



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

2 Peter 1: 12-18

Lesson 3

Spring 2020

"Remember These Things"

TRANSCRIPT

Thank you, Seth. And good morning. We are continuing our studies this morning in 2 Peter, chapter 1, and I'm going to finish the chapter by looking at verses 12 through 21. Last week we covered some of the great blessings that our Lord has accomplished for us, and Peter reminded his readers of that. One of the encouraging points that he made is that we can have assurance of our salvation. In fact, it's not presumptuous to do that at all; we should. Something that the Lord has accomplished for every believer. It is something we should have. It's a necessity to have that. So he's made that point.

And now he writes, after having stated the great things that the Lord has done, and the reality of who He is, and therefore able to accomplish great things for us, writes in verse 12,

"Therefore, *(in light of all these things that he said)* I will always be ready to remind you of these things, even though you *already* know *them*, and have been established in the truth which is present with you. I consider it right, as long as I am in this *earthly* dwelling, to stir *you* up by way of reminder, knowing that the laying aside of my *earthly* dwelling is imminent, as also our Lord Jesus Christ has made clear to me. And I will also be diligent that at anytime after my departure you will be able to call these things to mind.

For we did not follow cleverly devised fables (*or tales*) when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased"— and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain.

So we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. But know this first of all, that no prophesy of Scripture is a *matter* of one's own interpretation, for no prophesy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."

2 Peter 1: 12-21

May the Lord bless this reading of His word and bless our time of studying it together. Let's now bow in a word of prayer.

Father, again it's a great privilege to be here together, even though it's in this unusual way. But nevertheless, through the advances in technology that we have by Your providence and goodness and grace, we are able to do this in this way. And I pray that You bless all of us as we continue this study in 2 Peter, and that You would edify us and build us up in the faith and encourage us. We're reminded in this text that we have a great future before us, and we have a sure promise, because it's Your Word.

Now all of scripture is sure and reliable and Peter makes that very plain to us. And we need to remind one another of that as he reminds us, and reminded his original readers, of these great truths that we need to continually reflect upon who our Lord is and what He's done for us, and that we have a great future. He's coming again, and there is a glorious world before us. We need to keep these things in mind and so Lord, as we consider this this morning and we look at the things that Peter said and how they apply to us, we pray that You would fix them in our minds. That we'd be established in

them, as they were established in their hearts and in their lives. And so, Lord, do that. May your truth really take root within us and affect the way we live.

We do pray for the way we live and what we're dealing with in these unusual days. We pray for the health of every one of us, that You would protect us from the things that are in the air, the things that we can come in contact with, things we cannot see but are very real and dangerous. Lord, the dangers that we face are many, many sided. We can't even recount all the ways in which danger can touch us at any moment. And yet the reality is, we're secure in Your hand, we're secure in Your providence. And we pray that we would remember that and rest in that.

But we do pray for those who have particular needs. I think at this time, those that we have been mentioning, need to be mentioned because their immune system has somewhat been compromised. And so I want to continue to remember the individuals that are in that situation. Father bless them. In a particular way, build a hedge around them. Keep them safe and bless their health. And thank You that the health of so many of them are doing quite well. But we pray that You would bless them and bless all of us to that end.

And we pray, Lord, that You would bless our government; the president, vice-president, the task force around them and the Congress; bless all who are dealing with this issue on a national level; that You would give them wisdom and that You would give our nation wisdom, and that You would bring us through this safely.

And I pray for the businessmen. I'm thinking particularly of those in our congregation, men who own businesses, and men who work and are in a difficult situation at this time. I pray that You would give them a blessing, and that this would be resolved well for them, and You would bless their companies, and bless their jobs, and return things to normalcy soon.

Father, we thank you that You're in control. We often say that. While there seems to be disruption and uncertainty around us—You are on Your throne. You're always on Your throne, and we should remember that. And remember, as Peter reminds us in this text, that we have a glorious future, and it's a certain promise that we have.

So Lord, we look to You now to bless us, give us a good time of study and worship together. Bless this time together. And then as we remember Christ in the Lord's Supper at the end, may that be a means of building us up in the faith. So we look to You to bless now, Father, in Christ's name. Amen.

