

## **'Remember me'.**

### **Introduction**

In Luke 22, the Lord Jesus used the word 'desire' in two very different settings:

(i) in verses 31-32, He spoke of Satan's 'desire' to sift the apostles as wheat and of His own prayer for Peter that his faith might not fail; and

(ii) in verse 15, He spoke of His own fervent, earnest 'desire'<sup>1</sup> that He might eat the Passover with His disciples:— 'With desire I have desired to eat this passover with you before I suffer'.

Our Lord earnestly 'desired' to eat the Passover meal with His disciples:

(a) partly because He would not be able to do so again,<sup>2</sup> and

(b) partly because it afforded Him the opportunity to institute an entirely new ordinance, the Lord's Supper. This institution would, for future generations, commemorate, not *Israel's* redemption from Egypt, as did the Passover, but the work of eternal redemption<sup>3</sup> which He was shortly to accomplish for *all His people*.

But in Luke 22 we read of another of the Saviour's 'desires', expressed in His request that His disciples brake and eat bread 'in remembrance' of Him,<sup>4</sup> which He followed up with the request that they also drink from the cup 'in remembrance' of Him.<sup>5</sup> 'This do', He asked, ('keep on doing this', literally) 'in remembrance of me'.

And I want to consider just some of the things which we are able to remember about Him, in each case taking my prompt from a verse of scripture.

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First, I recall the words of David, 'Some trust in chariots, and some in horses; but we will *remember the name* of the Lord our God'.<sup>6</sup>

And in those words I hear the Lord Jesus say:

### **'Remember my name'.**

John Newton hit the nail on the head when he opened one of his great hymns with the words, 'How sweet *the name* of Jesus sounds in a believer's ear!'

Not, of course, that our Lord was the first to carry the name 'Jesus', not by a long way. We can trace it back at least as far as the successor of Moses, whose name Moses had early changed from Hoshea (meaning 'salvation') to Joshua ('the Lord is salvation' or 'the Lord our salvation') – the Hebrew form of the name 'Jesus'.<sup>7</sup>

As it happened, it was also the name of the last High Priest mentioned at the other end of the Old Testament.<sup>8</sup>

What is more, it was a very common and popular name in New Testament days; scholars refer to over 100 other men of roughly that period who were known by the name 'Jesus'.<sup>9</sup>

But we know that our Lord was called 'Jesus, not (i) because of the *past associations* of the name, nor (ii) because of its *then-present popularity*, but (iii) because of its *special significance* for Him.

Sometime before His birth, the angel Gabriel had brought this name for Him from heaven.<sup>10</sup> At which time, the angel had informed Joseph concerning Mary, 'She shall bring forth a son, and you will *call His name Jesus*, for *He shall save his people from their sins*'.<sup>11</sup>

So that the name 'Jesus' was His in an altogether unique sense.

Often in scripture, as in the famous case of Nabal (the infamous husband of Abigail),<sup>12</sup> a name expressed that which a person was – or at least expressed all that could be known of a person. And of no one was this ever more true than of the Lord 'Jesus'.

And He was known to all as 'Jesus'.

(a) The **demons** knew Him as such. We read, for example, that (i) the unclean spirit in the synagogue of Capernaum in Mark 1 addressed Him, '*What have we to do with you, Jesus of Nazareth? I know who you are – the holy One of God*',<sup>13</sup> and that (ii) the spirit known as 'legion', living among in the tombs of Gadara in Mark 5, addressed Him, '*What have I to do with you, Jesus, Son of the Most High God*'.<sup>14</sup>

(b) **Angels** also knew Him by the name, one angel, for example, saying to the women at our Lord's then-empty tomb, '*Fear not, for I know that you seek Jesus, who was crucified*'.<sup>15</sup>

(c) But not only demons and angels knew Him by this name. So too, of course, did **men**. For example, as our Lord journeyed towards Jerusalem for the last time, blind Bartimaeus cried out, '*Jesus, son of David, have mercy on me*'.<sup>16</sup>

