

What Does Christ Want Us To Remember?

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We had about an hour and a half drive home from Passover. The next day Dorothy mentioned that Christ said in Luke 22 and in 1 Corinthians 11, "Do this in remembrance of me." The word "remembrance" in the Greek is Strong's 364, and it means a *recollection* or *to think back*. The root word for that is just one digit away, Strong's 363 and it means *to remind*. So Christ was simply saying that night, "Don't forget, remind yourself, remember me."

After we finish with Passover, we're on to The Night to be Much Remembered, then the Days of Unleavened Bread, and then we look forward to Pentecost and the Feast plus all that goes on in our lives. It's easy to go on to other things and forget that Christ said, "Remember Me. Don't forget. Do this in remembrance of me." When Dorothy said that, the light bulb went on and I said, "There is a sermon right there." When Christ said, "Remember Me," we should seriously heed that admonition, shouldn't we?

The next logical question is what does He want us to remember about Him? What does He want us to take forward from the Passover all year until the next Passover? What does He want us to remember about Him? That is the subject of the sermon.

What Does Christ Want Us To Remember About Him?

There are seven areas. We could double or triple that quite easily, but these seven came to mind.

1. Christ wants us to remember His body and His blood.

This obviously pertains to Passover because that is the genesis of this whole subject. Not just Passover night, not just a week or two before Passover, but He wants us to remember His body and His blood.

1.A. Let's take His body first.

Let's go to 1 Corinthians 11. We read this on Passover evening. We'll read verses 23 and 24. Paul is reminding everybody about what he was about to say because the Corinthian Church was not keeping the Passover properly. It was amazing what they were doing. We covered that before. He was reminding them that, "What I'm going to tell you I received directly from Christ."

1 Corinthians 11:23. For I have received of the Lord that which also I delivered unto you ... (KJV)

He, by extension, is telling us right now.

*23b) ... that the Lord Jesus the same night in which he was betrayed took bread:
24) And when he had given thanks, he broke it, and said, Take, eat: this is my
body, which is broken for you: this do in remembrance of me. (NKJV)*

This is a command to remember Him. You're taking this bread and He says, "When you do it and also all the time, I want you to remember Me."

Now we have to ask the question: Why His broken body? He could have just mentioned His blood and not mentioned His body at all. He could have just mentioned that His blood was shed for us and that could have been the focal point. But it has two parts. He mentioned His body. Why is that? We should explore that.

Let's just think for a minute. We all know that sin causes pain. All of us have sinned and all of us have suffered pain resulting from our own sins. We all know that sin radiates far beyond the sinner. It's like throwing a stone in a pond. The ripples go out 360 degrees away from the sinner in this analogy. So sin affects other people, all people around the sinner. It causes others great pain.

Infidelity, for example, breaks up marriages resulting in a horrible effect on children and grandchildren.

Narcissism on the part of somebody affects all those around them. Somebody who is totally selfish and just looking out for themselves. It affects marriages and it affects relationships. So sin causes a lot of pain to a lot of people.

Also errors in judgment cause pain. When we make an error in judgment, that causes us and others pain.

Poor job choices and poor investments cause pain. I've known people in the church who have lost all of their money through poor investments and poor judgment.

Wrongly judging an issue in one's life, in business or in the church or whatever results in pain, sometimes for a lot of people. Wrong judgment in addition to sin and wrong choices causes pain.

A young man or woman decides to take that first hit of meth. That is a wrong choice, a bad decision. It leads down a path of misery and suffering for not only them but their family, and any relatives they might have.

Someone decides to press the button on the computer to watch, for the first time, a pornography site. That leads to a trail of misery and perversion and pollution of somebody's mind and those around them.

Perhaps a person makes a decision to have a diet that is dominated by junk food. If that goes on for months and years, there is pain and suffering as a result.

People who make a decision to have a sedentary lifestyle with no exercise, no walking or moving around, and they become a couch potato. After five, ten, or twenty years they have a lot of pain and suffering. Dorothy's sister just decided that she would quit walking and she just had a knee replacement and it is causing her all kinds of suffering because her muscle tone is horrible.

