



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

1 Peter 3: 8-17

1 Peter

Trading Good for Evil

TRANSCRIPT

[Message] Let's begin with a word of prayer.

[Prayer] Father, we thank you for the time we have together again this evening and we thank you for the blessing we have of this first epistle by Peter and we pray that you would bless us as we study the letter that he wrote. Guide us as we consider the passage we'll look at this evening and talk about issues that certainly seem beyond our ability, but we know that nothing is too difficult for you and that you can bless us and bless our faith whenever we seek to be obedient. So we pray that you give us a desire to be obedient and to live lives that are a witness before the world and that glorify you in all that we do. Bless our time together. We pray for the young people as they meet tonight that you would bless them as well. Bless our time as we pray this evening and, again, come to the throne of grace with petitions for our friends and for others as we pray for their physical needs and their spiritual needs. Bless this church spiritually. We have many needs ourselves and we pray that you would bless us and give us maturity and may our time together this evening, our study together, be to that end. We pray these things in Christ's name. Amen.

[Message] Our text is 1 Peter 3:8-17 where Peter writes, "To sum up, all of you be harmonious, sympathetic, brotherly, kind hearted and humble in spirit. Not returning evil for evil or insult for insult, but giving a blessing instead for you were called for the very purpose that you might inherit a blessing for, for one who desires life to love and see good days must keep his tongue from evil and his lips from speaking deceit. He must turn away from evil and do good. He must seek peace and

pursue it for the eyes of the Lord are toward the righteous and his ears attend to their prayer, but the face of the Lord is against those who do evil.

Who is there to harm you if you prove zealous for what is good, but even if you should suffer for the sake of righteousness, you are blessed and do not fear their intimidation and do not be troubled, but sanctify Christ as Lord in your hearts always being ready to make a defense to everyone who asks you to give an account for the hope that is in you yet with gentleness and reverence.

Keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame for it is better if God should will it so that you suffer for doing what is right rather than for doing what is wrong.

Christian life is a hard life. We see that in 1 Peter. In chapter 1, we're told to be holy like God is holy. In chapter 2 we're told to endure unjust suffering. All of that is repeated in our passage in chapter 3 in verse 8. Peter states that positively. We are to be good and then negatively in verse 9. We are not to return evil for evil. That's hard to do. Humanly speaking, that's impossible, but the Christian life is not only hard, it is supernatural. It's grounded in grace.

The action that Peter prescribes is the outworking of a heart that is trusting God. That is what makes the impossible possible; faith and grace. Augustin put it well in his confessions with the prayer, “Give what you command and command what you will.” Well he does that. How else can we who were dead in our sin do good. How else can we abstain from vengeance when it's our very nature to retaliate. It is by grace alone that we are able to do the things that Peter prescribes here. That we are able to endure the suffering of injustice and, in fact, do more than that. Not only suffer and endure that, but actually trade good for evil. To return an unjust evil with a response of good.

Grace lies behind all that Peter says here. We know that from theology. We just know that that is the case from other texts of Scripture, but it is also implied here in our passage in chapter 3 where Peter sums up what he has been teaching. He begins with the positive in verse 8 by instructing Christians on how they are to get along with each other.

To sum up he writes, “All of you be harmonious, sympathetic, brotherly, kind hearted and humble in spirit.” The first of those five virtues that he lists, harmony,

means to have the same thoughts. It is a compound word. It's a combination of the Greek words same and thought or mind. So it means same mind, same thoughts. It is significant I think that Peter lists this first in this list of five characteristics or virtues because it suggests that unity of mind leads to unity of concern and conduct in the church, which is what Peter was referring to in what follows.

So unity of mind is a chief goal in the church. That means that doctrine must be taught and the whole council of God must be taught. We must know what the Bible teaches and it must be taught well. It must be taught clearly. It must be emphasized because we need to know what the word of God teaches and we need to be unified in our understanding of these things.

As Christians we must know what we believe. I think I've said that many times and it's been stated for years in this place that we must know what we believe. It seems that that is not the case in the church generally from what many people have been writing in the past decade or so. The church doesn't understand what it believes. There were times in our history when we did. When the Church of Jesus Christ had a good grounding in the theology of the word of God and that has been lost to a great extent.