In his account of this event, the Gospel writer Mark paints the background very graphically. As 'they were in the way, going up to Jerusalem', he records, 'Jesus went before them; and they were amazed, and those who followed were afraid'.<sup>17</sup>

'As He (the Lord Jesus) was leaving Jericho', Mark continues, 'Bartimaeus, a blind beggar ... began to cry out ... "Jesus, Son of David, have mercy on me!" ... many rebuked him, telling him to be quiet; but he cried out all the more, "Son of David, have mercy on me!" ... Jesus stood still', Mark notes, 'and said, "Call him"'.<sup>18</sup>

Truly it had been a remarkable moment when 'the sun stood still' over the Canaanite city of Gibeon in response to the prayer of Joshua, when he asked God to grant him more time to conclude his military victory over an alliance of Canaanite kings.<sup>19</sup> You may have heard of the young Sunday School scholar who, when asked to name one of the great miracles in the Bible, answered, 'When Joshua told his son to stand still ... and he obeyed him!'<sup>20</sup>

But, yes, it was indeed 'a remarkable moment' when the 'sun stood still' in response to the cry of Joshua.

And yet how much *more* wonderful when, on His way to the cross to accomplish the central act of all history and of God's eternal programme,<sup>21</sup> 'Jesus stood still' at the cry of a poor blind beggar!

'Jesus' was the name written on the placard/notice above His head on the cross: '*Pilate wrote a title (a superscription), and put it on the cross. And the writing was, Jesus of Nazareth the king of the Jews*'.<sup>22</sup>

I said earlier that the angel Gabriel brought our Lord's name for Him from heaven; and he did. But the Lord Jesus took it back there Himself. And it is still His name today.

At His ascension, angels spoke to His disciples of His return, '*Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as you saw Him go into heaven*'.<sup>23</sup> And when He met persecuting Saul of Tarsus on the Damascus Road, the risen, glorified Lord immediately identified Himself, '*I am Jesus*'.<sup>24</sup> And some mighty bombshell that was!

And I cannot help noticing that the New Testament closes with the heart-felt prayer of the apostle John, '*Amen, come, Lord Jesus*'.<sup>25</sup>

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Second, I recall Paul's closing words to the elders of the church at Ephesus, '*Remember the words of the Lord Jesus, that He said, It is more blessed to give than to receive*'.<sup>26</sup>

And I hear the Lord Jesus say:

**Remember my words.**

And what a tremendous impact His words made on the men of His day.<sup>27</sup>

The Gospels record how our Lord's teaching left three chief impressions on His hearers:

(i) People in general were astonished because He taught them with authority and not as the Jewish scribes.<sup>28</sup>

Not for Him the scribal second-hand, parrot-like style of teaching, rattling off the sayings of Rabbi after Rabbi, citing oral tradition after oral tradition.<sup>29</sup> In contrast, while the scribes stammered and stuttered

their way through a patchwork of quotations from their revered teachers, He sounded out His own unique – and divine – formulation: ‘I say to you’.<sup>30</sup>

(ii) Men were astonished at His wisdom: ‘Where did this man get these things?’ they asked, ‘What wisdom is this which is given to Him’.<sup>31</sup>

They were staggered that the One they knew as ‘*the carpenter*, the son of Mary’ should teach as He did.<sup>32</sup> In their eyes, He was far more likely to *make* a pulpit than ever He was to *occupy* one!