We're all familiar with the statement, "Those who do not remember the past are condemned to repeat it.", or statements like that. It's a way of saying that history is important. And that is true. It's important to know history in order to learn the lessons of it. The problem is, whose history? People recount the past from different viewpoints. The French learned a lesson from Napoleon's defeat that is different from the lesson the Russians learned from it. People remember the past differently, and they draw different lessons from it.

So, to learn from the past we need accurate history. And the people of God have that in the Bible. It is without error. Peter reassures us of that in the second half of chapter 1 of 2 Peter. In the first half, Peter spoke of Christ's person and work, that He is our God and Savior, and He has obtained for us "everything pertaining to life and godliness". That is fact. It is history. The lesson from it is, we are to be "applying all diligence" in developing godliness. He's equipped us for that, and we're to proceed with that. We are to apply all diligence to it.

Peter felt strongly about that. He was coming to the end of his life, and he wrote this with urgency. So now, in the second half of the chapter, he speaks of the need of reviewing his instruction, in verses 12 through 15. Then, to support that, he proves the reliability of his words in verses 16 through 18. Finally, thirdly, in verses 19 through 21, he explains why his teaching and all Scripture is reliable - it is inspired by God. For that reason we need to pay attention and practice it.

That's Peter's exhortation in verse 19; it's what the passage is about. Peter's instruction here, and all of Scripture is true and essential for life if we are to navigate our way through this world. And so he begins the passage by impressing upon his readers, and us, the importance of remembering what he has said. Otherwise we are

condemned to repeat our failures. "Therefore...", he says in verse 12, in view of what He has said about our salvation, about our great promises, about the need of assurance, and that we can have assurance, he says, "...I will always be ready to remind you of these things..." He was ready to remind them of things they already knew; that they were already established in; and that were already established in them. Nevertheless, he felt the need to remind them.

And that is a real need for us. Teachers know the importance of review. John MacArthur wrote that research has shown that within an hour after hearing a spoken message, people forget up to 90 percent of it. Now I haven't read that research, but that seems completely credible to me. Ancient people learned largely by oral tradition, by hearing and retaining it. We've lost that. Things go in one ear and out another. All husbands know that. Their wives tell them, often. Often.

It's hard to remember. We tend to forget. The best of us do. Israel did. For that reason, Israel was told all through the Old Testament "to remember". Its religion was structured to be a continual reminder of its origin, of God's salvation and His faithfulness. Last week, before the Lord's Supper, I commented on some of that. I read Deuteronomy 5, verse 15. And that verse is really repeated almost verbatim ten chapters later in Deuteronomy 15, verse 15. "Thou shalt remember that thou wast a bondman..." (That was that you were a slave in the land of Egypt.) "...and the LORD thy God redeemed thee..." Israel was to remember that. They were to remember their history, their sacred history. They were to remember salvation history.

And that is true for us as well. It applies directly to us. We need to remember that we were bondsmen, we were slaves in Satan's domain, when Christ delivered us. Remembering is important. Israel's chronic problem was forgetting. That's Isaiah's indictment on the nation in Isaiah 17, verse 10, "You have forgotten the God of your salvation." That's the reason Isaiah told them earlier in verse 7, that 'the land will be a desolation'. There are consequences to forgetting. And we are so prone to do that, prone to forget, and prone to wander.

Now that is the reason we need to be reminded of the great truths of Christ's incarnation and crucifixion and resurrection, the central events of history, and their implications for us and for our behavior. Otherwise we drift. Otherwise we become distracted by a whole host of things: Our schedule, the world and all the things that it offers, and all of the distractions of it. And then, as a result of the distraction, we become uninterested in the things that are truly important.

So Peter tells the churches that he was, 'always ready to remind them'. He considered it right to do that. He says that in verse 13. It was his apostolic duty, certainly, to do that. But really, it's simply a Christian duty. The duty we have to one another, to be reminding one another, stirring one another up in the right things of God. This is what a Christian teacher should do. The Church needs to be built up. We need to advance in the faith. We need to move from milk to meat, as the apostle Paul told the Corinthians, and the author of Hebrews put, as well.

But the Church is only as strong as its foundation. And the foundation is the basic things of Christian doctrine and theology and the Christian life. So Peter would spend the rest of his days, he says, doing that—building them up in the fundamentals. That's what he says. "As long as I am in this earthly dwelling."

