



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N30 July 28, 2024

PEOPLE GET READY

“Before I Go”

2 Peter 1:12-15

THIS WEEK'S CORE COMPETENCY

Disciple-Making

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

“And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.”

2 Timothy 2:2



What part does “remembering” play in discipleship?

How do you “make” a disciple? We can follow a recipe to “make” a cake. We can watch a video to “make” a mechanically better golf swing. We can hire specialist coaches to “make” a winning team. But how, at the end of the day, do we “make” someone else increase his or her “spiritual growth in Christ?”

Discipleship plans have saturated the market. You can navigate with the Navigators, purpose with the Purpose Driven or cruise into the Spirit-Filled Life with Cru. There is a plethora of Christian content on discipleship. But do these programs make disciples of Christ?

Classes, seminars, workbooks, memorization plans, podcasts and study guides are all valuable tools for increasing Christian literacy, but they often come up short in disciple-making. To make a disciple, a disciple-maker, having sufficiently dispensed biblical and theological content, must move beyond such content to the realm of replacement. Disciple-makers work in such a way to make themselves obsolete. To make a disciple of Christ is to influence someone to the point where he or she also makes disciples just like you made disciples of them.

Jesus in his “Great Commission” (Mt 28:19-20) marshaled his followers to “make disciples of all nations” by “teaching” them [disciples] “to observe” all that he commanded. This “observing” is not just content mastery or even skill improvement. To observe is to practice, repeat and hold in constant memory and activity. To observe a holiday is to do all the things related to that holiday. To observe is to memorialize, relive and replicate the sentiments of ancients with present company. To observe is to participate and invite others to lead in such participation. When we “observe” the Lord’s table in communion, we share the memory of Jesus’ sacrifice for us and commune with others who share and value this truth. We observe together and make memories about the memories we share. Active observing and encouraging new disciples to lead in such observances begins to get at a fuller understanding of this thing called discipleship.

Paul repeatedly spoke of discipleship development with his letters to churches throughout the Roman Empire. Our disciple-making text of 2 Timothy 2:2 is a prime example of this disciple-making sentiment. “And the things you have heard me say in the presence of many

witnesses entrust to reliable men who will also be qualified to teach others.” Paul, while teaching others (“things you have heard me say”), does not stop with his own teaching. He pushes beyond his own skills and gifting and pursues the practice of “entrusting” others to continue the teaching. “Entrusting” in its simplest meaning is to “set down all around.” So Paul is encouraging Timothy to “set down” the burden of ministry “all around” on others who can be trusted with Gospel proclamation and church leadership. This handoff of disciple-making is the ultimate goal of discipleship. Disciples entrusting discipleship to more disciples is essential. Without this “setting down all around” and letting others take the charge of discipleship, discipleship is incomplete.

Disciple-makers have a short shelf life. Even our Lord had just three short years with the first disciples. Getting disciples to share on their own the truths they have seen and experienced is crucial. Peter felt the weight of this diminishing discipleship window when he stated, “I know that the putting off of my body will be soon” (2 Pe 1:14a ESV). Peter’s tact on handling the brevity of his discipleship commission was to repeatedly “remind” his followers of all the things he had taught them (2 Pe 1:12-15). This “remembrance” Peter emphasized was more than just rote memorization. Remembrance for Peter was replay and reconstitution of the truths he taught through the ones he taught. The “remembering” Peter emphasized was to be lived out by his followers after he was gone (2 Pe 1:15). Matthew Henry put it this way, “the best ministers, even the apostles themselves; they are the Lord’s remembrancers (Isa. 62:6); they are especially bound to make mention of the promises, and put God in mind of his engagements to do good to his people; and they are the people’s remembrancers, making mention of God’s precepts, and putting them in mind of the doctrines and duties of Christianity” (Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*, 2435).

The eagle must leave the nest if younger eagles are to fly. To effectively “multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ” we must be willing to “leave the room,” allowing disciples to “remember” what they have been taught and continue the spread of the Gospel after we are gone.