He later taught the scribes and the Pharisees, ‘The Queen of the South ... came from the ends of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here’.<sup>33</sup> Small wonder therefore that His opponents always failed to entangle and ensnare Him in His words.<sup>34</sup>

(iii) Men marvelled at His words of grace.<sup>35</sup>

We may well ponder:

(a) the words of the prophetic psalm, ‘You are fairer than the children of men: grace is poured into your lips’,<sup>36</sup> and

(b) the words of the prophet Isaiah, ‘The Lord God has given me the tongue of the learned, that I should know how to speak a word in season to him who is weary’.<sup>37</sup> And, in connection with Isaiah’s reference to ‘him who is weary’, doubtless many of us immediately think of our Lord’s gracious invitation, ‘Come to me, all you who labour and are heavy laden, and I will give you rest’.<sup>38</sup>

But the Saviour’s gracious words were not restricted to the crowds. They were addressed, not only to companies, but also to needy individuals – words such as ‘your sins are forgiven’ to man and to woman.<sup>39</sup>

‘Heaven and earth will pass away’, He proclaimed, ‘but my words will by no means pass away’.<sup>40</sup> It has been well said that we therefore have a firmer foundation for our faith than we do for our feet!

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Third, I recall the words of the Psalm which David committed to Asaph to commemorate the ark of God being placed in the tent which David had specially prepared for it, ‘Seek the Lord ... *remember His marvellous works* which He has done’.<sup>41</sup>

And I hear the Lord Jesus say:

### **Remember my works.**

I cannot but think of His breath-taking creatorial achievement. For ‘all things’ (a vast universe of a billion and more galaxies, every last rank of exalted angelic being, every blade of grass and every grain of sand) were created ‘in’, ‘through’ and ‘for’ Him.<sup>42</sup>

I think also of His many miracles, with our Lord sometimes performing more miracles in a single day than are recorded in a thousand years of Old Testament history.

(i) I hear a crowd, which witnessed one of His miracles, exclaiming, ‘We have seen strange (‘unusual’) things today’.<sup>43</sup>

(ii) I hear Jesus saying to a healed demoniac, ‘tell ... what great things (‘how much’) the Lord has done for you’.<sup>44</sup>

(iii) I read that, when Jesus healed the blind and the lame, ‘the chief priests and scribes saw the wonderful (‘marvellous’) things that He did’.<sup>45</sup>

(iv) And I read of an occasion when ‘the multitude rejoiced for all the glorious things that were done by Him’.<sup>46</sup>

Oh yes, His miraculous works were ‘unusual’, ‘great’, ‘wonderful’ and ‘glorious’. And, in the words with which the apostle John concluded his gospel, ‘there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written’.<sup>47</sup>

But you and I know that all such works pale into insignificance in comparison with the work of redemption which He accomplished once-for-all at the cross.

How wonderful the works of God,  
Displayed through all the world abroad,  
Immensely great, minutely small—  
One greater work exceeds them all.

He formed the sun, the earth's great light;  
The moon and stars, to rule the night;  
But night and stars, and moon and sun,  
Are little works compared with one.

But what are hills or skies or seas,  
Or streams among the stately trees,  
To wonders saints were born to prove—  
The wonders of redeeming love?<sup>48</sup>

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Again, I recall the words of the writer of the Book of Lamentations, in all probability Jeremiah the prophet, '*Remember my affliction* ('that which bows me down') ... the wormwood and the gall'.<sup>49</sup>

And I hear the Lord Jesus say:

### **Remember my affliction.**

We read of the Lord Jesus that 'He was oppressed and He was afflicted',<sup>50</sup> afflicted, that is, there by men. But our Lord's suffering went far deeper, of course.

Jeremiah's own affliction and grief was intensified because he knew that, in the final analysis, the devastation of Jerusalem and the suffering of his fellow countrymen befell them, not on account of the Babylonian invader from the north, but as the expression of God's judgement on both the place and the people.