He gives two reasons for that resolve in verse 14. He didn't have long to do it, he says his death was imminent, so he felt the urgency of it. Time was short. Secondly, he says in verse 15, he was resolved to always remind them of the biblical truths, so that they would be able to call these things to mind, to remember them, remember the Word of God, remember the teaching of the apostles and the prophets, and apply them to themselves, to their lives.

The Bible is our standard. It's our sole authority. We know right from wrong. We know truth from error. We know good behavior from bad behavior from the Bible. It's our moral and spiritual map. So we always need to be able to call its truth to mind.

It's worth noting how Peter describes his death; it's distinctively Christian. In both verses 13 and 14 he speaks of his "dwelling", the "laying aside of my earthly dwelling is imminent". The word 'dwelling' is literally 'tent', which gave a very familiar

picture to at least many of Peter's readers. It reminded them of the Middle Eastern nomad, living in his tent. In fact, you can still see the black tents of Bedouins out in the Judean desert.

Tents are temporary. They're not permanent. Nomads don't put down roots. They move on from place to place. That's the image Peter is giving here. Life in this body is living in a tent. It is temporary. We are just pilgrims in this world. We are moving on. We are passing through. In Hebrews 11, the great chapter on faith, and verse 10 we're told that Abraham lived in tents as a act of faith to indicate that "...he was looking for the city which has foundations, whose architect and builder is God."

And Peter, too, was indicating that this world is not our home. We are aliens here, moving through hostile territory. You wonder why things are 'out of joint', as it were, why we're always in conflict with the things around us. It's because this is not our home. This is enemy territory. We're moving through it. And knowing that gives us a glimpse of reality, and it affects our attachment to things. It should. It should help us to evaluate what is important in life, and what isn't. What lasts forever, and what doesn't. So we need to be able to call these things to mind—to use Scripture.

Now "these things" that Peter taught had been attacked. The false teachers had tried to undermine the authority of the apostles and their teaching, and undermine the entire Word of God, for that matter. So Peter takes up a defense of the apostle's teaching, in verse 16. And in verse 17 and 18 he gives a reason why Christians can have complete confidence in them: In the instruction of the apostles, in the promises and prophecies that are given; in the whole Word of God.

His argument is simple. The teaching of the apostles is credible because it was based on eyewitness accounts while the teaching of the heretics was not. Their teaching is like the rumors of the Loch Ness monster that people often talk about, and insist it is real. Now I know there are fuzzy pictures, but they are not very credible - they are just stories that are told. And that's very much typical of the cults. They're like that. They're

based on visions that no one else has seen, or they're based on golden tablets that nowhere are to be found or to be examined.

Not so the apostles' teaching. It has been authenticated by the transfiguration. It is grounded in historical fact. It's been documented. Christians should never doubt the veracity of Scripture. Verse 16, "For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty."

Now the doctrine in question here is that of the second coming of Christ. That word 'coming' here is used throughout the New Testament of the Lord's second coming. It is used in the third chapter of 2 Peter, in verses 4 and 12. The false teachers were denying it. Later in chapter 3, Peter recounts what they said. He gives a quotation in verse 4. Here he indicates that they accuse the apostles of following myths, cleverly devised tales. The Lord's return, they were saying, is a false hope. It's "fantastical". They were saying, 'The apostles invented the story, they invented the prophesy, like all the old myths that no reasonable educated person believes.' That was their attack. They were claiming to have de-mythologized the Bible to give a rational explanation of the world. It's all a very modern kind of argument that they were making. Life is about the here and now, so live for the present, not some imaginary future.

Peter denied that he invented anything or used deception. He says, "...we were eyewitnesses to His majesty." He and others were personal witnesses to the transfiguration. That's what he's referring to here. The transfiguration was a preview of the Lord's second coming. It pointed toward that. It was a kind of prophesy of it, a confirmation, certainly, of the prophesies of it. That's indicated in Matthew 16, verse 28, where Jesus told the disciples that some of them would not die before they saw "...the Son of Man coming in His kingdom." Now that has always been a problem for people—'How is that possible? This is a prophesy that wasn't fulfilled.'—Well, it certainly was fulfilled, because six days later we're told, (Matthew says), 'Peter, James, and John accompanied Jesus to the top of a high mountain, and they witnessed the

transfiguration.' It revealed Christ's Glory, the glory that He would have in His kingdom to come.