The Christian must know what he or she believes and why we believe it so that we will be unified in our thinking in our mind. We'll be of one mind about the things of God.

There's really no unity in a church in ignorance. Church is not really unified if it doesn't have the same mind about say the trinity or the doctrines of salvation and the work of God, the three persons of the Trinity in the work of salvation or in the nature of the church.

Now all of these can be seen with varying importance. There's some issues of the word of God that are more important than others, but the more Christians are of one mind in all of these things and one purpose, then the more they will be mutually sympathetic and unified toward one another in other areas of life.

The word that is translated brotherly is the word brotherly love or love of the brethren. We should have sympathy for everyone. We should have a concern for all men regardless of who they are. I think Peter brings that out in the things that he says about our witness in this text, but what he's laying stress on is, first of all, we should love the brethren. That itself is a witness before the world. We must have a love for

the brethren. We must be unified and that unity of mind should affect our unity toward one another and that unity toward one another will be seen in loving the brethren.

To do that, to act in that way in love toward one another, we need humility, which is the last of these qualities that Peter gives us. A humble spirit refers to ideas. It refers to attitudes. It refers to our outlook, our attitude, our understanding of ourselves, our outlook on one another. It's the opposite, obviously, of pride.

Solomon wrote in Proverbs 29:23 that a man's pride will bring him low, but a humble spirit will obtain honor. Peter here is talking about a humble spirit and the value of it. It brings honor to the person who's humble, but it will bring honor to the congregation and it will bring honor to Christ.

What we do and what we are, the way we think, the way we act toward one another reflects upon him before the world. Now that humility is a product of grace. Not only a work of grace. It is certainly that. It is a supernatural transformation or the effect of the supernatural transformation that the spirit of God produces within us.

It is that, but it is also the product of understanding grace. Understanding the way God deals with us and what he has done for us, which goes back to that first statement about being harmonious about having the same mind.

As we understand these things, as we're grounded in the word of God it transforms us. We need to understand the doctrine of the word of God. It is exceedingly practical to do that. It has a sanctifying effect on us. That is what the Holy Spirit uses to change us.

As we read the word of God, as we understand the word of God, as we see Christ in the word of God, we are transformed into the image of Christ. That's the positive aspect that we are to be. This is the positive way we're to respond to one another and these are the things are to be seen in us individually. So positively he deals with us in verse 8 in verse 9 Peter deals with our conduct from the negative, giving instruction on how we are to deal with a hostile world. Not returning evil for evil or insult for insult, but giving a blessing instead.

That response is the imitation of Christ. That's a point that Peter has developed previously and emphasized back in chapter 2 in verses 21 through 23. He tells us to follow in Christ's steps. We're to imitate him. We're to be like him. There

he said of Christ, who while being reviled, he did not revile in return. Instead he trusted in the Father.”

Well that’s what the Lord not only exemplified in his life, but that’s what he taught us to do in the sermon on the mound, Matthew chapter 5 in verse 44, he said, “Love your enemies and pray for those who persecute you.” Now we can only do that by the grace of God. Peter indicated that, suggested that back in chapter 2 in verse 21 where he writes that you have been called for this purpose, for this difficult purpose of suffering.

He says that again here in verse 9, “For you were called for the very purpose that you might inherit a blessing.” Now I’m going to question the translation that I have here in the New American Standard Bible and suggest that it doesn’t mean call that you might inherit a blessing. That certainly is true. We’ve been called to inherit a blessing. We’ve been called to inherit eternal life and that eternal blessing. Peter developed that in the first chapter, but here I’m going to suggest that it means called to trade good for evil, called to give a blessing instead of an insult, called to this difficulty in life in order to be a witness.

So the words called for the very purpose refer backward to righteous behavior; not forward to the eternal inheritance. Now it could refer forward, and as you can see from the New American Standard Bible, it is translated in that way to give that meaning, which is possible. There’s a division among scholars about this. Some recognize that as the correct idea that this looks forward.

Others feel that this word purpose, the purpose of our calling, refers back to behavior, which is consistent or expresses the same idea of thought as was given in verse 20 in chapter 2. He states that the servants are to patiently endure suffering. He says, “For you have been called for this purpose.” That would be the same idea here.