And the Lord Jesus suffered, not only *from men because He was righteous*, but *from God because I wasn't!*

And when I read the familiar words, not now of Lamentations 3, but of Lamentations 1, again I think of my Saviour: 'Behold and see if there is any sorrow like my sorrow, which has been brought on me, which the Lord has inflicted in the day of His burning anger'.<sup>51</sup>

I am reminded of the time when:

- (i) 'the mighty God' was crucified in weakness;<sup>52</sup>
- (ii) 'the light of the world' suffered in darkness;<sup>53</sup>
- (iii) 'the holy One' was made sin;<sup>54</sup>
- (iv) 'the beloved' of God was forsaken by God;<sup>55</sup> and
- (v) 'the living One' became dead.<sup>56</sup>

Each Lord's day, the Saviour invites us to 'remember my affliction' ... to 'remember Gethsemane with my tears, my sorrow, my agony' ... and to 'remember Golgotha with the full cup of suffering which I drained for you, my "lone ... loud ... lamentable cry,<sup>57</sup> 'My God, my God, why did you forsake me?'"

Sinners, whose love can ne'er forget  
*The wormwood and the gall,*  
Go, spread your trophies at His feet,  
And crown Him Lord of all.<sup>58</sup>

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Again, I recall the words of the daughters of Jerusalem to the Beloved, 'We will *remember your love* more than wine'.<sup>59</sup>

And I hear the Lord Jesus say:

### **Remember my love.**

'Remember', He says to me, 'my "vast, unmeasured, boundless, free"<sup>60</sup> love for you. Try to grasp that "as the Father has loved me, I also have loved you".<sup>61</sup> Try to take in that I loved myself and my own things (my throne, my heavenly glory and splendour) less than I loved you!

According to the book of Jonah, on one occasion 'the king of Nineveh ... arose from his throne ... laid his robe from him, and covered himself with sackcloth'.<sup>62</sup> But such was the love of Christ that:

(i) He rose up from a far grander throne and stooped down so low as to be laid in an animal's rough feeding trough.

(ii) He laid aside a far more gorgeous robe and stooped down so low as to be wrapped in swaddling cloths!<sup>63</sup>

But His fathomless love took Him down far lower than that. For 'being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross'.<sup>64</sup>

And it was in His self-giving at Golgotha that He demonstrated the full extent of His love; 'when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end ('to the utmost', 'to the highest degree')'.<sup>65</sup>

We can well join Samuel Wesley, the father of John and Charles, in posing the rhetorical question:

'O Lamb of God! was ever pain, *was ever love, like Thine?*'<sup>66</sup>

But we thank Him that, though the cross displayed the extremity of His love, it did not mark 'the end' of that love in the sense of being 'the end of the line'!

For the supreme exhibition of His love did not exhaust His love. He has ceased dying, but He has not ceased loving. He left His passion well and truly behind Him, but He did not leave His compassion. We gladly join with the apostle John in ascribing glory and dominion to 'Him who loves us'.<sup>67</sup>

Truly, 'Christ's loving-kindness to His people never changes, and never fails. It is a deep well of which no one ever found the bottom'.<sup>68</sup>

There is a well-documented incident in the life of the renowned 20th century Swiss theologian Karl Barth. In a Question and Answer session following a lecture which he gave at an American University in 1962, Professor Barth was asked by a student whether he could summarize his life's work in theology in a sentence. His answer was something along the lines, 'Yes, I can. In the words of a song I learned at my mother's knee: "Jesus loves me, this I know, for the Bible tells me so"'.<sup>69</sup> And none of us can ever get beyond that!

As one New Testament scholar expressed it, 'No matter how much we know of the love of Christ, there is always more to know'.<sup>70</sup> And that brother could have pleaded the highest possible authority for his claim, for the apostle Paul himself spoke, paradoxically, of *knowing* 'the love of Christ which surpasses knowledge'.<sup>71</sup>

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And we can praise God that Calvary certainly was not the end of the story. Which is why, as my last point, I recall the words of Paul to Timothy, '*Remember* Jesus Christ, *raised from the dead*, of the seed of David, according to my gospel'.<sup>72</sup>

And I hear the Lord Jesus say to me:

### **Remember my resurrection and exaltation.**

For, yes, by the working of God's mighty power, our Lord was 'raised from the dead'!<sup>73</sup> We can rejoice that, if *the cross of Christ* is the measure of *God's love*, *the resurrection of Christ* is the measure of *God's power*.

