



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

1 Timothy 6:11-21

"The Good Fight"

1 Timothy

TRANSCRIPT

[Message] Tonight we're going to conclude our study in 1 Timothy with chapter 6, verses 11 through 21. So if you have your text opened, let's begin with a word of prayer and then we will read it together. Let's pray.

[Prayer] Father, we thank you for the time this evening. We thank you for the privilege we have of possessing your Word and the opportunities we have to study it, study it on our own; to read it and reflect upon it individually; but also to come together as a church and as the body of Christ and together study and contemplate, and then spend time in prayer before you at the throne of grace. And so tonight, Lord, as we do this, we pray that you bless us. And we pray that our time of study together would be helpful to each of us, that you would bless it, that you would teach us through the Scriptures. This is not the work of a man.

We prepare lessons and we spend time in study, and that's necessary. But, ultimately, for any work to have good effect, it must be done in the Spirit, under His guidance and His teaching ministry to the individual who prepares for teaching. But then, as the teaching goes forth, His ministry must open hearts to receive it. So, Father, I pray that that would be our experience tonight, and that as He ministers to us and as your Word is taught, that He would enable us to be discerning, to think clearly, to think beyond what it said and to be guided by Him in all things.

We come to our text tonight, Father, and we pray that you would bless us as we study together. Bless the young people as they study. May the things that we do tonight be helpful to each of us. Build us up in the faith and equip us for the days to come. We pray these things in Christ's name. Amen.

[Message] We come to the end of this letter to Timothy. This would not be the last advice that Paul gave to Timothy because, as you know, he writes another letter to him. But much of what he has to say had to do with perspective, perspective on life. And so we're going to look at that. Let's begin by reading the text and then we'll consider it in some length.

"But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness. Fight the good fight of faith; take hold of eternal life to which you were called, and you made the good confession in the presence of many witnesses. I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, which He will bring about at the proper time – He who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

"Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed. O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge" – which some have professed and thus gone astray from the faith. Grace be with you."

That last statement, I think, is the shortest benediction that Paul has recorded in any of his letters. And it's interesting because that word, "you," is not singular. It's plural. So Paul obviously intended for this letter to be read to the congregation. But still, it's a personal letter. It's personally directed to Timothy, so it was for him.

But what he has to say here is instruction that would apply to everyone in the congregation to some degree, at least in principle, and certainly applies to us today, almost 2000 years later. Well, we come to the end of Paul's first epistle to Timothy. And Paul gives, in these last verses, his final instruction to his young friend. And you may have noticed as we read it that there is an urgency to what he has written. You see that in verse 12, for example, where I think Paul gives a command that basically sums up the instruction that he gives in these last verses, if not a statement that sums up much of the book as a whole.

"Fight the good fight of faith." Timothy was living in hostile times. The church, "the pillar and support of the truth," as Paul has described it, was under attack. The truth of the gospel was being assaulted. It was not a time to relax. It never is.

We have the truth. We have the Word of God. It is light for a dark world. It is the only light for that world. Only this truth, only the Word of God can give an answer to the big questions of life, and only it can give answers for times such as these in which we live.

If anything can be learned from what happened in New York, then it will be learned from the Word of God, and so it must be guarded. We have the message of hope; we have the message of life, the only message of eternal life. No other way to eternal life than through the message of this book. It's about Jesus Christ and His salvation. And so because it is the truth and because it contains the words of life, it is constantly under attack.

The enemies are all around us; the enemies are within us. They are the false teachers whose error must be exposed. And that's what Timothy was to do. That was the great charge and challenge that Paul

gave to him. But the enemy is also within us. It's the flesh, the temptations that we experience every day.

And so there are private battles, individual battles that we must fight within ourselves if we are to have any success against the enemies without, the error that threatens the church. And so Paul is exhorting Timothy to do that. We are in a great conflict on many fronts always. It's always the case. The war never really lets up.

There's no stopping the battle that we face, and we need to know that. So Paul, in so many words, is telling Timothy he's not to let up, not to relax. He's urging him not to become weary, not to become discouraged and not to give up on the fight. I think the word that describes Paul's final instruction, perhaps most comprehensively, is the word, "perseverance." He's to persevere in the faith.