Read 2 Peter 1:12-15

12 So I will always remind you of these things, even though you know them and are firmly established in the truth you now have. 13 I think it is right to refresh your memory as long as I live in the tent of this body, 14 because I know that I will soon put it aside, as our Lord Jesus Christ has made clear to me. 15 And I will make every effort to see that after my departure you will always be able to remember these things. [NIV]

Read in another translation

12 Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have. 13 I think it right, as long as I am in this body, to stir you up by way of reminder, 14 since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me. 15 And I will make every effort so that after my departure you may be able at any time to recall these things. [ESV]

After reading the text, practice your Observation skills by noting the following:

- Above the words “these things” (v. 12), write 2 Pe 1:5-11.
- Underline in what believers are “firmly established” (v. 12).
- Double underline what Peter wanted to refresh in v. 13.
- Circle Peter’s description of his body in v. 13.
- Draw a box around the phrase that shows what Peter anticipates regarding his body in v. 14.
- Bracket the phrase in v. 14 that assures Peter of his anticipation.
- Draw an arrow from the word “remember” (v. 15) to similar words in v. 12.
- Beside the words “these things” (v. 15), write 2 Pe 1:5-11.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, “This text is about _____.”



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. What are the “things” (2 Pe 1:12, 15) Peter is so adamant that his readers remember?
2. Why is Peter so insistent that his readers remember “these things”?
3. If Peter’s readers already “know” these things, why does Peter repeatedly emphasize their recall?
4. What is Peter’s assessment of his physical life?
5. When did Jesus make it clear to Peter what was to happen to his body?
6. How is it possible for Peter to influence the memory of his readers after he dies (2 Pe 1:15)?
7. Why is memory an important element of discipleship?
8. No one is indispensable (2 Pe 1:14). How does this truth impact your influence upon others?
9. How have others impacted your ability to recall and replicate truth?
10. How can you leave a legacy of faith that others will fondly carry forward?

Commentary On The Text

2 Peter 1:12-15 serves as a transitional statement between Peter's opening sermon (2 Pe 1:1-11) and the major arguments of the book found in chapters 2 and 3. Peter follows this transitional section by highlighting the contrasting message of true prophets (2 Pe 1:16-21) and then warns against the dangers of false prophets and skeptics (2 Pe 2:1-3:18). This transitional statement by Peter showcases his humanity. Three times he states that he is about to die. He states that his life is like a temporary tent (v. 13). He knows from revelation from Jesus that he will "soon put it [his life] aside" (v. 14). Finally, he speaks of his "departure" or "exodus" (v. 15). "Peter's attitude to his death is typical of the apostles and many faithful Christians down the centuries. He regards his life as being in the tent of this body. The physical body is but one part of our existence before God and it is temporary. Peter is not saying it is insignificant because of that, nor is he looking forward to a better spiritual state in which he will exist as a disembodied spirit. He of all people has seen the risen Lord Jesus and knows that a real, though different, body awaits us at the bodily resurrection. Rather here he is emphasizing the fact that this life is temporary and passing" (Paul Gardner, *1 and 2 Peter and Jude*, Focus on the Bible Commentary, 206).

Alongside three allusions to death, Peter provides three "reminders." First, he calls his readers to rehearse what they already know (v. 12). "Returning continually to the core truths of Christianity is part of a growing Christian self-understanding. This is poignantly underlined in Peter's own growth as a disciple. He promised faithfully that he would follow Jesus to prison and to death. But Jesus knew him better, and said that even he would find it impossible to stay loyal when the Roman troops came. Jesus said that he had prayed for Peter, however, and promised that when the nightmare was over Peter was to 'strengthen' the other disciples. The word translated 'strengthen' in the gospel is the word translated *firmly established* here (*stērizō*). ... There is possibly one of Peter's subtle puns here; whereas the Christians are *firmly established* (*estērigmenous*), the false teachers 'seduce the unstable' (*astēriktous*) (2:14). Such 'unstable people distort' (3:16) the Bible itself" (R. C. Lucas and Christopher Green, *The Message of 2 Peter & Jude*, The Bible Speaks Today, 68).