When the apostle wrote to the Corinthians about the One who was 'raised from the dead ... according to my gospel', he was at pains to press home on them that, as far as the gospel is concerned, the resurrection of Jesus is not some minor detail ... it is not part of the embroidery.

Indeed, His resurrection, Paul insisted, ranks of the utmost importance, being one of the two events which form the very foundation of the gospel: 'I delivered to you as of first importance what I also

received: that Christ died for our sins in accordance with the scriptures, that He was buried, that He was raised on the third day in accordance with the scriptures, and that He appeared'.<sup>74</sup>

When *preaching in a synagogue*, the apostle declared that God 'raised Him up from the dead, no more to return to corruption',<sup>75</sup> and, when *dictating an epistle*, he declared that 'Christ having been raised up from among the dead dies no more'.<sup>76</sup> 'No death or corruption for the Mighty Conqueror of death and the grave!

We therefore 'remember Jesus Christ, raised from the dead'.

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In summary, among the many things which we are able to remember about the Saviour, we can certainly call to mind (i) His name, (ii) His words, (iii) His works, (iv) His affliction, (v) His love, and (vi) His resurrection and exaltation.

And even without the visual aid of bread and cup, if I should fail to remember the Lord Jesus this Lord's day, shame on me!

## Notes

<sup>1</sup> The word translated 'desire' which Jesus used of Himself in verse 15 is far stronger than that which He used of Satan in verse 31.

<sup>2</sup> Luke 22. 16.

<sup>3</sup> Heb. 9. 12.

<sup>4</sup> Luke 22. 19.

<sup>5</sup> 1 Cor. 11. 25.

<sup>6</sup> Psa. 20. 7.

<sup>7</sup> Num. 13. 16.

<sup>8</sup> Haggai 1. 1, 12; 2. 4 etc.

<sup>9</sup> 'All of the names on these ossuaries were extremely common names among Jews in Palestine at this period. We have a great deal evidence about this (the data is collected in the enormously useful reference book: Tal Ilan, *Lexicon of Jewish Names in Late Antiquity*, part 1 [Mohr-Siebeck, 2002], and also analysed in chapter 4 of my recent book *Jesus and the Eyewitnesses* [Eerdmans, 2006]). We have a data base of about 3000 named persons (2625 men, 328 women, excluding fictional characters). Of the 2625 men, the name Joseph (including Yose, the abbreviated form) was borne by 218 or 8.3%. (It is the second most popular Jewish male name, after Simon/Simeon.) The name Judah was borne by 164 or 6.2%. *The name Jesus was borne by 99 or 3.4%*. The name Matthew (in several forms) was borne by 62 or 2.4 %. Of the 328 named women (women's names were much less often recorded than men's), a staggering 70 or 21.4% were called Mary (Mariam, Maria, Mariame, Mariamme)', Richard Bauckham, '*The alleged Jesus family tomb*', accessed at ... [http://www.leaderu.com/jesus/alleged\\_tomb.html](http://www.leaderu.com/jesus/alleged_tomb.html).

'Kloner goes on to discuss the name Yeshua, or Jesus. He states that this name is "a derivative of Yehoshua (Joshua)...Yehoshua/Yeshua is the sixth most common name used during the Hellenistic and Roman periods in Eretz Israel, borne by 71 of the individuals studied by Ilan" (1996: 18a). *Ilan later came up with a total of 104 names* (2002: 126-133, 449)', Gordon Franz, accessed at <https://answersingenesis.org/jesus/resurrection/the-so-called-jesus-family-tomb/>.

<sup>10</sup> Luke 1. 31.

<sup>11</sup> Matt. 1. 21.

<sup>12</sup> 1 Sam. 25. 25.

<sup>13</sup> Mark 1. 24.

<sup>14</sup> Mark 5. 7.

<sup>15</sup> Matt. 28. 5.

<sup>16</sup> Mark 10. 47; Luke 18. 38.