Wrong choices and wrong decisions and errors in judgment all cause pain and suffering.

But there is a solution to that through the body of Jesus Christ. With that background, let's turn to Isaiah 53 and we're going to read verses 4 through 6. I'm going to read this out of the New Living Translation because it puts it in modern English and makes it clearer, but yet does not lose the meaning. This is a prophecy concerning Jesus Christ.

Isaiah 53:4. Yet it was our weaknesses he carried ... (NLT)

Just think about that for a minute. This is a prophecy. Christ is going to come and He is going to carry our weaknesses.

4b) ... it was our sorrows that weighed him down ... (NLT)

If something weighs you down, it means you are carrying it. So Isaiah is saying that our sorrows will weigh Christ down.

4 continued) ... And we thought his troubles were a punishment from God, a punishment for his own sins! (NLT)

That's what the world thought and that's what the people thought that were yelling at Christ as He was dying on the cross yelling all kinds of evil things at Him.

5) But he was pierced for our rebellion, crushed for our sins. He was beaten so we could be whole. He was whipped so we could be healed. (NLT)

The Hebrew word for "whipped," which is translated in the King James and the New King James as "stripes," is Strong's 2250. The literal meaning is *blueness*. You know when you get a bruise it turns blue. That's the literal meaning. Therefore, it can be translated bruise, hurt, wound, or whipped or stripes. It tells us that we can be healed of all of this pain because He was wounded on our behalf. He suffered on our behalf through His body.

6) All of us, like sheep, have strayed away... (NLT)

This is primarily referring to sin, heading in the wrong direction which results in the pain that I just described.

6b) ... We have left God's paths to follow our own. (NLT)

There is a way that seems right to a man and ends in death and causes us a lot of pain. Notice the last part of the verse.

6 continued) ... Yet the LORD laid on him the sins of us all. (NLT)

This tells us that Christ is carrying all of those burdens, all of that suffering and pain.

The apostle Matthew quoted Isaiah 53 in his gospel. Let's look at Matthew 8 and see how he integrates Isaiah 53 into talking about Jesus Christ. This is not a prophecy; Isaiah was, but this is reality.

Matthew 8:16. *When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick ... (NKJV)*

In verse 17 we get to the crux.

17) that it might be fulfilled which was spoken by Isaiah the prophet, saying ... (NKJV)

He says two things here.

17b) ... "He Himself took our infirmities ... (NKJV)

Christ takes on our infirmities. The Greek word for "infirmity" means *feebleness of body or feebleness of mind*. So it's very clear that Christ can take on our bodily problems and feebleness, but also our mental problems. So He took our infirmities and secondly:

17 continued) ... and bore our sicknesses." (NKJV)

When you bear something, it means that you carry the load. It says that He bore our sicknesses. The Greek word for "sickness" generally means *disease*. Not in every case, but in almost all cases it means some kind of physical disease. But it has a secondary meaning. It can mean a moral disability; somebody who has a problem with gambling, somebody who has a problem with lust, or has a problem with lying.

This tells us that Christ's beaten body and the subsequent pain that He endured was His suffering on our behalf, for our spiritual, mental, emotional healing, that we could be healed.

Just look at one example. Think of the healing required for a little boy or girl who is sexually molested. Think about that. Eighty percent of young boys or girls who are sexually molested, the person doing the molesting is someone they know, they trust, generally a family member or friend of the family. Think about the healing that is

required in that. Here they are. They don't know and they are innocent. Suddenly a whole new world is opened to them that is evil. So they have physical pain and their mind is just screaming as a result of what someone is doing to them. Then think of the trust issues they would have with close family members. You couldn't trust anyone after that. You couldn't trust any authority figure because they've been violated. Look at how just one sin causes so much pain in so many areas. As that child grows up and you think of the healing that is required as they go through life. They try to have a normal relationship with other people. They try to have a normal relationship with authority figures whether they are teachers, family members, moms or dads or grandparents. They go forward in life trying maybe to get married some day and that just blows somebody's mind. You think of the breadth of healing that is required for one sin.