Timothy was to do that by fleeing, by fighting and by fortifying. Fortifying himself spiritually, fortifying those to whom he will give the instruction that Paul gives to him. And that's what we're to do. Well, he begins by instructing timothy to flee. "But flee from these things, you man of God."

Flee the things which Paul has just discussed. And those things are, first of all, the love of money. That is what the passage previously dealt with. Don't be tempted by money. Don't make money your goal. That is a great temptation.

But there are other things as well. There's different doctrines that Paul warned about in verse 3 of the chapter. The false teaching, don't be drawn into it. Don't be distracted by it. Don't be entertained or interested in it. There are all kinds of things that could draw Timothy away.

He is to flee error; he is to flee materialism. He is to flee anything that would be a distraction and a hindrance to him in the ministry he's been given. Don't let anything at all keep you from the real goal of the Christian pursuit which is, Paul explains, "righteousness, godliness, faith, love, perseverance and gentleness."

That is what we are to pursue as Christians. And then Paul says, "Fight."

Paul's instruction throughout his letters is filled with this kind of imagery. That of warfare and the games, that of agonizing effort. He describes the Christian life in the most graphic metaphors, the most active kind of metaphors, the most sacrificing kind of metaphors to bring out the nature of the Christian life that we've all been called to. Timothy is not unique. Ever one of us have been called to serve in some way, some capacity.

And the life that we've been called to, the Christian life, is a life that calls for vigor, calls for a vigilant, valiant struggle. So he speaks of running the race and boxing, for example, in 1 Corinthians 9:24-27. He speaks of mortal combat in other places. You get a sense of that in Ephesians 6. Paul's letters are filled with the dust and the sweat of the stadium and the battlefield because we live that kind of life, and the fight never ends.

The command is given in the present tense, and that indicates that the battle never ends, that we are to be continuously, constantly in this struggle, this process of fighting the good fight. There's a lot at stake personally for Timothy, for all of us, and that's eternal life. He says "take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses." Now, Paul's not suggesting by that statement, by that command that Timothy didn't really have salvation or Timothy might have lost his salvation and needed to recover it, needed to grasp it or that there was a possibility of losing it. That's not the suggestion at all.

There's no suggestion here of uncertainty in regard to the nature of eternal life. Eternal life is eternal life. If it's eternal it can't be lost, and he's not suggesting that it can be. Paul states that timothy already had this. He has been called to this life, he said.

He had it, but Paul was telling him to get a firm grip on it, to enter into the full possession of the blessing of it. Eternal life refers to the future glory, what God has saved us to. We have the great

inheritance, so it's future. But it is not just future. It is also a present experience. We are saved eternally at the moment of faith.

So while we have great hope for the future and a glorious existence beyond our comprehension, that life has already begun. We have it now. So Paul is, in effect, telling Timothy not to wait for the future to enjoy it but to grasp it now, to lay hold of it now, to experience it fully now. He knew that he was experiencing it, of course, but he's saying there's more to experience. And so do that and do it fully.

And in doing that, in laying hold of eternal life and experiencing the fullness of it, use it in the great struggle in which you're in, Timothy. Well, that response is not only consistent with his calling, it's also consistent with his confession. He had made the good confession in the presence of many witnesses. So Paul is saying, "Timothy, you have a responsibility to do that, to live up to your confession." Every one of us has.

Every one of us that has been baptized has a responsibility, daily, to live up to that confession. Every one of us who have spoken about Jesus Christ to other people have the responsibility to live up to that confession, to live to the full. So he reminds him of that. He charges him with this. His calling and his confession demand that he lay hold of eternal life.

In the next verses, verses 13 and 14, Paul makes a final and solemn appeal to Timothy to do that, to be true to the faith, as he states in verse 14, to "keep the commandment." That's what he's to do, and he charges Timothy to do that in presence of God – in the presence of the Father, and of Christ, which is a reminder of the great responsibility that he had. God the Father is the one "who gives life to all things," he says. He is the giver and the preserver of everything.