<sup>17</sup> Mark 10. 32.

<sup>18</sup> Mark 10. 46-49.

<sup>19</sup> Josh. 10. 12-13.

<sup>20</sup> <http://www.midrash.net/humor.html> - item 'o'.

<sup>21</sup> In all probability, immediately before reaching Jericho and Bartimaeus, the Lord Jesus declared that He had come to give His life as a ransom, Mark 10. 45.

<sup>22</sup> John 19. 19; cf. Matt. 27. 37.

<sup>23</sup> Acts 1. 11.

<sup>24</sup> Acts 9. 5.

<sup>25</sup> Rev. 22. 20.

<sup>26</sup> Acts 20. 35.

<sup>27</sup> He held crowds spellbound with His teaching. Luke tells us, they 'pressed on Him to hear word of God', Luke 5. 1.

<sup>28</sup> Matt. 7. 28-29; Mark 1. 22.

<sup>29</sup> (a) 'Jesus's uniquely authoritative way of teaching is so different from what they are used to hearing from their legal experts. Evidently, scribal authority was tied to traditional sources: one's views were authoritative when tied to convincing citations of previous teachers (m. 'Abot 1.1; y. Pesah. 6.1.33a). Jesus's teaching assumes a transcendent authority that their teachers rightly do not claim to possess', D. L. Turner, '*Matthew*' (*BECNT*), on Matt. 7. 29.

(b) 'Their astonishment comes because Jesus teaches without footnotes; He teaches on the basis of His own authority. He does not justify what He teaches by appealing to a patchwork of previous statements by revered teachers', T. G. Long, '*Matthew*' (*Westminster Bible Companion*), on Matt. 7. 29.

(c) 'The Scribes, who used to say, when they delivered anything to the people, "our Rabbins", or "our wise men say" so and so: such as were on the side of Hillell made use of his name; and those who were on the side of Shammai made use of his name; scarce ever would they venture to say anything of themselves, but said, the ancient doctors say thus and thus: almost innumerable instances might be given, out of the Talmud, in which one Rabbi speaks in the name of another', John Gill, '*Exposition of the Entire Bible*', on Matt. 7. 29.

(d) 'The rabbis quoted from other rabbis and felt themselves to be expounders of tradition', K. Wuest on Mark 1. 22.

(e) 'The scribes, like parrots, mechanically repeated what they had learned from the rabbis', A. T. Robertson, '*Commentary on the Gospel according to Matthew*', on Matt. 7. 29.

(f) 'Whereas scribal rulings were based on the tradition of earlier interpreters of the law, Jesus has in 5. 17-48 set himself up as an authority over against that interpretive tradition, on the basis not of formal training or authorization but of his own confident, "I tell you"', R. T. France, '*Matthew*' (*NICNT*), on Matt. 7. 29.

<sup>30</sup> The Lord used this expression over 50 times of Himself in the Gospel of Matthew alone. No Old Testament prophet ever assumed such authority. The prophets rested foursquare on their 'Thus says the Lord', an expression which occurs 415 times in the Old Testament (from Exod. 4. 22 to Mal. 1. 4).

<sup>31</sup> Mark 6. 2. Separately, the Jews marvelled, 'How does this man know letters ('have learning'), having never studied?' John 7.15. For the Saviour had undergone none of the extensive study and training necessary to gain professional qualifications as a religious teacher in Israel.

<sup>32</sup> Mark 6. 3.

<sup>33</sup> Matt. 12. 42.

<sup>34</sup> Luke 11. 54; 20. 20.

<sup>35</sup> Luke 4. 22.

<sup>36</sup> Psa. 45. 2.

<sup>37</sup> Isa. 50. 4. His was a tongue ever filled with the appropriate word to help and sustain the weary on account of an ear filled first with the word which had come from God. Cf. John 7. 16, 46; 8. 28; 12. 49; 14. 10.

<sup>38</sup> Matt. 11. 28.

<sup>39</sup> Luke 5. 23; 7. 48.