Peter's second reminder, "refresh your memory" (v. 13) is a colorful phrase that pictures someone rattling another from slumber. "They [believers] need to be 'stirred up' or 'aroused' (*diegeirein*) by reminders. The NIV's 'refresh' is too tame. Reminders

arouse and provoke believers, prompting them to prize the gospel afresh. Peter hoped that his words would stab the believers awake so they would reject what the opponents taught" (Thomas R. Schreiner, *1, 2 Peter, Jude*, The New American Commentary, 309).

Finally, Peter desired that after his departure his readers would repeatedly "remember these things." The idea of remembering "these things" after Peter was gone implies that these believers would retell and transmit the transformation they had received from the Gospel. How could Peter "make every effort" to influence the memory of his followers after he was dead? "Peter is not only writing the present letter for the benefit of his readers. He will make every effort to do something more. We may well assume that what Peter has in mind is a more substantial work than a brief writing such as 2 Peter, so that after my departure you will always (the Greek suggests "on each occasion, as you have need") be able to remember these things, these spiritual truths I am outlining now. The likelihood is that Peter is referring to the Gospel of Mark, widely accepted ever since the days of the early church fathers as being heavily in debt to Peter's reminiscences. The every effort he mentions probably means that he will do his utmost to see that Mark's Gospel is completed" (Norman Hillyer, *1 and 2 Peter, Jude*, Understanding the Bible Commentary Series, 172).

After this call to remembrance and description of his own departure, Peter shared a fond memory of his own, the Transfiguration of Jesus (2 Pe 1:16-18). This "memory" for Peter was transformational. He initially understood that Jesus was the Christ (Mk 8:29). But his understanding was incomplete. Like the blind man of Bethsaida (Mk 8:22-26), Peter needed a "second" impartation of Jesus' power to fully understand that Jesus was not only messianic but was also divine. Peter heard the Voice declare that Jesus was "God's Son" possessing all of God's glory (2 Pe 1:17). Peter was instructed to "listen to him [Jesus] above all others. Peter's use of the words "tent" (2 Pe 1:13) and "departure" (2 Pe 1:15) are found in Luke's account of the Transfiguration. Peter offered to build "tents" (Lk 9:33). Moses and Elijah are described as talking with Jesus "about his departure" (Lk 9:31). Peter's remembrance of the Transfiguration colored his own description of his final hours.

"By remembering the story of the transfiguration, Peter is affirming the lordship of Christ to the readers of this epistle. By reminding them of these truths even though they already know them, Peter is stirring the readers to obey and to make every effort to grow in their faith" (Jim Samra, *James, 1 & 2 Peter, and Jude*, Teach the Text Commentary Series, 209).

Word Studies/Notes

v. 12 **So** “The ‘therefore’ (*dio*, v. 12, NRSV) points back to all of vv. 3–11. Christ has given believers everything they need for life and godliness and has called them by his powerful grace (vv. 3–4). Such grace serves as an incentive for a godly life of virtue (vv. 5–7), and a life of godliness is necessary for entering the eternal kingdom (vv. 8–11). Such a godly life is not the earning of salvation but evidence that salvation truly belongs to the readers. But it also is the human means by which salvation is realized. Peter felt constrained, therefore, to remind the readers (vv. 12–15) of his teaching because eternal life was at stake. False teachers had crept into the community (2:1), and Peter admonished the church so that they would not forget the faithful teaching they heard” (Schreiner, 308).

