



BELIEVERS CHAPEL

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | believerschapeldallas.org

The Sermons of Dan Duncan

2 Peter 2:1-3

Lesson 4

Spring 2020

"Moles Among Us"

TRANSCRIPT

Thank you, Seth, and good morning to all of you. We are continuing our studies in the epistle of 2 Peter. We've had three lessons, so far. We're in our fourth, and that's going to begin chapter 2, looking at verses 1 through 3. I think most of you probably know that the apostles and the writers of Scripture did not mark out these books with chapters. In other words, Peter didn't write, "Chapter 1," and then come to our passage and write, "Chapter 2, verse 1." He wrote this as a letter. And so that you catch the connection between this verse that begins chapter 2 and the previous verse in chapter 1, I'm going to begin with verse 21 that will indicate the flow of this passage,

"For no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God. 2 Peter 1:21

But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. Many will follow their sensuality, and because of them the way of the truth will be maligned; and in *their* greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep."

2 Peter 2:1-3

Sobering text. May the Lord bless our time of studying it together, and let's bow together now in a word of prayer.

Father, what a great privilege it is to be able to open the Word of God as we are doing at this moment, and reading it together, considering now its meaning and application to us. And so Lord, we look to You to bless us. You are the sovereign God of the universe, You are the one who controls all things. From beginning to end, this great book speaks to that, of the future, we'll come to that later in chapter 3, and Your purpose for the ages, but we know, at this very moment, You're in control of everything. Nothing slips from Your hand. And our time together is really in Your hands, as well. And so we look to You to bless. We pray that You would bless us spiritually and materially. We pray that You would give us a clarity of thought in regard to the things that we've read, and what we will consider.

We, as God's people, as Your people, we have the Holy Spirit who illuminates our minds and guides us in our thinking. And we pray for that, and we pray that we will be receptive to that. That we will not quench the Spirit, but we will be led of the Spirit in our thinking, and that You would build us up in the faith, and You'll give us clarity regarding the things that we will study this morning - and that we will see, not only the meaning, but the application to us. So we look to You to bless us.

And we pray, not only bless us spiritually, but bless us materially in this difficult time in which we live, during this pandemic that seems to be affecting everything. And so Lord we pray specifically that You will protect our members from the virus that is out there, invisible but it's there. And we pray that You'd give us all wisdom about our conduct and procedures and the protocols that we should follow. But I think of some of our members in particular, who have gone through procedures, and we've been praying for them, and we continue to do so because their immune system may be compromised. But I pray that You'd bless them, and we pray that You would protect them and all of us, Father, we pray that you would do that.

We pray for wisdom for our nation's leaders. We pray that good decisions will be made. We are opening up the country at this present time. We're beginning to do that. I pray that that would go well. And so bless us in that way. Bless our health.

Bless the jobs and the businesses that members of this church have. I pray that You would protect them. I pray that You would preserve them. May they flourish in the days to come.

And Father, I pray for the church. I pray for the church in this nation and throughout the world. We think a lot at this time of China. And yet in that land, Father, a great turning has occurred to You. And in that vast country there are many, many Christians. The church is vital there. And I pray that You would protect it there. Protect it throughout the world. And use the church, greatly, in these days. And use us here in this place, greatly. We pray that we would be men and women who have an opportunity to be a voice for you and be a witness for you. So Lord, we pray Your blessings upon our land. We pray Your blessings particularly upon Your church, here, locally, nationally, and internationally, the body of Christ. May it function well and bring honor to You.

So Lord, we look to you now to bless us as we turn our attention to Your Word. We pray that You would teach us and build us up in the faith, give us clarity of thought. May this not only be a time of learning, but of worship. So we look to You to bless, in Christ's name. Amen.

If you read spy novels or are familiar with foreign espionage, then you know the word 'mole', as in the animal that burrows into the ground. In espionage, a mole is a person embedded deep in his own government and is spying on it for a foreign country. He is a traitor. Novelist John le Carré is credited with coining that term. But it's not a fiction. We've had them ... every government has ... dangerous men who secretly work to destroy their own country.

I only mention that because there are moles in the church as well. Paul warned the Ephesian elders of this in Acts, chapter 20:29. He didn't call them moles, he called

them "wolves". He said, "They will come in among you, not sparing the flock." Some would even arise among the elders of the church. So "be on guard", he said.