Now, that fact would have had some encouragement, a lot of encouragement for Timothy. Because it meant that the God he served is the God who could, and who would supply all of timothy's needs in

this struggle, who would give him the strength and the protection and the perseverance to go forward in a very difficult challenge against individuals who must have been very sophisticated, intelligent men who had some sway with others, and Timothy might have felt inadequate to deal with. But the encouragement is he's not on his own. He's serving the God who gives life to all things. Christ is the greatest example of what Timothy was to do.

Timothy is to make a good confession, to be true to his confession. And the greatest example that he had of that is the confession that our Lord Himself gave. He has the example of what he's to do in the Lord Jesus Christ. And so Paul tells him that, describes the Lord as having "testified the good confession before Pontius Pilate." So he has an example of one who had done that.

And what he's reminded of there is the Lord did it. The Lord did it successfully. And Timothy doesn't stand alone. He stands with Christ. Christ is in him through the Holy Spirit.

And it tells us that Christ who called Timothy to do this, never calls Timothy, never calls any of us to do something that He, Himself has not done. He's the pathfinder. He's the one who's gone before us. He's the captain of our salvation. And what we experience, he's experienced before, his triumphs and the assurances that Timothy would triumph.

And he has this magnificent example of one who did it, one who gave this good confession. So he's encouraged in that way to do that. In verse 14, Paul makes clear the charge that he's giving. It is to keep the commandment. That is all that Timothy had been ordered to do, as a minister of the gospel, as a Christian for that matter.

Keep his commission, keep his ministry, his life free of stain, free of reproach. Keep it pure from heresy. Keep it pure from materialism, from immorality, from whatever might tempt Timothy to flee from all of that. He's to fight with purity and "keep the commandment." Keep it untarnished [*break in audio*] he might maintain a good and a clear witness.

And he's to do that, Paul says, until Christ appears. So he's to do that to the end. We're not going to see an end to the battle until that day comes. And that's when it's going to end because Christ is going to end it with His two-edged sword. He's going to come back in violence, righteous violence.

But He's going to slay the wicked and He's going to establish His kingdom. But until that time, we are to continue on contending for the faith, fighting the good fight of faith. The fact that He is coming back – and as it tells us at the end of the book of Revelation, He's coming quickly and His reward is with Him – that's incentive to be pure, to fight the good fight, to do it daily, to do it constantly. He's coming and we're to be ready for that.

We're to live righteously, vigorously, blamelessly. Well, this will happen, Paul says in verse 15, "at the proper time." We don't know what that time is. In Matthew 24:36, Jesus said, "Of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone." But the Father alone knows, and knows because that day from all eternity has been set in His plan and in His purpose, and it will come someday; it will happen. So we should be living daily in light of that promise and with the knowledge that the world, as it is, is going to come to an end.

And the chaos of the world around us and the sin that abounds in this world, and the evil that waxes so strong so often is going to be ended. This is temporary, And that is our hope and we look forward to that. So we should live in light of His coming and live in light of hope. We have great hope.

Well, then in a manner that's typical of Paul, he's carried away, evidently, by the thought of what he's said about God – He's the giver of life – and the fact that Christ is coming again, and all of this. It fills him with some joy that moves into a doxology in verses 15 and 16, in which he extols the sovereignty of God. "He who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone possesses immortality and dwells in unapproachable light, whom no

man has seen or can see. To Him be honor and eternal dominion!
Amen."

That doxology stresses the transcendence and the greatness of God. He is above all. None can compare to Him. He is the only sovereign. Some have thought that this might have been written in light of the emperor worship that was so prevalent in Paul's day.

He's the only sovereign, the Lord God, not Caesar and not any man. He's supreme, He's sovereign. This is a reference Paul's making to God the Father. But these expressions, "King of kings and Lord of lords," are used also, as you know, twice in the book of Revelation, of the Lord Jesus Christ. And so he's speaking of the Father here.

That's clear from the context, what he says about Him being invisible and dwelling in "unapproachable light." But that same title is applied to Christ, which indicates the deity of Christ. He's the same as the Father. He's not the same Person as the Father. He is the same essence of the Father.