Peter described the event in verses 17 and 18 as an occasion when he saw Jesus receive glory and honor, and he heard God the Father state His approval of His Son: "This is My beloved Son, with whom I am well pleased—and we ourselves heard this utterance, made from heaven, when we were with Him on the holy mountain." Now that is heaven's testimony to Christ's deity. He's God's Son. He is of the same nature as the Father, of the same substance as the Father. He's God the Son. And we know from the gospels that this testimony was accompanied with majesty—majestic brightness with white light that showed Christ in His kingdom glory. And the splendor in which He will come in the end days. So what the Old Testament prophesied and what the apostles taught has been seen and heard in the historical event of the transfiguration, which is a pledge of the Lord's second coming, a foreview of it, a confirmation.

Peter than adds, in verse 19, "We have the prophetic word made more sure." The Old Testament prophets spoke of the same things that Peter did. They spoke of the second coming. There are numerous examples of that. Psalm 2 comes to mind. It speaks of the Son of God coming and establishing His kingdom on the earth, ruling the nations with a rod of iron and righteousness. There are other passages. Psalm 110, verse 5; Zechariah 14, verse 4. Those prophecies had been made more sure because the transfiguration is a foreview, a preview of their fulfillment. It supported, or it confirmed what the ancient prophets foretold about the Lord's future coming. The point is, the apostle's teaching on this subject, (and all of their teachings for that matter), are reliable. It is based, not on myths, but on the prophecies of the Old Testament which have been further authenticated by the apostles' experience.

So, Peter now encourages the churches to give careful attention to the prophetic message. He compares it to 'light in a dark place'. "...you do well to pay attention as to a lamp shining in a dark place..." That dark place is the world. The picture is of a dirty, murky place and the light exposes the dirt. It brings clarity where things were hidden or obscure. Darkness represents ignorance and error. God's Word is truth. So Christians are

to ponder it; meditate upon it; learn it; know it; and keep it, he says, "...until the day dawns and the morning star arises in your hearts." In other words, stay with it to the very end.

"The day" is the second coming. "The morning star" is Christ. In Revelation 22, verse 16, Jesus is called "...the bright morning star". It's a reference to Venus, the first light to appear in the morning before the sunrise. And it comes, this description of Him, from the Old Testament, from Number 24, verse 17, (interestingly a prophecy of Balaam), who went to the mountains to curse the tribes of Israel, and ended up prophesying blessing to them. But in that verse, Numbers 24:17, he gave a Messianic prophecy, that "A star shall come forth from Jacob..." Christ is that star.

But this phrase, "until the morning star arises in your hearts," is a little difficult in understanding what Peter meant by that. It doesn't mean that the second coming is strictly a subjective experience - that's contrary to Scripture. But it will have a subjective effect, that is, an effect within us. An objective effect within us, so in a sense subjectively, but objectively it will transform the heart. When He comes there will be a real transformation in believers.

That's happening now, as we study the Bible, and we consider Christ. This is what Paul talks about in 2 Corinthians 3, in verse 18, how as we study Him, as we see the Lord in the scriptures, as we take that in: Spiritually, intellectually, take it into our mind, into our soul, we're transformed into His image. In fact Paul describes it as this progressive transformation "from glory to glory." That's what's happening presently, but when He comes, a dramatic change is going to occur. John wrote of that in 1 John, chapter 3, verse 2, that when he actually comes, physically, literally comes back into this world, "...we shall be like Him, because we shall see Him just as He is." So "seeing" Christ, it appears from what John is saying, will actually transform us outwardly and inwardly. So we're to live in light of that. In fact, Peter will make that point in chapter 3, 'In view of these things, since Christ is coming, what kind of men and women should we be?' Prophecy is practical.

Paul said that in Romans, chapter 13, in verse 12. He spoke of "the day is near." Well "the day" is the day that we have here. It's the day of our Lord's return. So he said, 'Because of that, because it's near, "...lay aside the deeds of darkness put on the armor of light." In other words, live differently in light of the fact that the Lord is coming, and His coming may be soon. That's our hope. We're to live for it.'

Our life, our present life, again, is a pilgrimage. We need to understand that we're strangers and aliens in this world. And regardless of all the glitter and the glamour of this world, (and it does have lots of glitter and glamour and things that are attractive and alluring), nevertheless it's still a dark world.