Peter begins chapter 2 of 2 Peter with the same warning. He has told us of the blessings that we have as believers in Christ. One of the greatest blessings is that of the Scriptures. They are infallible. They are inerrant. They are sufficient for all circumstances, and reliable. They were given by prophets who spoke from God. That's how chapter 1 ends. The next verse that begins chapter 2 is about the very opposite. "But false prophets also arose among the people." Now the two are juxtaposed. The two are put together. They're next to each other because they often arise together. No sooner would God raise up a prophet in Israel than the devil would raise up a false one.

There's a constant conflict between light and darkness. Only the darkness appears to be light. That's what Paul tells us in 2 Corinthians 11 in verse 14. Satan "...disguises himself as an angel of light." Peter alerts us to that here and uses ancient Israel as the model to warn his readers of the danger they faced. What happened in Israel will certainly happen in the church, though not exactly. History never repeats itself exactly; but does generally. It's often cleverly said, "History doesn't repeat itself, but it does rhyme."

There were false prophets then, there will be false teachers now. False prophets and false teachers are not the same, but they do rhyme. They are allies with important similarities. And like the previous lesson, this is another case of learning from history. David McCullough wrote that "History is a guide to navigation in perilous times." I think Paul would have agreed with that. He wrote in 1 Corinthians 10, verse 6, that what happened with Israel in the wilderness "happened as examples for us." We learn from their failures because we're prone to do them, too. And what is seen throughout the Old Testament is that false prophets would arise. They were men who gained popularity by means of flattery.

True prophets gave unpopular messages. They spoke of sin. They warned of judgment. They called people to repentance. False prophets had happy messages. They were about prosperity and peace, but there was no peace. The true prophets would end

up in the stocks, or in jail, or stoned to death, while the false prophets were indulgent, sensual men, taking people's money and enjoying the good life.

So using Israel's experience as a model for the church, identifying where the two rhymed, where they are alike, Peter draws a lesson from that to give us a warning in verse 1. "But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves."

The fact that Peter changes from prophets to teachers seems to indicate that the era of prophets had ended. Prophecy is revelation. The New Testament completed God's revelation to His people. The Scriptures are the completion. All 66 books of the Bible are His revelation. The gift of teacher has replaced that of prophet. It is the gift of explaining the revelation that the prophets gave. So be wary of anyone claiming to be a prophet today.

But we must also be very careful of those who claim to be teachers, because some are false, and they arise among us just as the false prophets did in Israel. Peter describes them. You will know who they are by what they say. They teach error. They will secretly introduce destructive heresies. These men are heretics. That's a strong word, heretic. It's almost shocking. But they don't appear to be shocking. They don't appear disturbing at all. They fit in. That is their method. It is clever. It's crafty, just like Satan. They are not straightforward. They are not honest. The church wouldn't embrace them if they were. They secretly introduce their heresy. They smuggle it in.

Jude describes them as creepers. Jude 4, "Certain persons have crept in unnoticed..." They are moles. Satan's sleepers. Men he has planted in the church to introduce harmful teaching. And the heresies they smuggle in are not just harmful, they're deadly. They are "destructive", Peter said. That may mean that they destroy the faith, but they certainly undermine it. But it may rather mean, that their teachings, their heresies, lead to perdition, damnation. The word that's used here is used in that way in Matthew 7, verse 13. It's used of the wide gate that leads to destruction. So this is serious stuff.

One of their heresies is they deny “the Master who bought them.” That clause is also important regarding the question, for whom did Christ die? Was Christ's death a universal atonement? Did He die to save all people, without exception? Or was it a definite atonement? Did He die to save only the elect, as Calvinists believe? Arminians and Amyraldians, (and those Amyraldians are known as also modified Calvinists, or four-point Calvinists), both of them agree that Christ's death was designed to save all without exception. And they use this verse to prove it.

So it calls for some comment, since it is important for understanding the nature of Christ's death, and for whom His death was designed to save. Plus, we want to know what Peter is saying here. The argument is this. These false teachers are unsaved men. Twice they are described as heading for destruction; verse 1, and in verse 3. They deny Christ. But they're also described as being “bought”. So Christ died for them. And if He died for false teachers who deny Him, who obviously are not elect, then He died for all, the non-elect as well as the elect. At the cross, Christ paid for all the sins of all men, but only hypothetically, not actually. Only potentially. Only when a person believes does the payment of Christ's sacrifice become real - does it become actual.

