

That We May Know Him

Pastor and author A.W. Tozer

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Now, tonight I want to talk about this, that I may know Him. In the first place, I believe that God created the heaven and the earth and all things that are therein. Everybody that believes it, would you risk an amen?

I believe that God made the heaven and the earth and all things that are therein. And I believe that He made all living creatures, and He made each one with a kind of life peculiar to it, with a kind of life which He chose for it. And then He adjusted that kind of life to an environment which He chose for it.

And as long as each living creature stays in its own environment and lives the kind of life God gave it, that creature fulfills the purpose for which it was made. And God being who He is, there can be nothing said of any creature higher than this. He fulfilled that for which God made him.

Now that's all. You can't go higher than that. You can put statues in the park. You can write their names on the walls of famous buildings. You can give them prizes of all sorts, Nobel Prizes and Pulitzer Prizes and every kind of prize. Or you can canonize them if you wish.

But when it's all been said, you cannot say any more of any creature than this. God made him, gave him a certain kind of life, gave him an environment to inhabit. And he has lived in that environment and in relaxed confidence has lived the kind of life God gave him.

Now that's all. The angels and archangels and seraphim and cherubim and saints and apostles and prophets can't go any further than that. Now it says here that the angels, which kept not their first estate but left their own habitation, God hath reserved in everlasting chains under darkness, under the judgment of the great day.

And here we see a certain order of being, or a certain number of beings of an order that left their first estate. That is, they left the place for which they had been created. And anyone, anybody, any intelligent creature, any moral creature anywhere that leaves its proper sphere and estate will know only endless defeat and pain, because they're not fulfilling the end for which they were created. Now that I say generally of any living being anywhere.

And incidentally, brothers and sisters, you and I are willingly poverty-stricken because we're scared stiff. We're afraid to use our religious imagination and we're afraid to believe what the Bible teaches us. The Bible talks about angels and archangels, at least one, and seraph and cherubims and watchers and holy ones and principalities and powers. And you and I insist on people, that's all. We are afraid to rise and let our faith-filled imagination encompass the wonder of the filled universe, filled with beings.

Now, God created man in His own image, and of no other creature is this spoken. I cannot find in the Scriptures where God said He ever created a seraph in His image nor a cherubim with all of his faces and his wings, nor an angel or archangel or principality or power.

But it says that God made man in His image. God said affectionately, let us make man in our own image, so in the image of God created he him. And blew into him the breath of life and man became a living soul. So that man, now hear this, you can take this out, misapply it, misquote it and make a radical out of me if you want to do it, but I'm sure you won't.

But as originally created, man was more like God than any other creature that ever was created. As originally created, man was more like God because of no other creature did God say that he made them in his own image. And a wise old German Christian said this, there is nothing in the universe so much like God as the human soul.

Now of course he took for granted and meant that man's soul was sinful and lost. And in that sense, sin is not like God and the soul that sinneth it shall die. But there is something basic in human nature and in the soul of man that can become more like God than anything else in the universe. I wish we could believe that.

I wish that we could accept that as a part of our creed to not be afraid that if we state it and say we believe it, somebody will charge us with believing man's all right.

Man's not all right. Man's a fallen creature. Man went down like an automobile that left the highway at a curve and went over a gully down in among the rocks. And man is not all right. Man is lost.

Man is not damned. I heard a preacher this afternoon talking about my poor lost damned soul. No, no, never call yourself damned, brother. You're lost if you're not converted. You're lost but you're not damned. That's another thing altogether.

But God created man to know Him and He created man to know Him in a sense and to a degree which no other creature can know God. The creatures that are in the presence of God may not know God as well as the man soul which God has made in His image. Don't you see, don't you see that there has to be a degree of life there which enables a man to know God.

Don't you see that the cat there under your table or the dog there lying on the rug, you'll put a record on. You put on something by Mozart or Beethoven, and he'll never even open a sleepy eye because there's nothing in that cat nature that can understand Beethoven or Mozart. Put on, as we have at home, some of the fine records of London, the great choir there singing Christmas carols.

Well, no dog will get up and go over and sit down and gaze in spite of that little ad. He knows his master's voice. No dog ever looked into a phonograph. If he did, it was curiosity. He can't appreciate it because he hasn't got the kind of life that can appreciate it. But a two-year-old baby. . .