<sup>40</sup> Matt. 24. 35.

<sup>41</sup> 1 Chron. 16. 12; Psa. 105. 5.

<sup>42</sup> Col. 1. 16; cf. John 1. 3; Heb. 1. 2.

<sup>43</sup> Luke 5. 26.

<sup>44</sup> Mark 5.19.

<sup>45</sup> Matt. 21. 14-17.

<sup>46</sup> Luke 13.17.

<sup>47</sup> John 21. 25.



- <sup>48</sup> Joseph Hart, 'How wonderful the works of God' – the version in the 'Praise!' hymnbook (hymn number 307).
- <sup>49</sup> Lam. 3. 19.
- <sup>50</sup> Isa. 53. 7.
- <sup>51</sup> Lam. 1. 12.
- <sup>52</sup> Isa. 9. 6; 2 Cor. 13. 4.
- <sup>53</sup> John 8. 12 and 9. 5; Matt. 27. 45.
- <sup>54</sup> Mark 1. 24 and Acts 3. 14; 2 Cor. 5. 21.
- <sup>55</sup> Matt. 3. 17 and Eph. 1. 6; Matt. 27. 46.
- <sup>56</sup> Rev. 1. 18.
- <sup>57</sup> I. Y. Ewan, 'The Caravanserai', the poem 'Azazel' (verse 5), page 150.
- <sup>58</sup> Edward Perronet, 'All hail the power of Jesus' name!' – the verse quoted is verse 7 of the original 8 verses. See ... <https://www.hymnologyarchive.com/all-hail-the-power-of-jesus-name>.
- <sup>59</sup> Song of Sol. 1. 4.
- <sup>60</sup> From the hymn, 'O the deep, deep love of Jesus', by Samuel Trevor Francis.
- <sup>61</sup> John 15. 9.
- <sup>62</sup> Jonah 3. 6.
- <sup>63</sup> Luke 2. 7.
- <sup>64</sup> Phil. 2. 8.
- <sup>65</sup> John 13. 1.
- <sup>66</sup> 'Behold the Saviour of mankind', Samuel Wesley, Sr., 1700. The manuscript for this hymn barely escaped the flames when Wesley's Epworth rectory burned on February 9, 1709. Samuel's son John was also rescued that day, as a "brand plucked out of the burning." John later published this hymn in 'A Collection of Psalms and Hymns', titled "On the Crucifixion." Quoted in sermons without attributing ...  
[gbgm-umc.org/UMHistory/wesley/sermons/serm-006.stm](http://gbgm-umc.org/UMHistory/wesley/sermons/serm-006.stm).
- <sup>67</sup> Rev. 1. 5 (note the present tense).
- <sup>68</sup> J. C. Ryle, 'Expository Thoughts on the Gospels: Luke 5. 17-26', paragraph 7.
- <sup>69</sup> Reported at ...  
<http://www.patheos.com/blogs/rogereolson/2013/01/did-karl-barth-really-say-jesus-loves-me-this-i-know/>,  
<http://www.patheos.com/blogs/rogereolson/2013/01/quick-follow-up-to-the-karl-barth-jesus-loves-me-series/>, and ... [http://en.wikipedia.org/wiki/Talk:Karl\\_Barth](http://en.wikipedia.org/wiki/Talk:Karl_Barth) (under Doggerel).
- <sup>70</sup> Leon Morris, *Expository Reflections on the Letter to the Ephesians*, page 107. (See [http://www.theologicalstudies.org.uk/theo\\_morris.php](http://www.theologicalstudies.org.uk/theo_morris.php).)
- <sup>71</sup> Eph. 3. 19.
- <sup>72</sup> 2 Tim. 2. 8 lit.
- <sup>73</sup> Eph. 1. 20-21.
- <sup>74</sup> 1 Cor. 15. 3-5 ESV.
- <sup>75</sup> Acts 13. 34.
- <sup>76</sup> Rom. 6. 9.