v. 12 **remind** “Not simply an intellectual exercise. The call to remember is the call to obey (e.g., ‘remember the Sabbath,’ Exod. 20:8; see also Num. 15:39; Deut. 4:23; 2 Kings 17:38–39; Ps. 103:17–18). It is also the call to continue to meditate on the promises, actions, and character of God. Doing so will bring things said or done in the past into the present. This can be seen most clearly with the celebration of communion, where the regular remembrance of Jesus is a proclamation of his death until he comes (1 Cor. 11:23–26)” (Samra, 209).

v. 12 **know** “The verb *eidotas* [know] lacks the aura of certainty of *epignōsis*, which is 2 Peter’s signature term for ‘knowledge.’ The force of *eidotas* suggests that the readers are familiar with ‘the truth.’ They may be aware of ‘the truth,’ but not yet secure from the ‘unstable’ (3:16) pronouncements of the false teachers who have prompted the writing of the letter. If the recipients of 2 Peter did indeed know the truth and were ‘established’ in it, why would the letter be necessary? The patronizing hyperbole of v. 12 must therefore be shaped by Peter’s hope that his readers will come to embrace ‘the truth’” (Richard B. Vinson, Richard F. Wilson, and Watson E. Mills, *1 & 2 Peter, Jude*, Smyth & Helwys Bible Commentary, 311).

v. 12 **established** “This participial clause serves as praise for their adherence to the truth of the gospel, but at the same time it has hortatory force: ‘You are established, so do not move.’ Being established (*estērigmenous*) was a principal concern of the church as it faced the gale-force winds of persecution and doctrinal error. The verb appears frequently in texts that speak of the dangers of some kind of falling. Sirach states, ‘When the rich person totters, he is supported by friends’ (13:21 NRSV)” (Gene L. Green, *Jude and 2 Peter*, Baker Exegetical Commentary on the New Testament, 209).

v. 12 **you now have** “The assertion that the readers already know these things and are firmly grounded in them suggests larger content than the specifics of 1:3–11. In fact, it would be difficult to read the phrase ‘the truth that is present’ as referring only to what is named in the letter. The truth that is present in the community probably includes the full content of the gospel and the full realities of the Christian life. Thus ‘these things’ certainly includes 1:3–11; it may include all that follows; and it probably assumes larger discussions not explicitly mentioned” (Lewis R. Donelson, *I & II Peter and Jude*, The New Testament Library, 226).

v. 13 **tent** “*Skēnōma*, literally ‘tent’, was a common Greek word for the body. Like all the early Christians, Peter was very conscious of the transitoriness of life. The men of faith, in God’s Israel, had always been tent dwellers (Heb. 11:9). Like Paul (2 Cor. 5:1), Peter uses the metaphor of striking tent for death. It has often been thought that this sort of language betrays infection by Greek dualism, with its perishable body and immortal soul. But both writers are much more likely to have been influenced by the pilgrim theme which is so prominent in the Old Testament, to which Epictetus’s words might well be applied, ‘While he alloweth thee to enjoy it (i.e. thy property), use it as a thing that does not belong to thee, as a traveler uses a hostel’” (Michael Green, *2 Peter and Jude*, Tyndale New Testament Commentaries, 99).

v. 13 **put it aside** “Many years before, Christ had prepared Peter for the kind of death Peter would face, although the only timing Peter knew was that he would be ‘old’ (see John 21:18–19). At the writing of this letter, Peter knew that his death was at hand. Scholars have discussed whether Peter had received some kind of revelation so that he knew his death was coming, or whether Peter simply thought he would die because of the intense persecution in Rome and his being a prominent Christian figure in the church. In any case, Peter was martyred for the faith in about A.D. 68” (Bruce B. Barton, *1 Peter, 2 Peter, Jude*, Life Application Bible Commentary, 173).