We thought at first that our grandchildren were unusual because when you'd play the music, they'd sway their little bodies and then we find out all babies do that, that everybody's like that, that it's built into them, they've got it in them to do it. God put them into the rhythm of the universe. And I'm not afraid of rhythm, I don't go for Elvis Presley, but I'm not one afraid of rhythm because the beat of God, the up, down, north, south, east, west, it's God the musician in His universe.

And so, the little babies are born into the stream of it, as a fish is born into the water, into the stream. And when they're old enough to hear music, they're old enough to smile and sway to it. Because it's the dance of life, it's God gave them that kind of nature.

Now, my brother, God made us to know Him in a way that no other creature can know Him. He made us to know Him to a degree that no other creature can know Him because no other creature has quite the capabilities that man has. Certainly, the angels have capabilities, they're holy angels and they obey God. And certainly the seraphim around the throne shine in the fire of God and they know God.

But they don't know God as man will know God when redemption has been completed. For God means that man should be higher than the angels. God made him a little while lower than the angels that he might raise him higher than the angels. And when it's all over and we know as we are known, we shall rank higher in the hierarchy of God than the very angels themselves.

My brethren, man by his sin lost this knowledge. He lost it. I read about it over here in Romans, the first chapter, because that when they knew God they glorified Him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which were not convenient, as one version says, to do disgraceful acts.

So that man by his sin lost this knowledge of God. So that now man, though he has the potentiality to know God in a way no creature in heaven can know God, he still doesn't know God because his conduct is unworthy of his high origin and his heart is filled with a huge emptiness, if you know what I mean.

And so that's what's the matter with us. That's why we have these crises all the time. That's why the President was killed in Iraq and the newscasters are worried immediately lest the next man who is elected president will be anti-American and may turn out to be anti-missionary.

Well, what's the matter with us? They told us that science and philosophy and psychiatry and psychology and sociology and all of this should make the world a better place in which to live, and we could all, men could all be their brothers, each other's brothers. But we're hating each other more than ever since the beginning, and there's more hatred and more suspicion and more treachery and more spying and more espionage and more treachery and more selling out than ever there has been since the beginning of the world.

What's the matter? It's because man is filled with a vast emptiness. He was created to know God, but by his sin he chose the gutter and would like not to have God in his knowledge. And so man is like a bird shut in a cage or like a fish taken from the water.

And so, man instinctively craves for the image and misses it, misses the eternal being, misses the life, misses the light, misses the friend. And that's what's the matter with us, and we don't know it. Why do fifteen kids get into an old banged-up car with pipes and hammers and go out on the prowl, looking for anybody, not anybody in particular, but anybody? Because down in the deep soul of them is the knowledge that sometime they've got to die, that this world isn't enough, and there's a longing they don't understand. And so, it turns in on them and turns astray and becomes perverted. And like the alcoholic, they choose the gutter and love the gutter.

Now, what does the Bible teach about them not knowing God, the sinners? Well, it teaches that God can be known. It teaches that God has not abandoned the human race as He abandoned the angels that sinned. Why did He abandon the angels that sinned? Because they were never made in the image of God in the first place. They were made moral creatures, capable of moral and spiritual perception, but they were not made in the image of God.

Why did not God abandon man? Because man was made in the image of God. And so God gave man a chance and sent a Redeemer.

How does the Bible teach that man can know God? It teaches that in Christ and through Christ, He is the image of the invisible God, the brightness of His glory and the express image of His person. Our old Father said this about Him, I believe in one Lord Jesus Christ, the only begotten Son of God, begotten of Him before all ages. God of God, light of light, very God of very Gods, begotten, not made, being of one substance with the Father, by whom all things were made. And this is what the Bible teaches. It teaches that everything the Godhead is, Christ is.

Don't listen to the liberals who say God revealed Himself through Christ. Don't listen to the liberals who say that Christ reflected more of God than other people did. Don't listen to the liberals who say that as one piece of metal might be more radioactive than another, so certain individuals are tuned to God in a way that other individuals aren't, and they are therefore religious geniuses, and that Jesus Christ was the supreme religious genius, catching and reflecting more of God than any other man.

Don't listen to that, because all that amounts to is to insult Jesus Christ. Jesus Christ was not a reflector of deity only, though He was that. He was not a revealer of deity only, though He was that. He was, and is, and always has been, and never can cease to be, God, light of light, God of God, very God of very Gods, begotten, not created. And so that all that the Godhead is, Christ is.

