

4. iKnow: knowledge and self publicity

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Date: 04 November 2012

Preacher: Andy Gemmill

[0 : 00] Thank you Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[2 : 59] Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. We will echo the words of those of Mary as we sing hymn number 628.

Number 628. Tell out my soul the greatness of the Lord.

Amen. Number 628. Tell out my soul the greatness of the Lord.

Thank you.

[5 : 40] CHOIR SINGS CHOIR SINGS CHOIR SINGS

CHOIR SINGS CHOIR SINGS CHOIR SINGS Let's draw in to God and pray together.

Let's pray. Our gracious God, we've just sang many things about you.

And we thank you that these are not merely words on a piece of paper, but things that are true about you. We thank you that you are the great God, the great God above all gods, supremely in control, perfect in character.

We thank you that you are right and just and true. We thank you that as we've sung, your mercy is sure from age to age.

[7 : 49] We thank you that you're a God of great power, power over every power, good and evil. We thank you that you have power enough even to humble, proud hearts.

We thank you that what you've done in the cross of your son brings down the high and lifts up the low. And we thank you, Heavenly Father, that your words are true and trustworthy and full of life-giving power.

That your promises are true and endure forever. We thank you that you are a great God. And we pray that you would please draw near to us as we draw near to you.

We recognize our own weakness, our many sins. The great gulf often between what we know in our minds and what we live in our lives.

We thank you that your mercy is sure in Christ. And we pray that we'd be reminded to put our trust in him this evening.

[9 : 08] And that you would indeed work in our lives to bring about the kind of transformation that you long for us to have.

Please be at work in us for your honor and for our good, we pray. All this we ask in Jesus' name. Amen. Well, let me extend a very warm welcome to you this evening on this chilly evening.

It's lovely to have you with us, especially if you're a visitor or here for the first time. We're very glad to have you with us. Please do stay if you can for tea and coffee downstairs.

Afterwards, we'd love to get to know you a little bit better. If you haven't already picked one up today, please pick up one of these notice sheets on the way out. They'll tell you the things that are happening in the immediate future, give you information to pray for and also to act on.

We're going to sing again. Number 752. We don't come here this evening or come to God's presence trusting in our own righteousness, but in his great grace and mercy.

[10 : 19] Number 752. Wonderful grace that gives what I don't deserve, pays me what Christ has earned, and lets me go free. We'll stand and sing together.

We'll stand and sing together.

MuslimPod tea.

church dressy and dance for free of prayer o grace and ministry ■ ai't done us our here
Thank you.

Thank you.

[12 : 25] Thank you.

A few verses in the Bible to understand the subject matter that we're dealing with in these evenings, and especially to understand human nature and the nature of the human predicament.

Genesis chapter 3, verse 1. Now, the serpent was more crafty than any other beast of the field that the Lord God had made.

He said to the woman, Did God actually say, You shall not eat of any tree in the garden? And the woman said to the serpent, We may eat of the fruit of the trees in the garden, but God said, You shall not eat of the fruit of the tree that's in the midst of the garden, neither shall you touch it lest you die.

But the serpent said to the woman, You will not surely die, for God knows that when you eat of it, your eyes will be opened, and you'll be like God, knowing good and evil.

[13 : 46] So, when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

Then the eyes of both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves loincloths. I'd like you to turn to our second reading.

You'll find that right over in the New Testament, in Colossians chapter 3. That's on page 984, if you're using one of the church Bibles.

Colossians chapter 3. Back in Genesis chapter 1, we read that humanity is made in the image of God, and here the Apostle Paul picks up on that image of God language, as he describes the Lord Jesus, and those who belong to him.

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.

[15 : 03] Set your minds on things that are above, not on things that are on earth. For you've died, and your life is hidden with Christ in God.

When Christ, who is your life, appears, then also, you also will appear with him in glory. Put to death, therefore, what is earthly in you.

Sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming. In these two, you once walked, when you were living in them, but now you must put them all away.

Anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you've put off the old self with its practices, and have put on the new self, which is being renewed in knowledge after the image of its creator.

Here, there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free, but Christ is all, and in all.