So, Christ has done His part. But everything hangs in the balance until the sinner does his or her part, which is believe. This is a very common view today. I heard a popular preacher speak on this, a very good preacher by the way - a very godly man. He talked about how he liked to have fun with Calvinist students who believe in limited atonement, that Christ died only for the elect. And he would point them to 2 Peter 2, verse 1, and the statement, “...even denying the Master who bought them...” And he happily made the point that Christ died even for false teachers, even for heretics. Now he's a modified Calvinist. He believes in election. He believes in eternal security. But he believes that Christ died for the non-elect, just as much as He died for the elect. And he uses this verse to prove that.

But this verse doesn't say that Christ died for the false teachers; it says He “bought them”. That's a whole different thing and introduces a real problem for the preacher. He didn't seem to know that. The word ‘bought’ is the Greek word *agorazo*,

and it never means a hypothetical purchase. The idea of a hypothetical purchase is meaningless. Hypothetical buying isn't buying anything. *Agorazo* is always used of an effective purchase, meaning a real purchase. In Matthew 13, verse 44 for example, it's used of a man buying a field. The moment the buyer paid for it; the field was his. Same is true for you. When you buy some merchandise, once the money exchanges hands, once the credit card is swiped, the thing is yours. Purchase results in possession, always.

Now of the 30 times this word is used, it's used about 5 times in the context of salvation. And always of those who were actually redeemed, purchased; that is of sinners who were saved. Let me give a couple of examples. 1 Corinthians, chapter 6, in verse 20. "For you have been bought with a price: therefore glorify God in your body." Paul's meaning is, since Christ bought us, we belong to God. So we must glorify Him in our behavior. Behavior reflects reality. If you've been bought, you will behave.

Revelation, chapter 5, in verse 9, "...for You were slain, and purchased for God with Your blood, *men* from every tribe and tongue and people and nation." Now I'm going to come back to that verse shortly, but you'll notice, it doesn't say that Christ purchased with His blood every tribe and tongue and people and nation - but men "from". And really, it's stronger than that; it's "out of" every tribe and tongue and people and nation. But having purchase them out of the world, they've been possessed by the Lord God. So, purchase results in possession.

Well then what happened to the false teachers if they were, in fact, purchased? Purchase means possession. How could they be purchased by Christ, become His possession, then deny Him?

Well, either they lost their salvation, or all are saved, (which is Universalism, meaning the entire human race, all, without exception, will be saved. No one will perish in hell). Both of those ideas are false. The Bible is very clear. There is a wide gate leading to destruction, and a narrow gate leading to life. And those who have life, who have eternal life can never lose it, because it is eternal. So, if we interpret the statement as meaning false teachers were really bought at the cross, then we're led to one of two

explanations, either of which is unbiblical. So how do we explain this statement about false teachers denying the Master who bought them?

Those who believe, as I do, that Christ died to save the elect, (that that was the design and purpose of the atonement, of His death), have four or five interpretations for this. And there are four or five, because this is a difficult verse for those of us who hold that view. But it's also a difficult verse for the modified Calvinists as well. So there are different views. But rather than get into all of those and deal with four or five interpretations, I've decided to give what I think is the simplest and the best interpretation.

It's called the "Christian charity" view. This has been held by modified Calvinists, as well as consistent Calvinists. According to it, according to this view, Peter was addressing the false teachers according to their profession. They claimed to be Christians. They didn't come into the church under the banner of heresy, of course. They made a claim of being Christians, and of being orthodox teachers. But their doctrine and their conduct denied that. That's what Peter is saying.

There are a number of examples of this, of recognizing a person according to their title or their profession, and yet not meaning that they really were what they said they were. For example, in Jeremiah, chapter 14, in verse 14, the Lord is speaking, and he calls false prophets – "prophets". "The prophets are prophesying..." He said. Well, He's not talking about genuine prophets, because he says, "The prophets are prophesying falsehood in My name." He 'charitably' calls them by the title that they went by, but they weren't really prophets. Their words proved it. And these men denied Christ by their heresy, proving that they weren't really bought and saved.