And so to know Jesus Christ is to be back at the ancient fountain again, back at the ancient fountain again. I don't say this is a result of advancing years, because I felt this way when I was converted at seventeen. I certainly didn't have it developed as far, but I went back to the roots of my being.

And I tell you, my brethren, that we have pushed our way on into artificiality so far that it's a wonderful thing by one wonderful swift act of our souls in faith and prayer to go back to the ancient fountain of our being and start over again. And there, know God for ourselves, all over again, back where Adam started, back beyond where Adam started, back beyond where the world began, back beyond where the angels began, back at that ancient, glorious, trembling fountain we call the being of God, the Triune God.

And in Jesus Christ we go back there. In Jesus Christ we leave all the environs and we go back to the ancient source of our being, fixed on this blissful center, rest, old John Newton wrote.

Now rest my long-divided heart, fixed on this blissful center, rest. And so back at the ancient source of our being we find the beginnings and start all over again in Christ. That I may know him, said Paul, that I may know Him.

Now my question tonight is why Christians know Christ so little and know God so little. Now I'd like to say to you this, that not all of the Godhead can be known. If this discourages any of you, it will be a most wonderful thing for you, because a real good shaking down is good for Christians sometimes, a shaking them back to where they belong. And if any of you have the idea that you know pretty well all that can be known about God, you're just about to burst. Let me warn you, just about two more foot-pound pressure and you'll blow. And when you blow it will take God a long time to get you back together again.

Brother, not all of the Godhead can ever be known, because that being that was capable of knowing all of the Godhead would have to be equal to the Godhead. Just as you can't pour a quart of water into a vessel holding less than a quart, so you can't pour all of the Godhead into an experience of anyone being less than God.

Now, I have quoted before what some of the ancient fathers said in arguing for the Trinity. They said, look at it like this, God the Eternal Father is an infinite God and His name is love and He is love.

And so, the very nature of love is to give itself. And He could not give His love fully to anybody that was not fully equal to Him. And so there we have the Ancient Son who was equal with the Father. And the Eternal Father poured out His love into the Son who could contain it and contain all of it, because the Son is equal with the Father.

And then said these wise reasoning old brethren, they said for the Ancient Father to pour His love out on the Son would mean that a medium of communication had to be there equal to the Father and the Son, and that was the Holy Ghost.

So, there you have the Trinity, the Ancient Father in the fullness of His love pouring Himself through the Holy Ghost who is in being equal to Him and to the Son who is in being equal to the Spirit and the Father. So not all of the Godhead can be known by man. The limitless infinite sea of being we call God, filling and surrounding and enfolding and upholding, but all that can be known of God is revealed in Christ. And when Paul said that I may know Him, that I may know Him, no, no, here's not intellectual at all. You don't know God as you know the multiplication table or know the Morse code.

When I was a kid, sixteen or so, I learned the Morse code, and I could send and receive messages or—not too well, but I was working on it for a while, anyhow. We're over the old telegraph instrument. And like you can know almost anything, there's practically nothing you can't learn. But it's intellectual.

When Paul said that I may know Him, he did not mean intellectually. He meant by experience, personally and consciously. He meant that I may know God personally, myself, spirit touching spirit and heart touching heart and conscious knowledge of God.

You know, the old Henry Suso, when I get to heaven, I'm going to hunt some of these old fellows up. I'll be satisfied to sit and just gaze for a thousand years, but after that, if I get enough courage, I'll go hunt up some of these dear old brethren. One of them will be Henry Suso. Henry Suso said this, there is a vast difference between hearing a sweet lute sweetly played and merely hearing that one has been played.

Now, it's one thing to hear that there's been a concert, it's another thing to have heard the concert. It's one thing to hear that there has been a planet suddenly discovered, but it's another thing to have gazed on that planet. This describes almost all Christians, not all, certainly, but a great many, a too high percentage of Christians. They've heard there's a sweet lute that's been sweetly played, but they've never heard it themselves. They know God only by hearsay.

And I don't want to be harsh and hard on people, friends, but it's my conviction, a growing conviction with me, that that's what's the matter with us now, what's the matter with the Church on earth, the Gospel Church, the believing Church, that we tend to know God only by hearsay. Some have never heard of Him except by hearsay, and others have heard Him and known Him, but only faintly. We've heard only faint echoes of God's voice instead of ever hearing the voice of God.