[16 : 12] Put on them, as God's chosen ones, holy and beloved, compassion, kindness, humility, meekness, and patience, bearing with one another, and if one has a complaint against another, forgiving each other, as the Lord has forgiven you, so you also must forgive.

And above all these, put on love, which binds everything together in perfect harmony, and let the peace of Christ rule in your hearts, to which indeed you were called in one body, and be thankful.

Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.

And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

This is the word of the Lord, and we rejoice in it together. The writer of the book of Ecclesiastes, finishes off with these words, of making many books there is no end, and much study is a weariness of the flesh.

[17 : 37] Somebody told me that this was the students verse in the Bible. I wonder how you are with books, and with bookshops. Are you a bookshop person, or are you not a bookshop person?

I wonder if I'm the only one here who finds bookshops both inviting and depressing. Inviting because you look in the door, and there appear to be all sorts of treasures within, and excitement, and possibilities, and depressing because, if you spend half an hour browsing around your average bookshop, you begin to wonder, what kind of system is it that spawns such a mass of the trivial, irrelevant, and frankly, disgusting, of making many books, says Ecclesiastes.

They just seem to go on forever. However, amazingly, I understand that from the other side of the fence, the authorial side, their view seems rather different.

It is, by all accounts, not that easy to get oneself in print. The world is full of wannabe writers, who, no matter how many times they send their book off, simply can't get a publisher to bite.

However, all that has now changed. It used to be, that if you wanted your voice to be heard in the public arena, you'd have to embark on a career in politics, or broadcasting, or journalism, or get yourself in the audience in question time, or something like that.

[19 : 15] Now there is, the phone-in program, and more recently, the development of text or email access, to the broadcasting media. Nearly every news program, now carries the invitation, text us, or email us, we'd love to know what you think.

I mean, why on earth they want to know, given what's often said, who knows, but they do. It used to be, that if you wanted your ideas in print, you could, write to the editor of a newspaper, or get someone to publish your book.

This demands time and effort, a certain ability with words, often individuality of thought. Now, you can just sit down, at your computer, and type, and others will see it.

The discussion forum, the message board, and most particularly, the personal blog. We're at number four, in our series, considering the online world.

And this week, we're on the subject of knowledge, public knowledge, and self-publicity. Let me step aside for a second, to give you a short glossary of terms, for the digitally challenged.

[20 : 32] Blog. Short for, web blog. Somebody's personal online diary, of events, or thoughts, or anything really. A place where you publish online, anything you happen to be interested in.

Blogging is the activity, of putting things on your blog. The blogosphere, is the online community, engaged in blogging, and the reading of blogs, and so the language goes on.

Second term, tweet. A tweet is what you do on Twitter. A tweet is a text-based message, of 140 characters, or less. People can follow your tweets, get your tweets sent, to their phone, their email, whatever.

It's a way of sharing, very brief little snatches, of information, about what you happen to be thinking, or about what you happen to be doing, at any moment. The last few years, have witnessed a revolution, in online publishing, from small, to large.

Publishing one's own ideas. It's an interesting phenomenon, at best. It brings clarity, helpful interaction, thoughtfulness, thoughtfulness, constructive public debate.

[21 : 47] Good investigative journalism, for example, is no longer, the preserve, of the mainstream media. In fact, some of the best investigative journalism, out there now, is to be found, done, out there, online, being done independently.

Free from the shackles, of multinational news, corporations. At its worst, however, it's much more negative, than this. Promoting, self-obsession, and misinformation.

To try to get our bearings, on this subject, let's go back, to Genesis chapter 3. As we visited this passage, so often, in the last weeks, we're back here again, unashamedly, for this passage, in particular, is one of the greatest keys, to understanding, human beings, and our human predicaments.

These chapters, tell us with clarity, what we only appreciate, dimly often, by observation. Namely, that we human beings, are much greater, than we actually seem, and at the same time, much worse, than we seem, to the naked eye.

Better, and worse. Let's examine that, for a moment. Let's look at the better side, for a moment. We can see, can't we, by looking, that human beings, are very great indeed.

[23 : 15] We are capable, of very clever, and sophisticated things. Look online, and you'll just be amazed, at what human beings, can do, and achieve. But nowhere else, in the whole of creation, do we learn, why we are like this.