Christ is saying to us through His body, "I have suffered on your behalf. I have taken that load from you." The Greek word for 'bear" is Strong's 941, and it means *to carry* or *to take up*. That means that Christ will lift it off of us.

I always quote Matthew 8 when I do an anointing, because what you're doing is coming before God and Jesus Christ and asking God to get involved in the healing process. I always mention that it is made possible where we are told that we are healed by His stripes. So whether it is emotional healing, mental healing, physical healing or spiritual healing, it makes no difference. Christ has already suffered on our behalf and He can lift that burden from the person who is on their knees asking God for help.

Let's go to 1 Peter 2, a final scripture about Christ's body. Peter says what we've just covered in a different way that adds to the subject. This is talking about Jesus Christ.

1 Peter 2:24. *Who his own self bare our sins in his own body on the tree, that we, being dead to sins ... (KJV)*

When you're dead to something, they don't have any more influence over you. If someone persecutes you and they die, they no longer have a direct influence over you. So if you are dead to sin that means that sin no longer has an influence over us.

24b) ... should live unto righteousness: by whose stripes ye were healed. (KJV)

Spiritual healing foremost, and then verse 25:

25) For you were as sheep going astray ... (KJV)

This sounds like Matthew and Isaiah. We were sheep gone astray whether through sin, errors in judgment, wrong choices or decisions.

25b) ... but are now returned unto the Shepherd and Bishop of your souls. (KJV)

Return to Christ because He has picked up that burden through the suffering that He did in His body that night and the next day. You see, Christ's suffering and pain allows our

pain to be lifted from us by placing the burden on His shoulders, thereby healing us and removing the pain and suffering from our lives, if we will allow that to happen.

So Christ says, "Remember My body."

1.B. Remember my blood.

Let's go back to 1 Corinthians 11:25. Paul again is talking about what Christ said directly to him. We read this on Passover night.

1 Corinthians 11:25. *After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as you drink it, in remembrance of me. (KJV)*

We know this verse doesn't give us permission to do it daily, weekly, monthly or whatever. He is talking about Passover night when you drink it, He says, "Do this in remembrance of me." We know that His blood was shed for a specific purpose. I think the first scripture that I memorized in coming into the church, because it was stressed so much was Romans 6:23.

Romans 6:23. *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (KJV)*

It was stressed that sin causes a penalty and that penalty, if the sin isn't repented of, is death.

Let's go to Matthew 26 and see what Matthew says about Christ taking the cup. We'll read verses 27 and 28. This is what we cannot forget. We have to remember this throughout the coming year.

Matthew 26:27. *And he (Jesus Christ) took the cup, and gave thanks, and gave it to them, saying, Drink you all of it;*
28) *For this is my blood (a symbol of His blood) of the new testament, which is shed for many for the remission of sins. (KJV)*

What is the reason? The reason is for the remission of sins. The Greek for "remission" is Strong's 859 and it's "aphesis." The literal meaning is *freedom*. What He is saying is, "My blood gives you freedom from sin and that penalty." It also can mean *pardon, deliverance or forgiveness*, all of which apply. Christ's blood results in our being pardoned, being delivered from sin and being forgiven of sin.

Now let's go to 1 John 1. John was there that night and he heard those very words. We'll read verse 7. He adds something to this that makes it a little more graphic. I just love his writing because it's so plain, so simple and with short sentences.

1 John 1:7. *But if we walk in the light, as he (Christ) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin. (KJV)*

The filth and the evil of sin; Christ's blood washes that away so that as we came out of the water when we were baptized, our sins figuratively remained in the water and we came up white as snow, as a baby lamb just pure and white. When we repent of our sins, the blood of Jesus Christ washes those sins away and the penalty of those sins and we are restored to a state of pureness and whiteness and wholeness before Jesus Christ. Christ's blood washes away our sin and our eventual death.

So under this first point, we cannot forget these two parts of His sacrifice. We can't just think about it that night or before the Passover, we have to think about it all year long.

So, remember His body and remember His blood is the first point.

2. He did not come to exalt Himself.

Now if anyone could come to exalt himself it would be Jesus Christ. He is eternal. He has all power. But He didn't do that. What He is saying is, "I want you to remember my example of meekness and humility. I did not come to exalt myself."