You can always tell a man or a woman who's been into the Presence and come out. There is a vibrancy in the testimony that you don't find anywhere else.

I claim I can know as much about a place by reading about it as most people who go there. But everybody that goes and travels abroad and comes back, they always smile at that. If you've actually been there, you'll know it in a way you can't know if you've only read a book about it.

But most Christians have only read a book about God, that's all. They've heard the faint echo of the voice of God, they've seen a reflection of the light of God, they've seen a photograph instead of God Himself, and their personal knowledge of God is very slight.

I don't want to hurt your feelings, though I will if I have to, but I would say that I am afraid that a lot of us here, for all our reputation, we don't know God for Himself very much.

Church attendance and fellowship and singing, we lean on each other all the time, and we have social fellowship and religious activity and all the various religious props and lean on each other. But that's one thing, my brethren, that's one thing. Jesus had that, He

had His brethren, He had His work to do, He had His healing and raising from the dead and opening eyes and unstopping ears and answering questions and blessing people, He had that. But He also had a personal knowledge of God that was strong and real and individual, so that when He went into the mountain to pray and waited on God all night, He didn't feel that He was alone, but God was there.

In our modern Christian service, it's do this and do that and go here and go there, and the result is we know God only by hearsay, we hear of the sweet lute but we never hear it played for ourselves. We want things instead of God.

You see, God wants to give Himself, God wants to impart Himself with His gifts. Separated from God, every gift is dangerous, any gift is dangerous. If I were to pray for all the seventeen gifts in the epistles of Paul, the gifts of the Spirit, and I got them all, it would be dangerous to me, if in giving them God didn't give Himself with them. God wants to give you Himself. Didn't I say a while ago, and isn't it true in the Scriptures, that when God creates an order of life, He creates an environment for that life?

And when God made man in His image and redeemed Him by the blood of the Lamb back to that image, is not God the environment of the Christian? The great sea we call the ocean is the environment for whales, and the air is the environment for birds, and the earth is the environment for the nightcrawler and the mole. But the heart of God is the environment for the Christian.

And God meant that we should live in that heart of God. And the great grief in heaven is that we want God's gifts and don't want God. And even in the Church today, even in the Church it's the same.

And if God gives you a rose without giving you God, He's giving you a rose with a thorn. And if He gives you a garden without giving you Himself, He's given you a garden with a serpent. And if He gives you wine without giving you God, He's given you that with which you may destroy yourself.

Now, God wants to give you Himself, and you and I, we've got to repudiate this modern seeking God for His benefits--what we can get out of God. You write a book—anybody can write a book now and sell it, anybody—all you have to do is write a book on “17 ways to get things from God,” and you'll have immediate sale, “14 ways to have peace of mind,” and away they go by the ton. “How we can bring God to our service,” and the printers can't keep up with the books. We want God for what we can get out of Him. And that's the great blight that rests upon us, brethren, the great blight that rests upon us.

The Sovereign God wants to be loved for Himself, and He wants to be appreciated for Himself. And more than that, that's only part of it and not even half of it. The other part is that He wants us to know that when we have Him, we have all the rest.

Jesus said it in another way, “Seek ye first the kingdom of heaven and his righteousness, the kingdom of God and his righteousness, and all these things shall be added unto you.” Why does God forgive sin? He forgives sin because sin is the shadow that stands between Him, God, and us. And if God is ever going to know us and we know God, the shadow has to be removed so God forgives sin.

Why does God pour out His Spirit on us when we trust Him and believe that He will? It's in order that the Spirit, when He comes, will take the things of mine and show them unto you. Why does God answer prayer? In order that in answering prayer He might unveil His own face to us? And why has God given us the Scriptures, that through the Scriptures we might know God?

The Scriptures, my brethren, are not an end in themselves. You hear them talked about as though they were an end in themselves. No man can believe more fully in the verbal inspiration of the Scriptures as originally given than I do.

But verbal inspiration or any other theory of inspiration, when it makes the Bible an end in itself, is a dangerous thing, because the purpose of the Bible is not to lead you to the Bible. The purpose of the Bible is to lead you to God.

And the Bible is a lattice through which we look and see our beloved gathering lilies with the dew on his hair, as we read in the Song of Solomon. The Bible is the ladder, the Bible is the means of communication, the Bible is the entrance in, and the Bible is never an end in itself.