What supports that from the immediate context is Peter’s quote in verses 10-12 Psalm 34 where God promises to bless those who don’t repay evil with evil. So Peter’s meaning is God has called us to righteous behavior and hard circumstances, but the end of that behavior has great reward.

Wayne Grudem in his commentary restates Peter’s argument in this way. I’ll just read what he said. “Finally, all of you be like-minded, loving toward one another, compassion and humble, not returning evil for evil or reviling for reviling, but on the

contrary, blessing for you have been called to such a righteous life in order that by this righteous living you may obtain God’s blessing on your life.”

I think that is what Peter is saying here. That’s the point that he’s making. We’ve been called to this difficult purpose of being a witness in hard circumstances, but that has great blessing. So the encouragement then to do what is naturally very hard ‘because this goes contrary to our nature to not revile when we’re reviled and not shake our fist at someone who’s offended us. So not respond with a kind of vengeance.

The encouragement to do that, to trade good for evil is that, first of all, this is what we’ve been called to do. It helps to know the purpose for which we’ve been called. Here our purpose is to do this, to behave in this way. To behave like Christ did when he was reviled, but that purpose implies grace. You’ve been called to this purpose.

That looks at election. Election is the reason for not reviling those who revile us. It is God’s elect to have been called out of death into life. Called to live differently to be a witness to the grace that we have experienced and be a witness in this way.

Paul said in Philippians 1:6 that, “He who began a good work in you will perfect it until the day of Christ Jesus.” So the grace that began our lives spiritually will supply us with the ability that we need throughout our lives to live the kind of life that we need so that we can respond righteously. It’s to that end that we were chosen and called, but that’s not the only end. In addition to the blessing we give to our enemies is the blessing that we inherit from God. That’s the second motivation or encouragement for obedience. It has reward. We inherit a blessing.

So on the one hand, we know our purpose in life, to glorify God in our behavior, to be a witness in our behavior and that’s an encouragement to be obedient. What God commands, as Augustin correctly said, he supplies. He gives.

But secondly we have the encouragement of knowing that God blesses us for our obedience and the reward is great. So whatever we might suffer or lose in time, we more than gain in eternity. It’s often said that God is no man’s debtor. We never put God in our debt. God always blesses us beyond anything that we might think we deserve.

Really, when we do the things that seem so difficult, we're only doing what we should do anyway. That really doesn't require reward, but we are blessed greatly when we do obey and do what we are supposed to do.

God does that. He blesses selfless behavior. He does that because it's very important. It is a witness that God can use to grant repentance to those who observe this, who see us in this light.

Now the basis for Peter's instruction on our witness of non-retaliation and peaceful living in verses 8 and 9 is Psalm 34:12-16, which Peter quotes in verses 10-12. So this becomes the basis, the ground for what he said. In that Psalm God promises a blessing for right behavior in times of difficulty, in times of opposition. "For" Peter writes, and then he quotes the Psalm, "The one who desires life to love and see good days must keep his tongue from evil and his lips from speaking deceit. He must turn away from evil and do good. He must seek peace and pursue it for the eyes of the Lord are toward the righteous and his ears attend to their prayers, but the face of the Lord is against those who do evil." The emphasis in these verses is, first of all, on avoiding evil. That's in verse 10 and the first part of verse 11. The emphasis in the second part of verse 11 and verse 12 is on doing good. So avoid evil negatively. Positively, do good.

In the Psalm, life and the good days that David speaks of refer to mainly to earthly life though I think the implication is eternal life and that which is beyond, but he's speaking certainly of this life, of happiness in this life. Though as I say, I wouldn't limit it to that. Peter also may be restricting it to this life and the peace of this life, but certainly implications for all eternity. Still it's true that in this life being good to others leads to seeing good days and having a longer life in this world.

Generally when we avoid sin, we avoid harm. That's not a guarantee of a trouble-free life. Living a good life, an honest life, a righteous life doesn't guarantee that. Toward the end of Psalm 34 David recognizes that. In fact, the Psalms are filled with the righteous suffering. In verse 19 of Psalm 34 he says, "Many are the afflictions of the righteous." The righteous suffer. They suffer for doing good. That's the issue throughout so much of this letter of 1 Peter; suffering unjustly, suffering for the faith. He takes that subject up in just a few verses.