In these chapters, at the beginning of the Bible, it's clear, that all of this, brilliance, of which we're capable, is possible, because we human beings, are made, in the image of God.

Built to reflect him, in his world, and to engage, in his plans, for this world, to rule over the world, under his authority. We can see, we're great.

The Bible tells us, we're much greater, than we can see. On the other hand, we are much worse, than we can see. Worse in this sense, we can all see, and again, click online, and you'll see it, easily, obviously, that we mess up, on a colossal scale, sometimes, as human beings.

You don't have to look, any distance, to see that, it's there, everywhere. Switch on the news, and you'll hear it. But nowhere else, in the whole of creation, apart from the Bible, do we learn, just how significantly, we human beings, have messed up.

[24 : 36] For in these chapters, we learn, that we mess up, not merely, because we are small, and make mistakes, but because, as a race, we have deliberately, turned our backs, on our creator, and what they did, back then, we continue in now, living life, in God's world, as though God, were not there, and we were the center, of everything.

Yes, we can all see, that we mess up, the Bible tells us, that we've messed up, much worse, than we can see. Let me reflect, on that a little more.

Do you notice, how in Genesis chapter 3, Adam and Eve, become, the critics, of the world, the judges, of God's world. Rather than living, under God's criteria, for assessing things, they become, independent judges, and rule makers.

Assessing everything, from their perspective, rather than God's perspective. Let's look at that, in a little more detail. Turn to 2.15. The Lord God, took the man, and put him in the garden, in Eden, to work it, and keep it.

And the Lord God, commanded the man, saying, you may surely eat, of every tree, of the garden, but of the tree, of the knowledge, of good and evil, you shall not eat, for in the day, that you eat of it, you shall surely die.

[26 : 08] It's a very, straightforward instruction, is it not? Not hard to understand. This is the good God speaking. The one who's made, this wonderful world, that he's put the man in, and given him, a wonderful role, in this world.

And the instruction, is straightforward, and easy to understand. Everything is yours. Go and eat it. But not that one, because it will not be good for you, if you eat from that one.

It's a straightforward instruction, from a good, and generous creator. Not hard to understand, and in view of all the other things, that have happened, and been said so far, it is plainly said, for the man's good, is it not?

The good God, speaks a good word, but in chapter three, another word, is spoken, a different word. Not only spoken, but listened to, believed in, and acted on.

Chapter three, verse one. Did God actually say, you shall not eat of any tree, in the garden? What a mean he is.

[27 : 24] Was God speaking to you, feel good when he told you, you would die? What a deceiver he is. You will not surely die, verse four. He knows that when you eat of it, your eyes will be opened, and you'll be like God, knowing good and evil.

And in verse six, the terrible decision is made. So when the woman, having heard this other word, saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired, to make one wise, she took of its fruit, Annette.

Look how she's become the judge of things. Do you see? She hears this word. She looks at the fruit. She sees that it's good. It's not good. She's been told that it's not good.

But now she assesses it on her own terms, and differently, without reference to the word that God has spoken. Do you see what has happened? Adam and Eve act as judges of God and his world.

He's a meanie. He was holding you back. Look at that fruit. How good it would be to eat. Oh yeah, so it would. And they take and eat.

[28 : 38] They've moved from being happy subjects, to playing the role of ruler. From contented creatures, to dissatisfied critics, their assessment wins.

Actually, it's not their assessment, is it? They're not doing their own thing here. They're not, they are acting in response to a lying voice. They think it's their own idea.

They own it for themselves. They think that it's freedom to act on it. But all they're doing is listening to a different, and untrue word.

And from that point onwards in the Bible story, everything changes. Humanity from this point onwards is never the same ever again. They have knowingly been deceived, and subjected themselves to the rule of a malicious evil.

And the effects of that on human beings have been comprehensive. No part of our being, says the Bible, is what it once was.

[29 : 45] Physically, we're not what we were. I mean, look around at us. We decay and die. We do. All of us will. Intellectually, we're not what we were. Our thinking is darkened.

Spiritually, we're not what we were. We're naturally God's opponents, facing his hostility, rather than his representatives and friends.

Everything has changed. Let me make a couple of observations following on from this. First, obviously, we human beings are no longer neutral parties in this world.