Let's go to Matthew 11:29. The Pharisees, Sadducees and the scribes all strut around and particularly around the Passover season they wore their best expensive robes with gold thread and tassels. They made a big show for the people, the hundreds of thousands of pilgrims that would visit Jerusalem. Christ said:

Matthew 11:29. *Take my yoke upon you ... (KJV)*

The yoke is referring to that gigantic wooden yoke that ties two oxen together. It's big and heavy. The oxen have the shoulders and the strength to hold up under that yoke. He says, "Take my yoke upon you ..."

29b) ... and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls. (KJV)

He says, "I'm not coming here to exalt myself. I'm not coming here to blow the trumpet as the disciples could see when someone would throw a big sum of money in the pot in the temple to exalt themselves. I'm not coming to do that."

Remember that the night when He was taken, He did not fight back. He didn't utter a word. He didn't get angry and shout back at them. Let's go to Philippians 2 and read verses 7 and 8. He had all power. Notice what Paul reminds the church at Philippi and us today about His conduct.

Philippians 2:7. *But made himself of no reputation ... (KJV)*

Christ has all kinds of titles.

7b) ... and took upon him the form of a servant ... (KJV)

An example of that was the foot washing ceremony.

7 continued) ... and was made in the likeness of men: (KJV)

Think about being Eternal God and then being made a man and having to fight with bad breath and body odor and fatigue and all of that.

8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (KJV)

Think about that, for a man who had an unlimited amount of God's holy spirit and yet He humbled Himself until death. It took humility to endure the disrespect shown Him that night and the next day without fighting back. He was ridiculed, spat upon, and slapped. He was scourged and crucified.

Could we do that? Could we endure that without fighting back out of humility? Even though He had the power to fight back, remember He told them after Peter cut off the ear of one of the men there, He said in Matthew 26, "I could call down twelve legions of angels. I don't need your sword. I could do that." But He chose not to do that out of humility and meekness.

Let's go back to 1 Peter 2. We read verses 24 and 25 earlier. This time we'll read verses 22 and 23. Peter was there and he is repeating what he saw.

1 Peter 2:22. (referring to Christ) *Who did no sin, neither was guile found in his mouth: (KJV)*

The Greek word for "guile," the best meaning is *deceit*. We don't use the word "guile" much today. He was not deceitful in any way.

23) Who, when he was reviled, reviled not again; when he suffered ...

He suffered beatings, slapping, all the insults, but He didn't threaten back. Could we have done that?

23b) ... he threatened not; but committed himself to him (the Father) that judges righteously: (KJV)

That's why on the Sermon on the Mount, the Beatitudes, Christ said, "Blessed are those who make peace and don't fight back, not causing more trouble."

That night we remember through the foot washing ceremony His example of humility. I don't think we can grasp how mind blowing that was, because slaves washed feet. They were the ones that washed feet. Here their Master got down on His knees and washed their feet. That was inconceivable, unthinkable in those days, yet He did that as an example. He tells us, "Remember me and follow in my footsteps. Do unto others what I do to you. Follow My example."

In Luke 14, Christ was speaking to His disciples (verses 7 through 11). He was telling a parable about those who were invited to a wedding feast, and He remarked about the people coming in always choose the chief rooms. Today we would say they go into the living room and sit down in the soft chair by the fire, or they go into the dining room and sit at the head of the table.

Christ said, "Don't do that. If you're invited to such a feast, you take the lowest room. Go into the basement or into the kitchen. "Then when the person who invited you sees you in the basement or in the kitchen, He says, "No, come here and sit by the fire in this plush seat."

Christ says, "You will have respect among others." Then He goes on to state the principle. "Whosoever exalts himself will be abased, and whosoever abases himself will be exalted."

That is exactly what happened to Christ. He abased Himself. Look where He is now, at the right hand of God the Father in Heaven.

So the second point, let's remember all year long that He did not come to exalt Himself. Let's remember His example of humility and meekness and then apply it and put it into our lives. The next thing Christ wants us to remember:

3. He came to this earth not to seek His own will.

We know Colossians 1:16 tells us that He created all things. Think of the power. I'm working a sermon about that. Maybe we will have that next time. But think of the power that was required to create all things. He has that power. When he came to the earth He could do whatever He wanted.