But in affliction for doing good, there is peace. That's the kind of life that the Christian is to desire. It's the kind of life that we're to seek or to seek a life of doing

good, even when affliction comes. That is a far better life than a life of prosperity with a sense of guilt. This is a better life living a good life and enjoying peace than any other life.

So as the Psalm says, the Christian applying the Psalm and the principle to the Christian life, the Christian must turn away from evil and do good. He must seek peace and pursue it. That's not only the way to a good life. It's also the way to a good witness before the world. We have the encouragement to do that from the fact that as David wrote in the Psalm, “The eyes of the Lord are toward the righteous and his ears attend to their prayers.” That means much more than that God sees what we're doing. Now that's obvious. He sees what everyone is doing. He sees what the wicked are doing just as he sees what the righteous are doing. He knows everything about us. He's omniscient. He knows everything before it happens.

What Peter means here is that God is looking on us favorably. He's looking after us. He is hearing what we pray. He is attending to all of our needs. He's not indifferent to our situation.

By contrast, he is against those who do evil. He will deal with them in time and in his way. So that's an encouragement to us to live that kind of life, to pursue that which is good. We're to trust him. We're to do good. The emphasis here on doing good and pursuing peace is not to suggest that that is the way to salvation. That's the way to eternal life. Peter is writing to people who are already saved. That's clear from the Psalm itself because earlier in the Psalm in verse 8 Peter makes that familiar statement, a well-known verse, he says, “Taste and see that the Lord is good.” What Peter is speaking of there is of faith. Trust in the Lord. Believe in him and you who believe in him, you will experience his goodness. You will experience his faithfulness.

As he goes on to state in verse 19 of the Psalm, God's a deliverer. He's a savior and he delivers us from our trials and troubles. So trust in him. Taste of the Lord and you'll see that he's good and then the goodness that we're to do, the good life, follows from that.

Everything that Peter says in quoting a Psalm presumes faith and grace. It presumes salvation. This is the life of the saved individual. It is a life of seeking peace. It's a life of doing good. It's the evidence that we are saved people.

Generally, those who do good will not be persecuted. They will enjoy length of days. They'll enjoy life. Verse 13, “Who is there to harm you if you prove zealous for what is good?” Usually the world will either commend us for doing good or at worst, it will ignore us. God can even use our good, our proper behavior to soften the hearts of the unbeliever and bring those individuals to faith.

Our witness is important. This is what Peter is emphasizing throughout this portion, throughout the book, but in this portion he's emphasizing the importance of our witness in our conduct. Our witness is not only maintained by what we don't do by the bad things that we avoid, but also by the positive acts of kindness that we show. That's very important.

It's not enough to be known as people who don't do certain things, that don't engage in certain kinds of vice. That's very important. That's essential, but it's not enough. We must be people who are doing good for others. So there must be a positive good about us that they see us helping the helpless and reflecting Christ in our behavior. That's what he's advocating here.

This begins a new section in the epistle. Not wholly divorced from what he's saying, but a new section in the epistle on suffering for righteousness sake. The norm is that people who do good don't suffer hostility, but there are exceptions. Christians do suffer for the sake of righteousness, as Peter says in verse 14 and, “If that happens to you, he says, “You are blessed” Now we might wonder how that's the case, but that's what our Lord said as well back in Matthew 5:11-12, “Blessed are you when people insult you and persecute you because of me. Rejoice and be glad for your reward in Heaven is great.” We are blessed when we suffer for righteousness sake because we are children of God and that's the evidence of it. We are blessed because in that circumstance we have God's present favor. He hears us. He attends to us. He draws close to us. He does not abandon us in that circumstance. We're blessed in that circumstance because of the fellowship we have with him and we are blessed because there is a great reward for such suffering.

So, you're blessed if you suffer he says. Then referring to those who cause the suffering, to the persecutors, Peter writes, “And do not fear their intimidation and do not be troubled.” This is another of those seemingly impossible expectations of the Christian life. Don't be troubled when people are persecuting you. Don't be fearful.

Well how do we do that? How do we maintain a calm attitude and not be fearful in such circumstances. In verse 15 Peter gives the alternative. He gives the answer to that. The answer is devotion. Trust. He says, “Sanctify Christ as Lord of your hearts.” Don’t fear. Don’t be intimidated by the persecutor. What you’re to do instead is sanctify Christ in your hearts. To sanctify Christ is to set him apart. It’s to set Christ apart as Lord of our hearts. It is to reverence him. It’s to recognize him as Lord and sovereign over all events.