We've observed every session that though the online world has enormous possibilities for good, powerful tools that might be used for good, for helpful relating, for openness, for honesty, for clarity, for helpful sharing of information.

Despite those enormous possibilities for good, so often the online life is not used like that. We are not neutral.

[31 : 03] Those powerful tools are powerfully subverted by our sinful nature. We are not neutral. And second, let me say, our technology is not neutral either.

Of course, our technology can be used for good and bad. And therefore, it has the appearance of neutrality. But it isn't quite as simple as that. Because it is itself the product of sinful humanity.

There's nothing unusual about that. Everything we make is the product of sinful humanity. Everything. But our technology was not dreamed up by neutral human beings.

And if the Bible's take on human nature is right, then one has to expect, not only that human beings will tend to use things wrongly, but we will tend to invent things which can be wrongly used.

Things that in various ways serve us, serve our interests, invent things that are good at reinforcing the sinful ideas of human beings.

[32 : 12] Why do I make this point? Well, if it's true, simply this. It may take special energy, special energy, and diligence to use our technologies in ways that are good and true and helpful.

And it will take no effort whatever to use them in ways that are sinful and unhelpful. Of course, that's true of everything human, isn't it?

Everything. But certainly not least the online life. The technology we have is very powerful indeed. And very good for self-promotion.

And it takes no effort whatever to use it in a self-promoting way and real hard work to use it in a good and other-promoting way.

The technology of self-promotion. Think about the self as represented online. There's so much online that's good and helpful.

[33 : 23] So much. But, and it's a big but, never has it been easier to be self-promoting that it is now in this age. We have the technology.

It used to be that getting yourself in print was hard. You had to get your book past a publisher who would at least decide whether it had enough public interest to warrant publishing.

You had to get your letter past the newspaper editor who would at least decide whether it made good copy or not. You had to get your academic paper past peer review.

And even if your work was esoteric, at least others would check out whether it had any credibility at all. Now, you can publish instantly. You can make your writings and ideas public property today.

You can go home and be around the world before you go to bed tonight. You can put it on your own website. You can blog it. You can tweet it for everyone who follows you to see.

- [34 : 28] You can put things in writing for public consumption before even you have had time to reflect on them properly. Never mind bouncing your ideas off somebody else. It used to be that the self-important person was to some extent held back in their self-importance by having to relate in a world that could see them.

The pompous person is often pretty easily identified to the naked eye. But online, the self-important person can disguise themselves, get away with the important job of self-promotion much less hindered than they would be face-to-face.

A couple of times in this series, we've reflected on just how much time people spend online. How much time is spent online? And one of the reasons for that is that in all kinds of ways, more and less obvious, being online makes me feel important.

Gives illusions of power, of significance, of knowledge. It also tends to be trivial and earth-bound.

Online, I'm not usually reminded that I'm a mere creature and belong to a race facing judgment. And even when dealing with more serious things, the online experience tends to put me as the point of reference for everything.

- [36 : 01] Makes me the critic. I'm the one who comments on events. Mine is the voice that's speaking. I'm the opinion that's worth listening to. Mine is the blog to subscribe to.

Mine, the tweets to follow. Me at the center of the world. The technology we have has great potential to fuel our greatest idolatry, which is the worship of ourselves.

Now, having said all that, let's turn to a different perspective on the self and turn to Colossians chapter 3. As in previous evenings, we're not going to spend enormous time looking at this passage in detail, but we are going to pick up on thematic things which are extremely relevant to what we've been thinking on.

Paul describes how the Colossian Christians have been free one, raised with Christ. They belong to him. They are in him, is the phrase that Paul uses often.

And I want you to notice three dimensions to this in Christ, being joined to Christ thing that Paul's describing in this chapter. First, do you notice the Christ-centered and otherworldly focus of these first four verses?

- [37 : 25] If then you've been raised with Christ, seek the things that are above where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth.

for you've died and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory.

Do you see how Jesus, the invisible Lord, shapes not only the present mindset, verse 2, set your minds on things that are above, not on things that are on earth, life, but also determines the future.

When Christ who is your life appears, you also will appear with him in glory. Verse 4 raises the question, where is your identity to be found today?