There's one God, only one God who subsists, exists in three persons. And Jesus Christ, the King of kings is the second Person of the Trinity with the Father who is the King of kings. Well, he describes God as immortal. God cannot die. God cannot be shaken.

He's not subject to the events of life as we are. He cannot be seen. He "dwells in unapproachable light." No man can see God and live. But we're not without revelation and knowledge of Him.

The revelation of the Father is seen in the Son who, as the author of Hebrews wrote, "is the radiance of His glory and the exact representation of His nature." God has revealed Himself in His son, and we will see Him. And in seeing the Son, we will lack nothing. We will see God, because in seeing Christ, in seeing the Son, we are seeing God. We are seeing one who is fully God, equal with the Father.

Where is He? He's at the Father's right hand. He is seated on a throne – and I underscore that. He's on a throne. He's ruling over the world.

A question that arose in our minds in one form or another with the staggering events that occurred yesterday, is who is in control. Those words didn't go into my mind yesterday. But the impression one got from what we saw left one wondering who's in control. So one way or another, that question, I think, must have been asked by many people, Christians. But in some sense it reverberated all over the country, I think. Maybe all over the world.

And if that occurred to you, you wonder who is in control. What's going on in a world that seems to be so full of chaos, certainly in the present time. And the answer is right here. The King of kings is in control. Nothing's changed.

Isaiah pictured God in a very difficult time, in Isaiah chapter 40, as sitting on the vault of heaven, enthroned on the vault of heaven. He writes that in chapter 40 – which follows chapter 39 – which concludes with a message of judgment, in which the prophet says to King Hezekiah, "The nation's going to be swept away by Babylon." And in the next verse, or the verse that begins chapter 40, is "Comfort, O comfort My people." Why can we be comforted?

Why could Israel be comforted in light of terrible judgment that was coming? The destruction of judgment is far worse than the destruction we saw yesterday. Why? Because God is seated, enthroned on the vault of heaven, and the earth is His footstool. He rules; He's in control.

And that's what we must remember at a time like this. We wonder about the financial situation, about our investments, about our retirement fund. After all, the world's been shaken. Financial institutions seem to have been shaken. Those are valid questions I think.

Those are concerns that are natural. But since this is the God who is, and who is for us, His people, then what do we have to fear? Read Matthew chapter 6, in which we're counseled not to be anxious. God feeds the sparrows, the insignificant birds. He feeds them everyday.

He'll feed you, take care of us. Since we're under His care we will never lack care. And so the challenge that we face, I think, at a time like this is that Christians are different. They're going to appear different. They're going to act differently to the degree that they understand that, they understand who they are, and they understand the God that they serve.

And the challenge to us is to be that way, to show that to others, to not be shaken by any of the events, whether they be the events that we saw yesterday or events that are more personal. A terrible report from a doctor. You can go down the list: horrible phone call in the night about maybe one of our children in an accident. And we will be shaken by those things. But the way we deal with that over the long term, even immediately, is our witness to the world.

We're different, not like the unbeliever. We're fundamentally different, and that can be seen. That's the challenge. And what Paul is challenging Timothy here to do is to keep the commandment, to be that way, be different. Don't conform to the false teachers and the error of the day.

Don't become materialistic; don't become immoral; don't be drawn away by any of those things. Flee them, fight, hold on to the commandment – telling him to fortify himself for all of this. Serve the Lord God. Honor Him.

He's the one that deserves honor. He is the God, the only God. He deserves honor. Give it to Him. Well, he moves on in verse 17 to give this kind of instruction to certain elements or a certain part of the church, the wealthy people of the church.

Previously, Paul has spoken about wealth in an earlier part of the chapter, and he spoke to those who were aspiring to be rich. Well, here he has some important instruction for those who are rich. He gives them the challenge that they face and what they're to do. And he warns them of the dangers of the riches that they possess. "Instruct those who are rich in this present world not to be conceited or to fix

their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy."

The two dangers of wealth are conceit and dependence, dependence on wealth. People can become proud of their wealth. They can feel that they're maybe above or better than those who don't have wealth. They feel that way because they feel like, well, they must be pretty good businessmen or they must just have something about them that is better because they inherited all of this. I don't know what goes in the mind of wealthy people.