In verse 14 Peter quoted Isaiah 8:12-13. There Isaiah exhorts the godly of Judah not to fear the impending invasion of the Assyrians. Now that’s a pretty fearful thing. This vicious army is coming down upon them and he says they’re not to fear that. Instead what they were to do was regard as holy the Lord of Hosts. It’s the same idea. Sanctify him in their hearts. They were to trust in him.

Here Peter is applying that to Christ. He’s making an important Christological statement. He’s identifying Christ with the Lord of Hosts. He’s identifying him with God and saying in effect sanctify him as God in your hearts, as the Lord of the armies, the Lord of the Heavenly Host. That is an antidote to fear. When we realize that the one who governs all of the events of life, the one who is sovereign over all things, the Lord God who controls the armies of Heaven, is on our side, that puts into perspective our life in regard to the persecutor. It is an antidote to fear.

Later on in the book of Isaiah 26:3, Isaiah writes, “The steadfast mind you will keep in perfect peace because he trusts in you.” Trusting in the Lord gives stability in very unstable times. So, that’s what Peter’s urging, but really much more than that. Sanctify Christ as Lord of our hearts not only expels fear. It prepares us for action. That is what Peter is encouraging. Not just non-fear, but bold witness. Always being ready, he says, to make a defense to everyone who asks you to give an account for the hope that is in you.

Courage in the face of persecution sets people apart. It sanctifies people in the eyes of the world, so to speak. It might even provoke a response. It might produce a question from others as to why we are different. Satan is a good student of human nature. In Job 2:4, he said, “Skin for skin, yes. All that a man has he will give for his life.” That’s true generally. Someone said death makes cowards of us all.

So when it doesn’t because that’s generally the case, when it doesn’t, when in the face of death or in the face of hard times people see hope, when the stock market

drops and they don't see us panic and they see us calm or when we get a bad report from the doctor and we don't despair. When instead of that they see hope, then they may be prompted to ask, “What makes you different? Why don't you value life and the things of this world above everything?” That's when the Christian is to be ready with a response and tell them about the hope that he or she has in Christ, which is an eternal hope.

“But do that in a proper way”, Peter says, “with gentleness and reverence.” A person who is aggressive, the person who is combative in his or her witness really undermines everything that he or she is trying to do. That's no witness. What we give with one hand we take away with the other. There's a property way to witness. We must say what is right. We must give the gospel, but we must give it with the right attitude in the right way with gentleness and reverence. We can't force the truth on people. We can't make people believe what we want them to believe. Being aggressive and being caustic or combative or whatever is not going to bring people to an understanding of the truth or to present the truth gently and with reverence. All of this really shouldn't be limited to times of persecution, as I've already suggested. Our lives should always seem different from the world around us. We're saints. We're holy ones. It means we're set apart ones. We should seem to be that. We should seem to be different from those around us.

Of course if we are just as tied up in the affairs of this life, if we're just as concerned about the things of the world as unbelievers are, then we won't appear to be very much different from the world.

When the church is worldly, when it's materialistic, the world won't look upon the church and see any hope in it because what the church is doing is hoping in the same things that the world is hoping in, the things of this world. We're not going to appear different if we're materialistic. Our effectiveness, our witness is undermined completely by our love for the things around us. The sad reality is it seems to be very much the case.

I remember listening, not all that long ago, listening to some tapes by Dr. Johnson that he did back in the late 60s, early 70s on Isaiah. He would speak occasionally or at least one time of the present situation and talked about easy going evangelicalism. Go back 30 years. That was the problem. We can go back before then and it's the problem. When we are that way we're no different from the world

and so the world isn't going to ask us these questions if we're no different from it. If the hope that it sees in us is the hope that it has.

Well what's the solution if that is the case? I do believe that's the case. I think that's the case probably in Believer's Chapel to a large extent. I think all of us struggle with this of not being conformed to the world. Of being transformed. That's why Paul speaks of that, Romans 12, because it is a problem. It's a problem that we face all the time. So what is the solution. How do we adjust our lives so that we are different and we are conforming to what Peter says so that we aren't conforming to the world and we are able to be a witness at all times. When persecution comes and hard times come we're able to be a witness. We're able to stand out. We're able to be stable in unstable situations that will mark us out. I think the answer's found in verse 15, what we've just been looking at. Sanctify Christ as Lord in your hearts.