We do the same thing when we call a preacher who denies the gospel a minister. We're being charitable. Peter was doing that here, being charitable, (I think really being ironical and mocking their false claim). So rather than saying that they were bought but lost their salvation, or that they were saved even though unbelievers, even though heretics, Peter was exposing their lie. They weren't really bought by Christ. Words and conduct matter.

But I can imagine that someone, maybe someone watching and listening right now, might say, "Okay. That doesn't prove the third point of the five points of Calvinism. That doesn't prove the 'L' in TULIP - limited atonement. After all, you said moderate Calvinists hold the Christian charity view. What about John 3:16? 'For God so loved the world that he gave His only begotten son.' "

So briefly, (and I say briefly because time is short, and this is a big subject), what about the question, "For whom did Christ die? Was it for the elect only, or the non-elect, as well? All without exception, or all without distinction? Clearly Christ did die for the world. That's John 3:16. But what is "the world"? How do we define it? Is it all without exception, everyone - all? Or all without distinction - all kinds of people from every tribe and tongue and people and nation, the world in all its parts? Or every single individual who has ever or ever will live? Well, I think the evidence shows that he died for all without distinction, that He died for the world and all its parts, elect from every nation. I mentioned earlier Relation 5, verse 9, that Christ purchased with His blood some out of every tribe and people and nation. That gives us a definition of "the world" in John's writings.

And I think that this can be shown in three different ways: Biblically, Theologically, and Logically. Biblically, the Scriptures explicitly teach that Christ died for the church. Ephesians, chapter 5, verse 25. "Husbands, love your wives, just as Christ also loved the church and gave Himself up for her." He loved the church. He died for the church. John 10, verse 11, "I am the good shepherd, the good shepherd lays down His life for the sheep..." Not the goats. But who are the sheep, and what is the church? The elect; those chosen by God.

This is also supported theologically. And by that I mean by the nature of the atonement, the kind of death that Christ died. It achieved salvation. It did not merely provide it. It was effective. It actually saved. It was an actual payment. This is what we just discussed with that word "purchased". Christ actually bought us when He died for us. His death paid for all of our sins and settled all of our debts and saved us. The

resurrection is the proof that God accepted His payment, that the atonement was made, and that the Father was satisfied.

That kind of sacrifice, an effective sacrifice, was necessary, since we are by nature guilty and helpless. That's Romans, chapter 5, verse 6. "While we were still helpless, at the right time, Christ died for the ungodly." When we couldn't save ourselves, Christ saved us. Paul puts that in even stronger terms, I think, in Ephesians, chapter 2. He begins the chapter and says that "You were dead in your transgressions and sins..." (vs1). You were spiritually dead, incapable of responding. "But God...made us alive, together with Christ..." (vs4&5). He did that through His work on the cross - the Lord did.

That's really the meaning of John, chapter 12, verse 32. "And I, if I be lifted up from the earth will draw all men to Myself." Spurgeon called the cross, "The marvelous magnet, drawing everyone of the true metal." Well clearly not the non-elect. Those of the true metal are the elect. They're the ones that are drawn. The cross accomplished salvation for us.

Thirdly is the evidence from logic. It follows naturally, necessarily from the doctrine of unconditional election, which follows necessary from mankind's fallen, helpless condition. Man naturally is "dead in transgressions and sins", and man naturally will not and cannot choose the Lord God. So God chose people. Since the Father chose a people for Himself, why would the Son die for those that He did not choose? In fact, to insist that He did that is to introduce inconsistency into the Godhead, which is impossible. It cannot be seeking to do two different things, achieving two different goals.

All of this is what is known popularly as "limited atonement", which only means that the death of Christ, His sacrifice, was limited in scope, not in power. That's often a failure in people's minds when they think about this doctrine, "It's small. It's limited. It's weak. It doesn't have the power that we would expect." No, it's the scope that's limited, not the power. It was designed for the elect only. The Father chose people for salvation. The Son saved them. We could put it this way, "The Father elected, the Son bought, the

Spirit brings." There's consistency in the Godhead, in Their purpose of salvation. The cross is sufficient in its power to save all who have ever lived and more. It is an infinite number of people. It is infinite in its power. But it is designed, and its purpose is for those chosen from the foundation of the earth.