v. 15 **remember** “Peter is not so much concerned about whether they remember the facts of the faith. His concern is that these facts continue to make a difference in their lives as they live for Christ. In this sense he asks these Christians to remember, in the same way as all Christians need to keep remembering, the core of the gospel. It is so easy in Christian life, especially if there are some false teachers around as there were in this church, to move away from the root of the faith. The apostle Paul had been faced with a similar issue as he wrote 1 Corinthians. The Corinthians thought they had moved on to ‘deeper’ things! They thought they were spiritually mature, while Paul had to remind them ‘I resolved to know nothing while I was with you except Jesus Christ and him crucified.’ For Paul this was a short-hand way of talking of the core gospel which Peter has just summarized” (Paul Gardner, *2 Peter & Jude*, Focus on the Bible Commentary, 43).

v. 15 **departure** “Peter views his death as an ‘exodus’ (τὴν ἐμὴν ἔξοδον, *tēn emēn exodon*, my departure), language that echoes that of the Lord recorded in Luke 9:31, where Jesus speaks about his death in the same fashion. Death as an ‘exodus’ from this life was a known theme within Jewish literature (Wis. 3:2; 7:6; Sir. 38:23; Philo, *Virtues* 12 §77; 2 Josephus, *Ant.* 4.8.2 §189), and may imply continued existence after death. This metaphorical use of ‘exodus’ is quite rare outside Jewish and Christian circles (Epictetus, *Disc.* 4.4.38; W. Michaelis, TDNT 5:104; LSJ 596; BDAG 350–51). However, his principal point is simply that he is going to die and that, after he departs, his letter will stand for his presence and serve the church as a continual reminder of the exhortation that he has given” (Gene L. Green, *Jude and 2 Peter*, Baker Exegetical Commentary on the New Testament, 215).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Repeatedly review the doctrinal and practical truths that you know about Jesus.
Live out these truths, leaving a legacy for future followers of Christ.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

“Make good choices!” A phrase that’s been said by every parent across America at some point. I must have said it a thousand times as we drove through the school carpool line and said our morning goodbyes. Essentially, we’re telling our kids, “I’ve told you 764,000 times how to act; now do it!” But did my walk meet my talk? For example, I wouldn’t let the kids eat more than their fair share of cookies, but I snuck a hearty handful and ate them in the privacy of the pantry. I made sure my kids had limited technology and went to bed at a decent hour, but I stayed up way too late surfing the web. My mom used to joke, “Don’t do as I do, do as I say do!” Peter throws out his version of “Make good choices!” and reminds readers of to act on what they already knew to be true. But Peter walked the talk. Quite literally, he walked with Jesus and experienced truth firsthand. He was a man with faults, but he persevered in the faith, even to the point of prison and martyrdom. When it comes to my spiritual growth, I can’t be frustrated with my kids for not praying, reading the Bible, or being generous if I’m not willing to model such behaviors. How often are you participating in your own spiritual growth? Do you thirst for God’s Word or just pick up the Bible on Sunday mornings? Do you regularly practice spiritual disciplines – prayer, worship, generosity – or just dabble in them occasionally? Parents, it’s time to “Make good choices” and walk the talk. Praying for you!

What Does The Bible Say?	What Do You Think?	What Do You Do?
<p>Read 2 Peter 1:12-15</p> <ol style="list-style-type: none"> 1. What will Peter always do? 2. What does Peter say it is right to do? 3. What will Peter make every effort to do? 	<p>Why did Peter remind them of what they already know?</p>	<p>Do you need a reminder to pray, read your Bible or practice your memory verse? Make a colorful bracelet using yarn and wear it this week. Every time you look at it, you’ll be reminded to seek God and His truth.</p>

CORE COMPETENCY: Disciple-Making

I multiply godly beliefs, qualities and behaviors in others to encourage them to grow in Christ.

MEMORY VERSE: Philippians 1:6

“He who began a good work in you will carry it on to completion until the day of Christ Jesus.”

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KidPIX COUPON

- _____ I completed my Bible Study
- _____ I memorized this week’s verse
- _____ I brought my Bible to church
- _____ I brought a friend

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

CHILD’S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)

I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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BIBLE CHURCH**

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OUR MISSION
Making God known by making disciples who are changed by God to change their world.