But the modern vogue is, use God, use God. Oh, that God would raise up somebody that could say this, that could make His church see it, that could make the orthodox church see it, the Bible people, the fundamentalists, the evangelicals, that he'd raise up somebody that could make us see it.

We've undergone for so long, indoctrination and brainwashing in a kind of creed that makes God to be our servant instead of our being God's servant. And we write tracts on how, if we pray, God sends money, and He does. I'd have starved to death the first few years of my ministry if I couldn't have prayed money in, my wife and I.

So, I believe God sends money, but it's pretty cheap when we get all excited because God sends money. Somebody over in the Baliem Valley was praying for money to buy an outboard motor, they needed an outboard motor. Of course they were praying for it. Don't you think they weren't praying for it? And somebody over here heard them, and so we're sending \$350 to buy them a motor over there. I believe in that.

But that's what you might say, that's down on the level of the routine. There's something grander and higher and finer and richer than that. And if God doesn't give Himself over there along with the motor, they'll wreck that motor themselves.

God wants to give gifts, but every gift He gives, He wants to give Himself with His gift. And that's the wonder of it, my brethren. He wants to give Himself.

But nowadays, use God, use God, use God to get you a job. Use God to give you safety. Use God to give you peace of mind, and heaven at last.

All right, but God is searching for those who will say, God, I don't know. My heart craves Thee, I want Thee. My heart is, my heart is pained, nor can it be at rest till it finds rest in Thee. And I'd rather have Thee and nothing than to have everything rolling in my way.

You can't be sure God's making you a prosperous businessman. You can't be sure at all. You're prospering, you say, because you tithe. Well, go ahead and tithe, double it, it's all right with me. I think you should. But your prosperity may not come from God at all. It may be the economic level of the day in which you live. It may be you're pretty sharp, cutting corners.

It's better to have God and a dime than have all the riches in the world and not have God with it. God is searching for those who will put beneath the cloud of forgetting. The brother said, all the things that ever God hath made, for he is a jealous lover, and he suffers no rivals. And he don't want anybody to stand in there and take his place or even remotely take his place. He wants us to seek him, to seek God.

Incidentally, quoting Wesley, somebody asked him about seeking and he said, well, let me tell you something. If anybody comes preaching, telling you to seek any more than more love, don't listen to them. Don't listen to them. The only preaching you ought to listen to is that which says, seek more of God. Seek to know the Triune God. You can't all know all the Godhead. You can know all the Godhead revealed in Christ to your soul infinitely more than you now know.

And if the church of Christ would come back to this and would get sober-minded and serious and stop fooling and would begin to seek for God Himself, then all the gifts of God would come along with God and all the blessings of God would come along with God. We want the fullness of the Spirit. We want clean hearts. We want a principle within. We want love divine, all love excelling. We want all of that.

But if we seek those things apart from God, we've only found a rose with a thorn. But if we find God, then we find all of these things too in God. And better I say a thousand times, know God through Jesus Christ intimately. But you say, I have accepted Christ and I'm converted. Oh, very wonderfully good. That's good. But do you know Him?

The man Paul had been converted to, and he was one of the world's great Christians when he wrote that, I may know Him. That I may know Him and the power of His resurrection and the fellowship of His suffering, being made conformable unto His death.

He was plowing on and plowing ahead, and it appeared to be that the knowledge of Jesus Christ, what he called the excellency of the knowledge of Christ Jesus, my Lord, the excellency of the knowledge of Christ Jesus, my Lord.

My friend, this is what you and I are here for. Somebody wants to know what the deeper life is. I almost withdraw from the term anymore. I almost shrink from hearing it because everybody's talking about the deeper life, but nobody seems to want God. God's the deeper life, Jesus Christ is the deeper life.

And as I plunge further into the knowledge of the Triune God, my heart moves out into God further, and there's less of me and more of God, and the life becomes deepened and strengthened in God. So that this is the next step, that I might know Him, and anything that keeps me from knowing Him is my enemy.

If it is a friend that stands between Him and me, that friend is an enemy. If it is a gift that stands between Him and me, that gift is an enemy. If it is an ambition that stands between Him and me, that ambition is an enemy. If it is a defeat I had once, and I allow that defeat to get me down and stand between Him and me, I'm to forget that, forgetting all the things that are past, I plow forward and press on. And if it's a victory that I had back there, that victory stands between me and the knowledge of God. I've got to put that victory behind me.