But I can imagine those things are a problem because Paul warns them against being conceited, against being proud, against being arrogant because of what they are. The riches that people have, whatever anybody has – I've said this before, but it's what Paul says here. Whatever we have is a gift of God and that must be understood. There's no ground for boasting for the rich. The unbelieving rich man would never understand that.

But he's addressing godly men, children of God who are wealthy – and they're to understand that – and to warn them how foolish it is to depend on those things. That's the temptation. To depend upon the tangible things of this world. There is nothing certain in the tangible things of this world. Proverbs 23:5 states, "When you set your eyes on it, it is gone. For wealth certainly makes itself wings like an eagle that flies toward the heavens."

Money has wings and it is soon departed. And it's foolish to think that it is permanent, that it is any kind of ground of security, or that any material thing is the basis for security in this life. Life in this world is uncertain, and the events yesterday certainly underscored that fact. The uncertainty of riches and the uncertainty of life. Tuesday morning, the sun rose on the World Trade Center, a symbol of capitalism.

A few hours later, those huge twin towers were a pile of rubble in lower Manhattan. The financial markets were shaken by that. We

don't know how much, but they've been shaken. Wealth can come and go in a moment. Who would have foreseen that happening.

And it changes things immediately. We depend upon the things of this world, the material things. Something can always happen tomorrow to make it disappear. We don't control things. We were reminded of that yesterday, how little control we have over things. And life is so ephemeral.

People who went to work, full of health and ambition, who had the work of the day before them and were determined to get it done, and had important things in front of them: financial statements and analyses and all of that. Suddenly, in a moment they were gone. In a moment, their lives were snuffed out. As James put it, "You are just a vapor."

Paul reminds Timothy of the insecurity of the world, as he concludes this letter and instruction to remind others of that. Remind those who can be tempted to think that their security is in their riches, that it's not. If our money doesn't take wings, our lives will. And Moses knew that quite well. He lived to be 120, and he wrote in Psalm 90 that if we live to be 70 or if, "due to strength we live to be 80," it's still very short. "For soon it is gone and we fly away."

The world can offer no lasting security. It can offer no security at all. Only the one who alone possesses immortality is a reliable ground of security. We are to hope in Him. He will never disappoint us, never. His promises are yes and amen.

Now, none of this means that wealth is bad. And Paul is not telling Timothy that it is or that these wealthy people should divest themselves of what they have. They are to use what they have as a gift of God in His service. And he makes that point in verse 18.

"Instruct them to do good, to be rich in good works."

And it doesn't mean give everything away and have nothing, but to be generous and ready to share it, to use their wealth in God's service. That's the instructions that he's giving him. That's the proper

use of wealth. It's not wrong to enjoy one's wealth. That has its proper place.

But that place should never take precedence over using what we have for God's service. And this is not just for rich people; this is for all of us. Paul gives similar instruction in Ephesians chapter 4. And there he writes in verse 28, "He who steals must steal no longer; but rather he must labor, performing with his own hands what is good." Now, that's not going to make a man rich.

He's not telling people, "Get rich." He's saying earn a honest living so you can provide for yourself. But then he goes on to make this statement: "so that he will have something to share with one who has need." Earn an honest living so that you can help others. That was very important to Paul, to be generous.

And we are to be generous people, with our time, with whatever we have. Paul had much to say about that. We're to be generous people. That's how we fight the good fight. It's in the things that we know.

We're to defend it in the way we live. We're to live a life that is helpful to others, that's a benefit to others. We need to know the truth. That is essential. Everything goes if we don't have the truth.

But knowing the truth, we're to live it. This is what he instructs Timothy to teach to the wealthy, verse 19, and gives the motivation for it because there's a great blessing in doing that. Verse 19: "Storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed." That's very similar to Christ's statement in Matthew 6:20. "Store up for yourselves treasure in heaven where neither moth nor rust destroy and where thieves do not break in or steal."