Let's ask ourselves, if I could do today whatever I wanted, if I had that power what would it be? Airplanes, cars, boats, houses, get back at certain people and make life difficult for them, straighten out the government, whatever it would be, notice what Christ did in John 5:30. We would do our will if we had that power. Christ had that power ,but didn't do His own will. He did not seek His own will.

John 5:30. I can of mine own self do nothing ... (KJV)

Boy, we need to remember that. Of ourselves we can't do anything that is worthwhile.

30b) ... as I hear (from the Father), I judge: and my judgment is just; because I seek not my own will, but the will of the Father which hath sent me. (KJV)

He repeats it again in chapter 6:38. Any time we see anything in the Bible that is repeated twice, it's important and there is an emphasis there.

John 6:38. *For I came down from heaven, not to do mine own will, but the will of him that sent me. (KJV)*

We need to remember this in our personal lives and in the church. Every time we have a meeting, whether it's a budget meeting or a deacon/elders meeting or whatever, we always pray not to do our will, but to do God's will. Otherwise there will be pain and suffering as a result.

What Christ is saying to us is, "Remember this example of not seeking my own will. Follow in my footsteps. Remember Me."

Satan is stirring the pot on marriage these days. Many marriage problems come because of competition between the husband and wife as to who is going to be in control, whose will is going to be done. It causes a huge number of marriage problems.

There are interpersonal problems between people many times because they are so stubborn. They stubbornly want their own way and absolutely refuse to yield to the other person, despite what the Bible says.

Look at Ephesians 5:21. The Bible says, Christ says and the apostles say just the opposite. Now this, in context, refers to husbands and wives, but it applies to all of us.

Ephesians 5:21. *Submitting yourselves one to another (why?) in the fear (the reverence) of God. (KJV)*

We need to look out for the other person and do what's best for the other person.

Turn to Philippians 2:3. This will stop strife.

Philippians 2:3. *Let nothing be done through strife or vainglory ... (KJV)*

This means trying to exalt the self.

3b) ... but in lowliness of mind ... (KJV)

This is the mind that seeks the lowest room.

3 continued) ... let each esteem other better than themselves. (KJV)

So we see here in this third point that Christ humbled Himself and didn't seek His own will. He did not seek His own will, but came to serve others. He is saying, "I want you to remember this not just Passover evening, I want you to remember it all year long."

4. He came to seek His Father's will.

He came to seek His Father's will, not His own. He did so even to His own hurt, even to His own suffering. Seeking His will, He said, "I'd rather not do this." He sought His Father's will.

Look at Matthew 26:39. This was shortly before Christ was taken captive. The disciples were asleep. They were so tired. He was praying for strength and help.

Matthew 26:39. *And he went a little farther, and fell on his face, and prayed ... (KJV)*

You can imagine the agony and what was going through His mind, because He knew what was going to happen.

39b) ... saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as You will. (KJV)

Boy, there's a powerful lesson there for all of us, to seek the Father's will always. You see, God the Father and His will should be at the center of all our lives.

Let's go to Matthew 7:21. If God is not at the center of our lives and we're not trying to do His will, we will not be there when crowns are placed upon the heads of the righteous.

Matthew 7:21. *Not everyone that says unto me, Lord, Lord, shall enter into the kingdom of heaven ... (KJV)*

It should shake us to our core that just because we say, "Lord, Lord", and just because we come to church and sing praises to Him and utter prayers, He says, "Not everybody that does that will be there." But, the qualifier is:

21b) ... but he that does the will of my Father which is in heaven. (KJV)

Christ came to do the Father's will even though it cost Him unimaginable pain and suffering and death. He is saying to us, "I've set an example for you. I want you to follow in my footsteps." That means to us that the Father's will should be at the center of our minds every day. Everything we do and think every day. It should be at the center of our marriage. Our marriages should be based on the fact that in our marriage whatever we do we do to please the Father. By extension, if we please our Father, we will please our mate. There's no question about that.