So, can we give the gospel freely with such doctrines as unconditional election and limited atonement, (or definite atonement)? Yes. In fact, great Calvinists have done that throughout history. Calvin, Calvinists of Geneva, sent missionaries throughout Europe. They sent them even to South America. Men like George Whitfield, one of the greatest evangelists ever, and Jonathon Edwards preached the gospel. Charles Spurgeon was a great soul winner. All of them held to the doctrine of definite atonement and were able to give the gospel.

So history gives the lie to the idea that particular redemption, as well as election is a deterrent to the gospel. Not at all. Its design and purpose are for those chosen from the foundation of the earth. And we can give this gospel because the cross and the gospel itself are adapted to every person's condition without exception: It's for sinners. It is sufficient for all of the sins of all sinners. And it's for everyone who will believe. So we give the gospel freely, knowing that all who desire to come will come. All who want salvation will believe. And they will believe because they've been bought.

If it is objected, as it so often is, "That's not fair. If I haven't been chosen, or haven't been bought, I won't be saved." Well, my answer to that, and the answer that others have given is, "Well then, come. Christ accepts all who do. Believe. Christ's salvation is for all who believe. The elect believe. Otherwise, don't object for not getting what you don't want."

Now to many, this may seem like so much theological hair splitting. Maybe it is, but it's important hair splitting, and it's very practical. I'll give you a few examples of how that is. It's an encouragement, not a deterrent, an encouragement to evangelism. God's lost sheep are out there. They have been bought. And when they hear the gospel, they will respond and come. They may not respond immediately. There may be

resistance. But irresistible grace will prevail. The Holy Spirit knows who are His, and He will bring them.

Evangelism is our responsibility. Conversions are God's work. He has accomplished salvation and is now applying it. And that brings glory to God, not to man. "Salvation is of the LORD", Jonah, chapter 2, verse 9. That produces praise. It's His work completely. He gets all the glory, and that's as it should be. And that promotes humility within us. At least it should. So again, I say, "It's practical."

But it should also instill in us a great confidence in the Lord and sense of His love for us. Christ did not come into the world to die for all people generally, but for His people particularly. In Matthew 1, verse 21, where the angel told Joseph to name Mary's child, "...Jesus, for He will save His people from their sins." That's what He came into the world to do, to do for each of us individually. I believe that on the cross, in the Lord's divine nature, He thought of you specifically. I'm giving My life for you, Jim, for you Judy. I'm giving My life for you, Mark, for you Nancy, and on and on. I love you with an infinite love, and I have come for you personally.

Definite atonement indicates that. It's not a general sacrifice that didn't actually save but a sacrifice that was particular and rescued us from destruction. He came specifically for you to do that. And He is now infinitely, constantly concerned for you. If there had been only one elect person, Christ would have come for her or him and rescued that person by His substitutionary death. In fact, though, He saved countless multitudes. It was Charles Hodge who believed that there will be far more saved than not saved, far more elect than non-elect. I think he may be right.

Well, this is an encouragement, though, for the Lord had you on His heart from all eternity - like Aaron, with the names of the tribes of Israel over his heart. And then He came for you, died for you, and will never let you go. You are that lost sheep that the good shepherd left the 99 to seek, to find, and to bring home.

Finally, this system known as Calvinism, is completely biblical and logical. It is consistent, and that's important. The human mind cannot tolerate inconsistency in any

area of life, in science or math or theology, any area of life. It will naturally work out a system that is consistent. And it will do that in one of two ways. It will do that either correctly or incorrectly. It depends on how we begin, where we start. A provisional, noneffective, and universal atonement leads to universalism or no atonement at all - ultimately a 'works' salvation. There's historical evidence for that. It did that with the early Arminians, those known as the Remonstrants. Some of them became Socinians, which were the early Unitarians. They denied the Trinity, and it was a logical development in their thinking. When we believe that we are naturally able, independent of God, that the possibility of salvation is within us, that it's within our power, then the need of a divine Savior, or the Holy Spirit's work are deemed unnecessary, and eventually denied. The Trinity is rejected. It is logical. Today, that is theological liberalism. It's Unitarian.