What gives you significance in this visible world in which you live? Is your identity tied up merely with visible things, with earthly things, the things you can see and touch and feel, the people you can relate to, the things that you do in the world?

- [38 : 44] Is your identity tied up merely with those visible things? If so, what a catastrophe that is, because Jesus is Lord.

And though presently hidden, invisible, he is ruling, and he will return, and then the significance of each human being will be seen for what it really is, namely, how it relates to him.

But that's what gives us significance in this world. Do we or don't we belong to him, relate to him, set our eyes on him? those whose eyes have been on him, verse 4, will, when he appears, appear in glory.

Everything else will be trivial in comparison on that day. Notice how Christ centered and otherworldly the focus of these verses is.

Second, do you notice the image of God idea in verse 9 and 10? I'll start with verse 9, don't lie to one another, seeing that you've put off the old self with its practices, and have put on the new self, which is being renewed in knowledge after the image of its creator.

[40 : 10] That's Genesis 1 territory, isn't it? Let us make man in our own image after our likeness. the work of Jesus has changed things.

As verse 2 is done, as Jesus is focused on, that works in the direction of making us what we were made to be, to be the person we were made to be.

You've put off the old self with its practices and put on the new self, which is being renewed in knowledge after the image of its creator. The wonderful thing about being a Christian is that Christ's work for you in the past and his ongoing work in you now will in the end make you what you were designed to be as a human being.

Not just a generic human being, you in particular. We do not have to make our own mark on this world.

We do not have to promote our own identity in this world. I do not have to be in the Andy Gemmel brand marketing business to be what I properly am supposed to be in this world.

[41 : 33] No, indeed, the only way to be the people we were meant to be is to fix our eyes on Jesus, the one to whom we belong, who's done this amazing work in his death and resurrection for us.

For in the end, all those who belong to him will be what they were made to be at the beginning. So much of what goes on online demonstrates a deep desire to be something of significance.

But you cannot get more significant than being renewed in the image of your creator, than being what you were designed to be.

You can't be more significant than that. And the only route to that is to fix our eyes on Jesus. Third, do you notice the note of effort and conflict that there is in this section?

Look at verse 2, for example. Set your minds on things that are above not on things that are on the earth. There's competition for our attention going on here. Look at one, not the other, he says.

[42 : 48] Look at verse 5. Put to death, therefore, what's earthly in you. That's a fairly conflict-laden phrase, that, isn't it? Kill it off, fight it.

Or look at verse 13. Bearing with one another. There's going to be effort involved in that, is there not? I mean, look around again. There's effort in bearing with other human beings in this age.

Let me suggest to you that godliness involves effort and conflict. And let me suggest to you that online godliness will involve effort and conflict.

it will take real effort online to set your mind on things above, to put to death what is earthly in you, to make it godly.

Let me interact with a practical example, the Christian ministry blog. Many in Christian ministry blog about Christian ministry. Some of that is very helpful.

[43 : 53] John Piper, the famous American pastor, gives six reasons that he thinks pastors ought to blog, to write, to teach, to recommend things, to interact, to develop an eye for what is meaningful, and to be known by people.

And while I think those are all good reasons and all helpful outcomes if you can do them, it is going to take real godliness and real focus on Jesus to make that a worthwhile exercise, is it not?

I have to say that lots of what I've read by pastors online has just seemed self important and obvious. And sometimes the most interesting pastors blogs are so massive in terms of output that it makes you wonder what else they're doing in life, apart from sitting in front of their computers typing for the world to see.

And sometimes the little blogging communities that hang around them seem just flattering and self-congratulatory. Now, it's a good thing to write godly if you can, but nothing could be more enticing to the self-absorbed self than the possibility of instant publishing with a global audience.

The blogosphere is a narcissist's paradise. The possibilities for self-centeredness to be promoted online are simply massive, and if not recognized and resisted, will almost certainly dominate our online interaction.

[45 : 29] Many of you will know Rico Tice, the evangelist. He's been here to speak on a number of occasions. He describes this aspect of his pre-Christian life. He writes, I was so sinful that I kept a diary every day so that others could read about me one day.

Well, brothers and sisters, now you can do that online every day. And others may read it, if you're interesting enough. Our time is gone.