But God has given us a lamp, the Scriptures. And if we will pay attention to them, walk according to their light, heed their warnings, follow their exhortations and guidance, we will walk through this world safely. If we neglect them, we'll be engulfed in darkness, lose our way, and stumble. Our life must be governed by the Word of God. It's God's great blessing to us. So Peter says, 'keep trusting in and holding to the Scriptures until Christ is fully realized in your hearts.'

They had good reason for doing that, as he explains in verses 20 and 21. Not only because of the witness of the apostles, (they had seen these things. They had this special revelation given to them on the mount of transfiguration), but also, because the prophets were inspired as well, and the writings that we have are writings that had been inspired by God. Verse 20, "But know this first of all, that no prophecy of Scripture is a *matter* of one's own interpretation..."

The first thing they were to know, (what is of first importance), is Scripture. All of the Word of God, all of the Bible is to be understood, not as the result of human effort, human insight, or literary skill of some individual. No, it is a supernatural book. —It is God's Word. So when Peter says that "...no prophesy of Scripture is a *matter* of one's own interpretation...", he is not speaking of the modern reader like you or me and that we don't have the ability or the authority to make interpretations of the Word of God.

But some have taken this verse in that way. They say, 'No saint is individually capable of interpreting scripture; that's to be left to the Church. It's for Popes, not for

Protestants.' But that's not correct. We can interpret individually for we have the Holy Spirit within us. Every one of us, upon the moment of faith— "...were sealed with the Holy Spirit..." (Eph 1:13). He's the teacher. He's the helper. And individually, He helps us to understand the Scriptures. He's our interpreter. That's Ephesians 1:18—Paul's prayer, '...the eyes of their heart being enlightened so they'll understand the things of God.'

But, again, that's not what Peter is referring to here. He is stating the origin and reliability of the apostles teaching and the revelation given to the prophets. The same God the apostles heard speak in the transfiguration, spoke through the prophets, and spoke through the apostles. When he says, "...no prophecy of Scripture is a *matter* of one's own interpretation...", he's literally saying 'no prophecy comes, (or becomes), of one's own interpretation'. So the idea is, 'no prophecy of scripture comes out of private opinion'; 'no prophecy arises out of the prophet'; 'no prophet made up what he wrote'.

Edward J. Young explained this in his book, *The Word is Truth*, which was written a generation ago, maybe 50 plus years ago. It's a very good book, though. And he writes in explaining this, "No prophecy of scripture comes out of private opinion. The scriptures are not the product of human investigation and reason." 'They're not the result of human effort', is what he's saying. They are supernatural.

What was always characteristic of false prophets is that they invented their prophecies and their interpretations. And you read of this throughout the prophets of the Old Testament. Jeremiah, for example, spoke of that in Jeremiah 14, verse 14. 'God said, 'I didn't send them. They're not my prophets. They are prophesying to you a false vision, and the deception of their own minds.' ' So what these false prophets were doing, with all confidence and with some persuasion, was the deception of their own minds. And you find this same kind of statement in Ezekiel 13:2-3, as well as others.

Real prophecy, and again all of Scripture, comes from the Holy Spirit. And that's what Peter says in verse 21. "...for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." Men prophesied when, and only when, they were gripped by God, when they were moved to do it. Isaiah didn't get out of bed one morning and say, 'It's a wonderful day. I think I will write some prophecy

today.' Kind of like, 'I'm going to write some poetry today.' That's not the way it happened. Isaiah 53 wasn't the invention of his literary genius. It wasn't the result of human will or of human decisions.

Isaiah wrote, as all the prophets and apostles did, when he was moved to write by the Holy Spirit. That statement, "moved by the Holy Spirit", is very important for understanding how the inspiration of scripture occurred. In fact, this verse has been called, perhaps the fullest and most explicit biblical reference to inspiration of its authors in the Bible. It's very important Scripture.

Paul gave another text and verse that is very critical to this subject of inspiration as well. 2 Timothy, chapter 3, in verse 16. He, there, describes the origin of Scripture as 'God-breathed'. That's the literal translation of "inspired by God." Inspired by God didn't mean God breathed into the Scriptures something divine. But that Scripture, the very words of Scripture were breathed out of God and into its writers. And here Peter says, the Spirit moved them.