Also, the Father's will must be first and foremost in our friendships, on our jobs, in our child rearing and in every facet of our life. Doing the Father's will must be first and foremost. So remember, as Christ did, we should follow to do the Father's will and not our own.

5. Christ was the pioneer of our salvation.

We cannot forget that. He was the first of the firstfruits. He was the very pioneer. As Paul said, "If there is no resurrection, there is no hope." We know that the Sadducees were very influential, very wealthy and politically oriented. They did not believe in a resurrection.

Let's look at 1 Corinthians 15. Paul talks about the Sadducees, although he doesn't mention them by name, but it's obviously what he is referring to. We will read verses 16 through 20. The people knew what the Sadducees believed. The Pharisees did believe in a resurrection. Paul makes it very plain here.

1 Corinthians 15:16. *For if the dead rise not, then is not Christ raised: (KJV)*

So the Sadducees believed that there is no resurrection, and Paul is saying, "If there is no resurrection, then Christ hasn't been resurrected."

17) And if Christ be not raised, your faith is vain; ye are yet in your sins. (KJV)

There would be no payment for sins.

18) Then they also which are fallen asleep (dead) in Christ are perished. (KJV)

If Christ hasn't been resurrected, all those Christians, martyrs and all who went through horrible suffering, that's all in vain.

19) If in this life only we have hope in Christ, we are of all men most miserable.

20) But (he states the fact) now is Christ risen from the dead ... (KJV)

There is no question, there is no argument. Christ is risen from the dead.

20b) ... and become the firstfruits of them that slept (are dead). (KJV)

Let's go to Hebrews 5:9. Paul talks about Christ as the firstfruits, and in Hebrews 5:9 he uses another term.

Hebrews 5:9. *And being made perfect (Christ), he became the author of eternal salvation unto all them that obey him; (KJV)*

Christ was the first to be resurrected from physical to spirit. It never happened before. Christ had existed eternally, He came in the form of a man and that man died. For three

days and three nights, Christ did not exist. He died, but the Father resurrected Him and, therefore, He became the first of the firstfruits, the author, the pioneer of our salvation, because He was resurrected from physical life to eternal spiritual life.

Look at Romans 5:10. It tells us that by that very act, Christ's resurrection, we can be saved. Paul refers to us as enemies before we were called and given God's holy spirit. We know the human heart; the human mind is the enemy of God.

Romans 5:10. *For if, when we were enemies, we were reconciled to God by the death of his Son ... (KJV)*

When that curtain was rent in the temple the minute He died, and that showed that we have access for reconciliation to God the Father.

10b) ... much more, being reconciled, (the next step is) we shall be saved by his life. (KJV)

We are saved by the perfect life that He lived when He walked this earth because He committed no sin, but even more so we are saved by His resurrection. We're saved by the fact that He is alive today, sitting at the right hand of the Father in heaven. He is alive and because He is alive, we can be alive.

Christ is saying, "Remember My resurrection. Remember that, in the end, despite all of the suffering and pain and all the sorrow, I had the final victory and so can you." We need to remember that all year long.

6. Christ's example of love.

Christ's message is so simple and yet people make it so complicated. His message, over all, could be put in one word, "love." That was Christ's message; that was His example.

Let's go to Mark 12. People get so wigged out about so many things and sometimes (and I've been guilty too) we can't see the forest for the trees. We get down and examine little grains of sand and then we miss the whole picture of what's going on. This scripture is talking about one of the scribes. The scribes were highly respected in Judah. They had to go through a training program. They could speak Hebrew and Aramaic. They could read Hebrew and they could translate. The people looked up to the scribes.

Mark 12:28. *And one of the scribes came, and having heard them reasoning together, and perceiving that he (Christ) had answered them well, asked him ... (KJV)*

This gets down to first principles. This gets down to the most important stuff.

28b) ... Which is the first commandment of all? (KJV)

Now we're getting down to the foundation.

29) *And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: (KJV)*

He is quoting Deuteronomy 6:4. We've talked about this several times over the last several years. It simply means *obey God only*. Dr. Martin back in the '70s proved that extensively and yet in the '90s, the Tkach's used this to justify the trinity. It is so simple. Obey God only and then it flows into next verse.