Oh, I suppose I might as well have stayed in bed. I don't know whether anybody knows what I mean. Maybe by the grace of God you do, I think some of you do.

Dear friends, do you see what I mean, that all of this cheapening of the gospel by making God our servant, God running around with a basket, giving away presents, or throwing dimes like John D. Rockefeller, and we scramble for the dimes, shiny new dimes, and then write tracts about it. I found a dime that had the image of God on it.

Wonderful, isn't it, but nothing compared with the deep knowledge of God Himself. To know Him, and you know this knowledge of God, nobody can argue out of you. Nobody can argue out of it. They can come and point a stiff, angry finger at you and call you every name the law permits. And when they're through, you'll feel bad about it, but you still know you know God.

They can come and argue with you and give you Scripture to prove you're all wrong, and when they're finished, you can say, well, you're a pretty good expositor, but I happen to know God. You got to me too late. You've come to prove I can't, and I met God before you ever came to prove it. So we can know God for ourselves, that I might know Him.

So, dear friends, some of you are finding Him, I know that. Some of you are plowing through. I've gotten letters, I've gotten phone calls, I have had personal conversations, and I know that some of you are finding the Lord in a new, rich, deep, and wonderful way over these last weeks, and I'm glad. But how about the rest? Shan't we seek Him?

Now, let's pray.

Now, before we do pray, why, we're going to find out if there are those who would say, I want you to remember me. Your own longing heart is talking back to you, and the yearning within you is bigger than you are, and you're not clear, maybe, quite about it all, intellectually, but your heart cries for God, and you want to know what Paul knew, and you want to know what God has revealed and given to the experience of his saints down the years, and you say, pray for me, Mr. Tozer, that I might have the spiritual courage and the faith to rise and put behind me and under my feet whatever it is, friendships, or ambitions, or hopes, or plans, or gifts, or victories, or anything that prevents me from knowing the Lord Jesus.

Would you raise your hand, and we'll pray for you. Anybody here that would say, I do want you, Mr. Tozer, put their hand up, we're going to pray, and say, yes, God bless you. And who else? You want to know Him, yes, back there I see you. And who else? You want to know Him, yes, yes, yes.

I'm glad for the hands that have gone up, now let's have a little time of prayer.

Lord Jesus, Lord Jesus, in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. We thank thee, Lord Jesus, that when we come to Thee we go back to the beginning. We go back of Paul and back of Moses, back of Abraham, back of Adam. We go back to the beginning, the light that shineth and lighteth every man. And in Thee we see the Father, and through Thee we know the Father.

We pray for these who have requested prayer tonight. In the name of Thy Son, Jesus, we pray, Father, that Thou will take these young people and these older ones, and lead them in deep pastures and green pastures, and through ways that may be rough and hard and even painful and chastening, but lead them, Lord, lead them until all is behind them, everything's behind them, and they've put behind them everything, everything, what they were and what they are and what they're proud of and what they're ashamed of and what the victories they've had and the defeats they've had and the mistakes they've made.

Oh, we pray Thee, lead these friends on and teach them how to look forward and not backward and seek Thy face.

We know, Father, that when we talk about these things, some come because they feel that they'll be given a capsule which they can swallow or a text they can memorize or some one little trick they can do.

O Lord God, it is not thus received, but rather by the cultivation of the knowledge of God in Christ Jesus, by faith and humility and prayer and trust and confidence and obedience, and the pressing onward until at last the mountaintop appears in view, and up out of the mist we come to the sunlight.

Come, Holy Spirit, Heavenly Dove, come with all thy quickening power. Come, we pray Thee and shed abroad the Savior's love that it may quicken ours.

We pray for all of these, and then we pray, Lord, for some who didn't request prayer for anything, but who should have and who perhaps are this night without even salvation. And we pray for all the churches that are bringing their service to close right now or will be within half an hour or so.

Bless them all, Lord, and grant, we pray Thee, that every net may have fishes, and that every shepherd may find lost sheep, and every father see sons come home. Let there be victory in the Church of Jesus Christ this night. We pray Thee throughout all this area.

To Thee we'll give praise. We ask this thing through Jesus Christ our Lord. Amen.