The word 'moved' is used in Acts 27, verse 15 and verse 17, of a ship carried or driven along by the wind. That's the idea here. As ships were moved by the wind when it filled their sails, so men were moved to prophesy when the Spirit filled them and directed them. And that example in Acts 27 gives a vivid picture of that very thing.

You remember it's the account of Paul being taken from Caesarea to Rome. It's a long chapter, and it was a long journey that he was on. And not too long after they began, about the time they arrived in Crete, a storm occurred on the Mediterranean. And they foolishly decided to try to venture on. And as a result, the ship was in a storm for two weeks in which the ship was out of the control of the sailors. The wind carried it. And it was all according to God's providence and direction because He used the wind to guide the ship on a different course from the one that the officers had charted. They intended to go to Italy. God had a different destination. It was Italy, by way of the Isle of Malta, where he had his elect waiting, (unknown to them), for Paul and the message that he would give them - the message of the Gospel. The providential storm guided the

ship to that island where a work of grace occurred. And 'God did that in the prophets', Peter says. 'He carried them to His goal, not to their goal.'

Now it wasn't some mechanical or mindless movement; the prophets weren't passive in all of this. Inspiration wasn't dictation. God used their abilities; He used their personalities. Just as the cut of a sail determined the capacity for wind and the direction of the ship, so too the kind of person God called to be His prophet determined much about what and how that prophet wrote.

So inspiration didn't mean the suspension of the normal mental functions of the human authors. Men spoke, God spoke. He spoke through them. He breathed through their personalities, using their gifts and abilities, their education, their experiences, all that made them who they were. And that's mirrored, that's seen, in their different styles and the depth of their writings. But the written words of Scripture originated in the Holy Spirit, came through the process of divine inspiration, and are therefore infallible, inerrant, and authoritative for our lives for faith and practice.

So Peter's last words to us are, 'review and learn the Scriptures. Be reminded of them, think about them, practice them. They are not a myth. They are revelation from God, and will be a lamp in a dark place, a guide that won't disappoint.'

It's good to know history. It's good to especially know the history of the church, because the errors of the past resurface in the present. Knowing about them helps us to avoid their harmful consequences. But more important is knowing the Bible. It is a record of the most important events of history, and the blessings that they have for our lives. Those events: The incarnation; the crucifixion; the resurrection; the coming of our Lord; all of that is truth that is practical, and it is useful.

Truth always is practical and useful. Truth exposes error. The straight way exposes the crooked way. It gives hope, real hope of the glorious future that is ours. Christ is coming. This world is passing away. The future is forever. That's the Word of God. It is true.

From the beginning, Satan has questioned the authority of Scripture, in order to weaken our confidence in it. It is his trick. It is false. God's Word is inspired and reliable.

That's the testimony of the apostle Peter. That's the testimony of the apostle Paul. That's the testimony of the Word of God. May the Lord give us all a greater desire to know it, to trust it, and live by it, to study it continually, to review it continually, and to 'remember all these things'.

But first of all, a person must believe it. And that belief begins with faith in the Gospel, in the Good News of salvation that is in Jesus Christ, God's eternal Son, and our redeemer. If you've not believed in Him, we invite you to do that; it's that simple. It's what the apostle Paul told the Philippian jailer. "Believe in the Lord Jesus Christ, and you will be saved." And so will you. May God help you to do that. And I say, may God help you to do that because ultimately only He can. So look to Him, trust in Him, and He will bless.

Again, we are next going to observe the Lord's Supper and I hope that you all have prepared for that. So I'm going to conclude now in prayer, and then we will move into that part of our service. Let's pray together.

Father, we do thank You for Your goodness to us. We thank You for this great text of Scripture that is full of urgent exhortation from the apostle which reminds us of how important it is to be reminded of the fundamentals of the faith—the great truths that he has set out in the first part of this first chapter, to be reminded continually of the and reminding ourselves of them. Help us to act upon that, to be students of Your Word, to study them consistently and live in light of them.

We thank you, Father, that You've given this in Your grace, and they tell us of Your Son, and of the Good News in Him of salvation. He is the Savior. And through faith alone in Him, by Your grace alone, we have eternal life. We have the forgiveness of sins, and the hope of the kingdom to come. We thank You for that. We thank You for all that we have in Christ. And it's in His name we pray. Amen.

(End of Audio)