The material things of this world are very transient. The Lord is saying that. I'm repeating what He has said in Matthew chapter 6, and which we find throughout the Scriptures. The riches of this world are transient. But what's permanent is what we invest for eternity by serving the Lord.

There's benefit for eternity, but there's also benefit now. Back in chapter 1:5, Paul wrote: "The goal of our instruction is love from a pure heart and a good conscience and a sincere faith." And we have that change of character that he's speaking of. We have a sincere or a good conscience by doing the things that we're to be doing, by living a good life, by living a life that follows the pattern of our Lord. And He gave Himself.

He was a giver. He gave His life, a ransom for many. He gave everything for us. And so we're to follow in that example. And that's what He's instructing the wealthy to do, to give.

And so doing, they will be like Christ in that way. And that's a transforming experience, and that has an effect. William Hendriksen put it simply. "Gifts are investments, eternal investments. They establish a basis, a foundation for greater joy in heaven."

We don't give anything to the Lord that He doesn't repay in a far, far greater way. There's nothing that we sacrifice in this life that won't be more than made up for all eternity. So this is what he exhorts Timothy to instruct. We're not saved by our works. We're saved by grace.

But our rewards are based on our work, and God will evaluate all of them. We'll stand before the judgment seat of Christ, 2 Corinthians 5:10, and everything is going to be evaluated. So there's good reason for being obedient and serving the Lord. Now, as Paul ends his letter, he speaks with great earnestness to his associate and his friend. He writes; "O Timothy, guard what has been entrusted to you."

Or that can be translated guard the trust, guard the deposit. And it's been illustrated as a deposit in a bank. It is very precious, it is very valuable, what God has deposited with Timothy, which is the pure faith of the gospel, which is the Word of God, which is the instruction that he is to give. It is life itself, and he's to guard that. Without this, there's no salvation.

People are not going to be saved if they don't hear the gospel of Jesus Christ. Without it they will remain in darkness and without hope. And so Paul is impassioned about the integrity and the impurity of the gospel. The attack that had been made upon was as horrifying to the apostle Paul as the attack on the World Trade Center is to us. And the heretics that Timothy was to fight were no less evil or no more evil than those men who flew the planes into those buildings.

We think of them as terribly evil, and they are wicked men. But those men who were attacking the gospel, who were creating chaos in the church, were equally wicked. And so Paul pleads with Timothy not to be swayed from his task by money or persuasive talk, what he calls "empty chatter." It's false knowledge, he says. Timothy's to oppose it. He's to fight the good fight, opposing error, teaching truth, doing good.

That's how we fight the good fight – and constantly doing that because there's no letup in this war. Satan doesn't stop his attacks. They're relentless. So what Timothy was to do, we must do. And that's know the truth.

Know the truth. Devote yourself to knowing the truth, know what you believe, be able to defend it, and then live the truth. People ought to see that we are different people. Events of the past day have shown us something that is very important to know and to heed. And that is that the things of this world, as I have said, are temporal.

They don't last. Life in this world is short and you can be gone in a moment. In a moment. You may not make it home tonight. Who could have thought of those people that went.

And that's one of the most horrifying things of that was to see people 90 stories up hanging on the outside of those buildings. Some of them looked to me to be relatively young people. They come there, sit down to do a day's work, who could have imagined that in minutes after getting there, that building was going to be in flame and they were going to be jumping to their death. Don't know what tomorrow has in store for you. So live your life now for Christ for eternity.

Let me just end with a simple rhyme that I learned when I was very young, young enough.

Only one life, 'twill soon be past,

Only what's done for Christ will last.

So I think that's true. May God help us to do that. Let's pray.

[Prayer] Gracious God and heavenly Father, we do thank you for your goodness to us. You have given us life, and not just life but abundant life. Life that is beyond anything we can ever really live in this world. Time is short and the greatness of it is too great for us. But we can certainly live life in a far better way, in a fuller way than we have.

So we pray that you would move us to do that. We pray, Lord, that if there be any attending who don't know Christ, who's not entered into life, into eternal life but still bear the weight of their sin, the guilt of their sin, that you give them a sense of it and their need of salvation and bring them to a saving knowledge of your Son. We pray these things in Christ's name. Amen.