We're to devote ourselves to him, to knowing him and living for him and when the opportunity to witness occurs at an unexpected moment, as it often does, the kind of situation that Peter's speaking of where someone asks us about the hope that's in us isn't something that we planned. It happens unexpectedly, but we will be ready for it because our thoughts are already filled with Christ and the knowledge of him and we're already living for him. So we are to sanctify Christ as Lord of our hearts.

In line with that, Peter adds in verse 16, “Keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.” We'll never be perfect and Peter's not suggesting that, but we will do what Peter instructs us to do here by avoiding willful sin and when we do fall into sin, we will confess that to God and we will ask for his forgiveness, according to 1 John 19.

Earlier Peter told husbands to honor their wives so that their prayers would go unhindered. Here he is instructing the people to keep their consciences clear so that their witness will go unhindered. Persecutors will be put to shame by their example, he says. Meaning they will be silenced by the Christian's good behavior so that the result might be that they consider the gospel and believe.

That's probably the point that Peter's making in our last verse in verse 17 where he takes up the theme that he had developed earlier in chapter 2 that. Of suffering unjustly. “For it is better if God should will it so that you suffer for doing what is right rather than for doing what is wrong.” Well the reason it is better to

suffer unjustly than suffer justly, of course, is because if we suffer justly we deserve it. Not only did we deserve it, we discredit the gospel in suffering justly for something wrong that we've done, but on the other hand, if we suffer unjustly, that has a reward and that is a witness. It glorifies God and can be used by God to lead others to faith.

The Old Bishop Polycarp is an example of all of this that Peter has written of in our passage. That of not returning evil for evil, but returning good for evil. I referred to Polycarp back in our second lesson. He was the second century bishop of Smyrna in Asia Minor who was interesting because he was a disciple of John. He was arrested by the Roman authorities and he was told to deny Christ. With great wisdom he said, “Eighty and six years I have served him and he never did me wrong and how can I now blaspheme my king that has saved me?” So he stood firm. He gave a good answer and as a result, he died for the Lord. He was burned at the stake.

But before that, when he was first arrested, his response was calm and dignified. He surrendered to the Roman authorities with the words, “God’s will be done.” Then he showed his persecutors kindness. They were hungry. So he fed them with a meal. Then after feeding them he prayed for them and he prayed for the church. Now that’s what Peter’s instructing us to do and that’s not easy. That’s hard. That’s supernatural.

As I read our text and as I reflected over all these things, I had to ask myself, well, you know what to say tonight. At least pretty much what to say, but can you do what you say. Can you live the very things that you’re going to speak about. I have to say the answer in my heart of hearts is no, I cannot do these thing. Not in my own strength. None of us is able to do these things in our own strength, but then we don’t do anything with obedience to God in our own strength. Not if it’s pleasing to God.

The Christian life is a hard life, an impossible life, but it’s a supernatural life and, therefore, it is a possible life and it is an easy life in that sense when we live by faith in God, by faith in Jesus Christ. His yoke is easy and it is easy because the grace of God enables us to do that.

We are to work out our salvation. Paul tells us to do that. We can do that. We’re able to do that because he is at work in us both to will and to work for his good pleasure

Still it is our responsibility to do that. To work out our salvation. That is how we experience the supernatural life. We can only do that rightly by sanctifying Christ as Lord in our hearts. We must recognize him in all that we do and live for him and live for his glory. May God help us to do that. To know Christ better. To love him more and to serve him faithfully. That will make us a significant witness in the midst of the world.

Well, let's close with a prayer and ask God to do that.

[Prayer] Father, we do pray that you would change us. We are saints. We have been called out of death into life out of this world into kingdom of light. I pray, Father, that we would live as citizens of the kingdom in the midst of this world and that the world would see us as different.

The way for us to do that is to sanctify Christ in our hearts. I pray that that's what we would do. That we would have a devotion to him, a desire to know him and to serve him that all that we do would be a witness before the world. When the question is put to us about the hope that's in us we will be able to answer. Pray these things in Christ's name. Amen.