] Because that's what the next part of the chapter really has to do with. The voice that he heard then. The vision that he had then of Jesus and his majesty. And here just before he talks about that.

He actually has these words. Tent and tabernacle. And exodus. About his own. Leaving of this world. Now that's quite a remarkable thing.

Because Peter. Not only did he know that his death was near. But in all likelihood he knew. That he was about to be killed. About to be martyred.

All the ancient records tell us. Though it's not in the Bible. But reliably. Nevertheless we can say that Peter was martyred. He was martyred. He was put to death. Under the instructions and the reign of the emperor Nero.

Around about AD 67-68. And these ancient accounts. These records. Tell us that Peter was actually crucified.

[28 : 43] And if we believe them. There was no certainty to it. Some of these accounts say that. When Peter found out that he was going to be put to death. By being crucified.

Which of course was a Roman practice. As we know from Christ's crucifixion. He insisted that he would not be crucified. In the same manner as his Lord. That he would be crucified upside down.

And these records. Actually state that that's what happened to him. Whether or not that's true. It's almost certain that he was put to death.

For his faith. For being a Christian. He was martyred. And that's why Jesus. Actually predicted that. In the way he did. Or foretold that. In John's gospel. Where Peter said to him.

Where the Lord said to him. That when he was old. Others would lead him. In ways that he himself would not have wanted.

[29 : 37] And he spoke this. Concerning his death. And that's what he's saying here. The Lord Jesus. Made clear to me. That I would die. In a certain way. No he didn't say when. The remarkable thing is this.

When you're facing death. When you know death is near. And when you know that it's going to be the kind of death. That will be a cruel death. That you're going to be martyred for Jesus.

That you're going to be. Burnt at the stake. Or crucified. Or whatever else it is. To speak of yourself. As if it's just pulling up the tent pegs. And moving on.

Is quite remarkable. It's just as if there's just. An easy mind about the whole issue. Not that he's not saying death is not serious. Or is not a serious thing.

To move from time to eternity. But Peter is looking at it as a Christian. And as a Christian he knows. That death for him in this world. Is in fact spiritually just like. Pulling up the tent pegs one last time.

[30 : 35] And moving on. Except this time. He's stepping not into another place in the world. He's stepping into the presence of Christ. He's going from this world. To a better one. He's going into the presence of this Christ.

That he's so long to see. And so much given. To serving in this world. You know our world needs.

Christians. To give a right view. Of what it means. To live as well as to die. And to die as well as to live. Because so much of the world.

That you live in now. Is really not concerned. For these things. They think you're absolutely morbid. Or out of your mind. If you keep reminding yourself. Of death. And what it's about. And what it means.

And how you look at it. And of course. By and large. You'll find. In today's world. That many people will say. I don't believe there's anything after death anyway. Why worry about it. Why bother.

[31 : 31] It's going to be the end of your existence. That's it. Well Peter knows. That's not the case. So he's talking about. A triumphant departure.

An exodus. A leaving of this world. And pulling up the tent pegs of life. And moving on into the presence of God. Only Christ can do that for you. And only having Christ.

Can give you that confidence. There's nothing wrong with having the confidence. It's part of a Christian world view. A Christian's view of life. A Christian's view of death.

A Christian's view of the relation. Between time and eternity. A Christian view of how important it is. To be in Christ. And that's why he's saying. I'm stirring up your minds.

In my circumstances. This is where I'm at. This is my position. This is why my appeal is so strong to you. I haven't got much time left. So please listen to what I'm saying.

[32 : 31] That's the tenor of it. And he goes on here. Finally to say. I will make every effort. And I think he's talking here about this letter itself. After my departure.

After I'm gone. I'm making every effort now. So that you may be able at any time. To recall these things. I'm writing them down for you.

You can consult at any time. But I think there's something else in it. And in fact. This translation. I make every effort.

Is exactly the same. As he said in verse 10. About what we are required to do. Be all the more diligent. Make every effort. Peter is using such strong language here of himself.

I'm making every effort. So that after I'm gone. You'll be able to recall these things. In other words. He's concerned. For the generation following the apostles.

[33 : 28] The apostles were men. Inspired by God. And committed these things to writing. That God had inspired them with.

The apostolic age came to an end. There were no apostles after. The last of the twelve apostles died. Peter is saying.

What's going to happen in the next generation? Are they going to depart from these things? Well he says. That's why I'm making every effort. So that when I'm gone.

You'll come back. And remind yourself of these things. Again and again and again. You will not depart from these foundations. That's really the same as.

Having a template. And not going back to that template. When you're making copies. I was reminded of this when I was quite young. Cutting a piece of wood.

[34 : 27] And just cutting the bit of wood. Joiners will know this very well. Far better than I do. But when you cut the piece of wood. You mark it. And if you're going to cut. You're making a gate. Or a fence.

Or something. The temptation is. Yes I'll cut this bit of wood. Instead of going to the bother of measuring the next one. And marking again. Then cutting. I'll just use the first one. I'll put it on top of the next one.

I'll mark it again. I'll just cut it. And you keep going. And you take the copies. And you put the next one on. And before you know it. You've actually added. Quite a lot to the original measurement.

Maybe the angle's all wrong as well. You need to keep going back to the original. To the template. To the one that's got the first measurement on it. Or else.

In that case you could measure it all again. And be sure to be accurate. But. That's what Peter is saying. Don't depart from the original. Because you see.

- [35 : 25] The next generation might depend on us. And there's the danger that we teach them in such a way that says. Well. You just look to what we did. And what you saw in us.
- And you'll be alright. And you can pass. Things on to the next generation after yourselves. That's not what Peter is doing. Because if. Each generation. Just keeps going back to the previous generation.
- You'll soon be. Quite far down the road. Of decline. Of deviation. Of departure from the original. No. What Peter is saying is. These things.
- The things. That are original. The things that have to do with the foundations. Keep going back to these things. Don't depend on something that seems to be copying them.
- Go back to Christ himself. To what you have in him. To all the things that are. Apostolic and foundational. For the church.
- [36 : 28] That's why he's saying. I am making every effort. That after I am gone. And could we not all say that that's our desire. So that when we're all gone.
- At least those of us who are older. All of you who are younger here tonight. Will not be looking to us. But you'll be going back to the things.
- Of Jesus himself. Of the apostles. Of the Bible. Of its teaching. Let's pray. Lord our God.
- We thank you for the way in which your word directs us. And reminds us so forcibly. Of what our priorities must be. And we thank you tonight. For the privilege of being together.
- To recall the things of your salvation. And to remind ourselves. Oh Lord. As your word reminds us. Of our need to be stirred up in our memories. And to apply the things that you have given to us.
- [37 : 25] To follow by way. Of the teaching of your truth. So hear us we pray now. And accept us for Jesus' sake. Amen.