Let me say three things by way of conclusion. One, be careful what you absorb online. Anyone who's observed the net will know how it's a source, often, of uncritical misinformation.

Anyone that's followed the trans exploits online over the last few weeks will know that one lie is simply spread everywhere and spreads like a virus and never counted.

How to tell? Well, look up something that you know about online. If you've got an area of special interest or special knowledge, look up that area that you know about, especially if it's a little bit obscure.

[46 : 36] And what you'll find more often than not is a whole series of web pages from multiple authors all over the world with basically exactly the same information on them.

Either just cut and pasted from one website into another or slightly modified to make it look like somebody else's work. Never was the garbage in, garbage out equation more opposite than it is online.

The web is a massive source of garbage. Uncritical, poorly worked through, unchecked, copied from somebody else, information, and more often than not, misinformation.

Of course there's good stuff out there by people who know what they're talking about, but it's not so easy to find. There's lots of good to interact with out there, but there's a tremendous lot to sift through.

Imagine somebody living on the streets, sifting through the bins, hoping to find a delicious, unspoiled prawn mayo sandwich. Well, it's there somewhere, but you may have to discard tons of garbage in order to get to it, and so often the web is just like that.

[47 : 51] It's there somewhere, the bit of information that you need, but you'll have to sift for ages before getting to it. Online you need humanity in technicolor, humanity with all our positives and negatives, exaggerated, at the touch of a mouse button.

You can see everything human, or rather, everything we humans want you to see. But of course, you can't see the invisible Lord, and you can't see the still invisible glory of those who fix their eyes on him, and you can't see the eternal misery of those who won't submit to him.

You can't see heaven, you can't see hell, those twin destinies of every human being. There's so much you can't see online that really matters.

And so much of what you can see is part of that ancient and enslaving lie that I am the center of everything.

Be careful what you absorb out there. Third, be careful who you follow. Be careful who you follow.

[49 : 11] We've developed a celebrity culture in the Christian online world. Piper, Keller, Driscoll. I follow one or the other or the other. Many good ideas and helpful teachings out there.

people are going to be there. But what if that constant diet of online brilliance from other places in the world ends up making you dissatisfied with the people of God that he has supplied to be your brothers and sisters and your teachers?

cultures. And let me ask for all their brilliance, does Tim Keller in downtown Manhattan understand Glasgow culture better than your pastor does?

Answer, not a hope. He's working in a different culture. Be careful who you follow. Third, be careful who you promote.

This is a question, of course, for the whole of life, really. But it's certainly an issue online. The time we spend online means it must be delivering something.

[50 : 26] And I suspect the thing it most delivers is a sense of significance and self-importance. The world comes to me. I speak to the world.

I act in the world at the push of a button and can get things to happen way over there. Who are you promoting online? If you're active online, could anyone looking at your online presence see that you're a person with their eyes on an invisible Lord?

Somebody to whom Jesus means everything. That you're a person looking forward to his return with great eagerness. presence, that you're a person eager to know him and eager for others to know him.

That you're a person whose life is driven by unseen realities. Or is your presence online just earthbound, trivial, reflecting nothing invisible, with you at the center of it?

Let's pray together. If then you have been raised with Christ, seek the things that are above where Christ is, seated at the right hand of God.

[51 : 50] Set your minds on things that are above, not on things that are on earth. For you have died and your life is hidden with Christ in God. when Christ who is your life appears, then you also will appear with him in glory.

We acknowledge, Heavenly Father, that the things we've been discussing about the online world are not constrained to that particular manifestation of human behavior, but rather typical of everything in this world.

So easily we set our minds merely on earthly things, merely on the visible. And we pray that because of the work of Christ for us and the promise of Christ to us, you would help us to set our minds on things above, things as yet invisible, the lordship of your son, his return in glory.

We pray that the lives we live in the visible world might be marked by those invisible realities. And we pray therefore that he who is our life appears, we also will appear with him in glory.

We ask this for his honor and in his name. Amen. We're going to keep our minds on things invisible. Number 973.

[53 : 20] Number 973. When this passing world is done. we're going to need to have heard.

Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you.

[56 : 15] Thank you. Thank you. Thank you. Thank you. Amen.

Amen. Amen. Amen. Amen. Amen. Amen.