30) *And you shall love (not only obey Him) the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment. (KJV)*

The scribe asked Him for just one. He said, "What's the first one?" But Christ didn't stop there. This is very important. Christ said, "There's not just one, there's two." The second one flows from the first. The second is this, "You shall love your neighbor, not just your church brother or sister. You shall love your neighbor as yourself." Whatever extent you love yourself, you need to love your neighbor in the same way.

31) *And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (KJV)*

The scribe had a very interesting reply.

32) *And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:*

33) *And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.*

34) *And when Jesus saw that he answered discreetly (correctly), he said unto him, You are not far from the kingdom of God. (KJV)*

I think all of us would like that said about us today, that we are not far from the Kingdom of God. We're going toward the Kingdom of God and not away.

Look at John 13. We read this on Passover evening. It talks about how simple the commandments of the Father and the Son are, and Christ brought a simple message that we ignored for too many years. This is the last time He would be with the disciples. Whatever He said here had to be of crucial importance.

John 13:34. *A new commandment I give unto you, that you love one another; as (to the extent) I have loved you, that you also love one another. (KJV)*

The extent to which He loved them was He gave His life for them.

35) By this shall all [men] know that you are my disciples, if you have love one to another. (KJV)

In John 14 He says it again.

John 14:21. *He that has my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him. (KJV)*

Then in verse 22, Judas said (this is not Judas Iscariot)...

22) Judas said unto him, not Iscariot, Lord, how is it that you will manifest yourself unto us, and not unto the world?

23) Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (KJV)

That we will celebrate on Pentecost.

But he's saying this mind-blowing concept of the Eternal Father in heaven, His Eternal Son coming inside a human being and living in a human being. It's never been done. Think about that. The whole nature is love of the Father and love of the Son, and yes, love of the self. But to the same extent, love of all of God's people, God's children, which is everybody that's ever lived.

Now look at the next chapter.

John 15:9. *As the Father hath loved me ... (KJV)*

He keeps talking about love, love and love.

9b) ... so have I loved you: continue you in my love. (KJV)

That's what He wants us to remember.

10) If you keep my commandments, you shall abide in my love ... (KJV)

The Ten Commandments are an expression of God's love, the first four to the Father and the last six to all others (human beings).

10b) ... even as I have kept my Father's commandments, and abide in his love.

Verse 12:

12) *This is my commandment, that you love one another, as I have loved you. (KJV)*

He says it again.

13) *Greater love has no man than this, that a man lay down his life for his friends.*

14) *You are my friends, if you do whatsoever I command you. (KJV)*

They didn't understand it right then, but within twenty-four hours He did what He said was the greatest thing that one can do for another.

Despite all the emphasis that we just read about Christ wanting us to remember His love, going back to the '50s and '60s and carrying on until fairly recently, the church has made a religion of anything but Christ's love.

We made a religion of hair and wear; yardsticks measuring skirt lengths. We made a religion of health foods. We made a religion of pleasing men. Christ saw that among the Pharisees and Sadducees and the high priests. He said many times, "Don't do what they do." Yet we did. We made a religion of supporting an administration. Throwing rocks at our brothers and sisters, and it goes on to this day. Yet Christ said, "Would you just remember me and what I did for you and for all mankind?" He said, "Remember me and follow in my footsteps."

The one scripture that blew my mind about fifteen years ago that caused me to change this horrible way that I had been indoctrinated into and had been acting is 1 John 3:14. Let's turn there. I read this so many times before and, as we all do, we skip right over a scripture for years and then all of a sudden you read it again and BAM! The light goes on.

1 John 3:14. *We know ... (KJV)*

It's not, "We guess, we suppose, might be."

14b) ... that we have passed from death unto life, because we love the brethren. He that loves not his brother abides in death. (KJV)

This couldn't be clearer. The implication is that if we love the brethren (that's the second part of the two), we also love God the Father and Jesus Christ. We can't love the brethren without that love of God the Father and Jesus Christ. But he is saying, "You want to know if you're on the way to the kingdom. You want to know if you are not far from the kingdom." He says, "The litmus test, the measuring stick is do you love the brethren?" It's very clear. Yet the church has made a religion of everything but that. That's because love smacked of Protestantism and we ran yelling and screaming as far in the other direction as we could. We didn't want to be like them.