Error is deadly. One error, even a small error, leads to another and bigger error until orthodoxy is destroyed. We can learn from history. And that ties in with our passage because these false teachers went wrong somewhere in their thinking and made bad interpretations about Christ that led to "destructive heresies". Their heresies certainly denied Christ. The false prophets are explained in Deuteronomy, chapter 13, verses 1 through 3. They taught the people, "Let us go after other gods, and let us serve them." False teachers draw people away from orthodoxy, from straight understanding, from truth, to follow another Christ, to follow a false Christ.

They'll honor Jesus. They do that today, of course, "He's a great teacher. He's a model of morality." In the ancient times, in the early church period, some of the heretics even described Him as, "a demigod - but He's not the eternal Son of God. He is not very God of very God, and He is not coming again." In chapter 3 we see that that was part of their heresy. They denied the second coming. They denied the world to come. They undermine the hope of the church, and they mock eschatology. They mock prophecies of the future times. There is no kingdom to come. There is no judgment to come. They were evidently materialists, living for the world and living for the moment.

Characteristic of their destructive heresies is destructive behavior. That's always true of error. That's always true of heresy. And that's what characterized these men, and what Peter describes next, and their pernicious influence. Verse 2, "Many will follow their sensuality, and because of them the way of the truth will be maligned; and in *their* greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep."

These men masquerade as shepherds who feed the sheep. But they're really wolves who eat the sheep. They are immoral and greedy and liars. They are completely selfish. They are men with big appetites, and they will do and say anything to get a man's money, and more. The result is, the truth is maligned in the world. The gospel is mocked by the world. We bring disrepute upon the gospel and the church when we follow these people, and they bring that about by their behavior. So Peter was saying, "watch out. False prophets arose in Israel. False teachers will arise in the church." You will know them first and foremost because they teach error. They claim to be Christians, they use the right words, but they deny Christ, deny the gospel.

So we need to know the truth. We need to be well grounded in the basics. That's why Peter said, back in chapter 1, verses 12 through 15, that he was always ready to remind them of the fundamentals, so that they would be able to call them to mind, so that they would be able to use them properly. Specifically, we need to know all about Christ, about His person and work. We need to know about Him doctrinally, but we also need to know Him personally. We need to attach ourselves to Him.

Near the end of Joshua's life in his farewell address found in Joshua, Chapter 24, he tells the faithful of Israel, (the faithful generation that entered the land and took possession of it), "Put away the gods." (vs14), (for they were carrying idols with them), and "Incline you hearts to the Lord." (vs23).

Attach your heart to the Lord. Put your heart on Christ. Feed on Christ. Know Him. Know about Him. And knowing about Him should lead you to know Him personally. As we know Him and we hold on to Him, incline ourselves, our hearts, toward Him, well, the world will cease to have its attraction for us. In fact, we will know right from wrong,

truth from error. The more we do that, the more we will know Him and want to serve Him and be faithful to Him. The more we grow in knowledge, the more we will recognize counterfeit Christians and false teachers.

And we need to pray, also, that God will protect us, that He will keep us safe from the crafty, from the creepers, from the moles. It's said that during the Viking raids along the British coast, the prayer often went up from churches and monasteries, "From the fury of the Northmen, deliver us, O Lord." Well a good prayer for us is, "From the destructive doctrines of the heretics, deliver us, O Lord." He will, as we know His word, and we are faithful to Him.

If you're listening or watching, and you're without Christ, you are under the influence of the greatest heretic and greatest deceiver of all, Satan. John said, "The whole world lies in the power of the evil one." (1Jn 5:19). You feel secure? You're deceived. You're sliding toward judgment, toward eternal darkness and doom. Flee to Christ, the Savior, who receives all who do. Believe in the Lord Jesus Christ. At that moment you will be saved. May God help you to do that, help all of us to incline ourselves, our hearts toward the Lord. Let's pray.

Father, we do thank You for Your goodness to us. There's a stern warning here in this passage, and I pray that we will heed it. I pray that we will become more knowledgeable, that You make all of us, men and women, young and old alike, people who desire to know You, know our triune God, know the truth, be well grounded in it. Then, not just know the truth, but draw close to You through our Savior. We thank you for Him. We thank you for His death, and it's in His name we pray. Amen

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