The fact is, in this sixth point, that if we don't remember Christ's love and if we don't exhibit Christ's love in our life, we're not going to be in the Kingdom of God. That's very simple.

We have to remember also that all the points that we've made so far, the first five before the sixth point are due to Christ's love for us as individuals and for love of His Father.

7. Christ wants us to remember that we can have joy, no matter what.

This last point is going to be so important going forward, because we don't know what lies ahead. We could have another ten or twenty years or we could have a matter of a year or two or three. Who knows? Hopefully we've learned by now not to get into predictions about that. The fact is there is a characteristic that Christ had that He wants us to have and we're going to need it going forward. Let's go to John 15:11. He talked about this with His disciples in His last communication with Him before He was taken captive. He talked about a lot of things that night including mostly love.

John 15:11. These things have I spoken unto you ... (KJV)

What's the reason He spoke unto them?

11b) ... that my joy might remain in you, and that your joy might be full. (KJV)

Here He's talking about joy when He knows He is going to start getting beaten up in just a short period of time.

Look at Chapter 17. It's repeated again, this time during His last prayer with His disciples. He's praying to God the Father.

John 17:13. And now come I to you; and these things I speak in the world ... (KJV)

And what's the point?

13b) ... that they might have my joy fulfilled in themselves. (KJV)

If you think about it humanly, if anyone had an excuse not to be joyful, it was Jesus Christ. When He grew up, as physical minds of babies begin to mature and they begin to think and reason as they get older into preteens and teens and then into adulthood, Christ knew what was going to happen to Him. He knew the end of the movie in the physical sense was going to be pain and suffering and agony the likes of we cannot even imagine. So during His physical life, He could have had no joy thinking about that down the road, having to endure that. But, we just read what He said. He said, "I have joy." The reason He had joy is that He knew, despite what He had to go through, what was the end result? He was going to be able, through His blood and His body, to save the lives of all people who ever lived if they yield to Him. To be able to lift pain and

suffering from people that are called and appeal to God and ask for forgiveness and ask for healing while we are here on this earth. He had that joy. He repeated it twice in the same context for emphasis.

So we don't know what is going to be ahead of us. We know that people get horrible diseases. Some of God's people die of horrible diseases. I know of God's people that have died in plane crashes and car wrecks and the list goes on. We see the update every week, and there are people that are suffering, people that lose jobs, and people that lose loved ones. We know that is part of the physical life, but what Christ is telling us is of all that He says, "I want you to remember these things. I don't want you to forget. I want you to remember my life and what I have done on this earth and the example I have set for you. If you do that, you can have joy no matter what. He wants us to remember that.

So why did Christ ask us to remember Him? We skipped over this earlier. It tells us the purpose of our calling. So few have been called so far.

1 Peter 2:21. *For even hereunto were you called ... (KJV)*

Our ears should perk up. Why are we called? What's the point?

21b) ... because Christ also suffered for us, leaving us an example, that you should follow his steps: (KJV)

It's so simple. We have been told we were called to support a work. We've been told we were called to tithe. We have been told we were called to pray to get this radio or TV station or whatever. That's not what the Bible says. It says You were called because Christ suffered for us, and therefore, because of His example we need to follow in His footsteps. His sacrifice of His body and His blood is His example. His example of not exalting Himself; His example of seeking His Father's will; His example of love; His example of joy; we are called to follow in those very footsteps. Yes, there's going to be pain and suffering along the way.

The end of the day, the end of the book, the end of the movie is unlimited joy forever. Christ is saying, "Remember me," so that we remember to follow in His footsteps and not just think about it at Passover or Passover preparation or just during the Days of Unleavened Bread. We have to think about this all year long. We have to remember Jesus Christ all year long.

After the spring holy days starting now, Christ is saying, "Don't forget me. Remember me." We should do all, everything we do, everything we think and everything we say, all in remembrance of Jesus Christ.