

2 Corinthians 11

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[0 : 00] 2 Corinthians 11. And I hope I'm going to finish the book in the next three Sunday nights.!

I thought Alan was taking objections to the joke. How many hyper-Calvinists does it take to change a light bulb? None. When God wants to change a light bulb, young man, he can do it without your assistance.

How many press-e-teens does it take to change a light bulb? Change. How many post-evangelicals does it take to change a light bulb? No one knows. They're unsure of the difference between light and darkness.

How many independent sacrients does it take to change a light bulb? Only one. Any more might result in too much cooperation. How many TV evangelists does it take to change a light bulb?

One. But for the message of light to continue, send your donations. How many liberals does it take to change a light bulb? Well, even if they can agree on the existence of the light bulb, they still might not change it to keep it from alienating those who use other forms of light.

[1 : 23] How many Catholics does it take to change a light bulb? None. None. They use candles.

How many members of a long-established Bible-teaching church does it take to change a light bulb? One to actually change the bulb and nine to say that they preferred it the old way.

How many Anglicans does it take to change a light bulb? This statement was issued from Church House. We choose not to make a statement for or against the need for a new light bulb. However, if in your journey you found a light bulb that works for you, that is fine.

You were entitled to write a poem or compose a dance about your relationship with your light bulb, or light source, or non-dark resource, and present it next month at our annual Light Bulb Sunday service, of which we'd explore a number of light bulb traditions, including incandescence, fluorescence, long-light tinted, all of which are equally valid past the luminescence.

Well, you might notice the light bulb now got changed, didn't it? Didn't get changed at all. And there are a number of ways that you and I can get sidetracked.

Any number of ways in which you and I can get sidetracked, all those kind of church groupings can get sidetracked. And in church life, the main thing is that the main thing should remain the main thing.

[2 : 34] The main thing is that the main thing should remain the main thing. And that is what Paul is really concerned here about in Corinth. But it's so easy in church life just to get sidetracked.

John Bunyan in his classic Pilgrim's Progress talks about Bypass Meadow. And Paul is concerned for the Corinthians that they don't end up there, they don't end up going down Bypass Meadow, it's been about meadow, sidetracked.

There's so many churches and traditions that get sidetracked. And the main thing seems to be the main thing. And that can happen here very easily. Look what Paul says in verse 3 of chapter 11, he says, But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.

And so Paul's two concerns in this chapter are there, in that verse, it's a summary verse, it is underception, deceived and devotion. Those are the two things. And that's what we're going to look at tonight.

Satan's deception. Why does Satan want to deceive us? Why does Satan want to deceive us? It is to draw us away from love and devotion to the Lord Jesus. So look at verses 1 to 3.

[3 : 45] And Paul speaks of the father of the bride. Listen to him. Verse 2. He's speaking as he is the father of the bride.

Do you see those thoughts? The father of the bride. I'll be reading about Jonathan Edwards. It's not the dodgy book on Songs of Praise, but the great theologian. And when Elihu, I think it's Elihu

Parsons, asked Jonathan Edwards for his daughter's hand in marriage, Jonathan Edwards warned him off.

She has a terrible temper, you know, he said. And Elihu Parsons wasn't easily put off. So he said, she has grace, I trust. I hope so, said Jonathan Edwards.

But grace can live where you can't. Now I think Jonathan Edwards, he's been the father of the bride. And like most fathers of the bride, no one is good enough for their daughter. He's jealous for his daughter.

Perhaps he's being a little bit overprotective for his daughter. It's difficult to tell when he's trying to protect whether it's his daughter or Elihu Parsons. But he's being a little bit overprotective.

[5 : 02] And that's normal to feel like that way. And the Apostle Paul feels like that here. He says, doesn't he, verse 2, I am jealous. With a godly jealous.

I have promised you, I betrothed you to one husband. To Christ. That I present you to him as a pure virgin. And in those days marriages were arranged.

And it was the father's responsibility to find someone suitable for his daughters. It's not a bad idea really, is it? I don't think. And betrothal often took place years before the marriage was consummated.

So for example, the Christmas story. When Joseph found out, Mary, she's betrothed to him. And she's pregnant. His first thought is, I've got to get a quick divorce.

Betrothal was binding. It was the father's duty to protect his daughter's honour. To protect his daughter's honour during that period of betrothal. And present him pure and uncompromised to her husband on their wedding day.

[6 : 05] On that day when Jesus comes back, Paul says. The Apostle Paul wants to say, to be able to save on the Corinthians. He wants to be able to stand up on that day.

And when somebody says, who gives this woman to be married to this man? The Apostle Paul says, I do. That's what he wants. He wants to be able to stand up proudly on that day. And no one will be prouder than Paul.

Because there's no better husband than the one he's betrothed them to. The Lord Jesus. To give the bride to the bridegroom as it were. But he says in verse 3, I'm afraid.

I'm afraid. So let's imagine you found a husband for your daughter. You've got to transport yourself back a little into that culture. Because it doesn't happen like this in our culture. But imagine you found a husband for your daughter.

And you think he's ideal for her. Of course nobody's good enough for your daughter. But he's as good as it gets. And the marriage grows nearer. And yet you begin to notice how she behaves around other men.

[7 : 06] She begins to flirt with other men. She begins to play the field. And that's what Paul is concerned here. With regards. For the Corinthians. He says there in verse 2, I promise you to one husband.

To Christ. But you are playing the field. Look at what it says in verse 4. For if somebody comes and proclaims another Christ than the one we proclaim. Or if you receive a different spirit from the spirit you receive.

Or if you accept a different gospel from the one you accept. You put up with it readily enough. Paul is concerned and he's afraid. That these Corinthians who have been converted under his ministry. Will be led astray. And maybe you think, well he's being overprotective, isn't he? Surely that would never happen. Those of us who are Christians. Most of us who are here tonight are Christians. If not all of us. And surely you think to yourself. Once you come to know the Lord Jesus. You'll never flirt with anyone else. That is what we want to say. When people come and say.

[8 : 05] There are loads of different religions in the world. Why should we settle for Christianity? Why should we settle for the Lord Jesus? Well the response to that is. Once you've found him. Once you've found Jesus.

You don't even need to go and look at them all. Just give Jesus a go. You wouldn't want to look at anybody else. Surely if you've received Jesus. If you've cleared the gospel. If you've got the Holy Spirit living in you.

You would never go and flirt with someone else. Would you? And Paul says. Verse 3. I'm afraid you might. Isn't he just being a little bit overprotective?

I don't think so. Because. You notice what he says in verse 3. He says. I'm afraid that just as Eve. No he's not picking on Eve. He's. He's using Eve here as an example.

At other times he talks about Adam being responsible. Isn't it? Very clearly. For the fall of his writing. He's not some misogynist. That he's portrayed to be. He's just using Eve. Because it fits with the picture.

[9 : 02] Doesn't it? It's the father of the bride. That's why he speaks about that here. And he says. Just as Eve was deceived by the serpent's cunning. He says. I'm afraid that somehow. Your minds. Your thoughts. Will be led astray.

Isn't that interesting? Just as Eve was deceived. I spoke 24-7. And not last week. The week before. And we had a question and answer afterwards. It was a great.

Really good time. One of the questions was. Why did God let the devil. Into the garden of Eden? It's a brilliant question. If you want me to answer it.

I'll give you the answer later. The answer is. We don't really know. I didn't tell them that. I pretended I knew. But. We don't really know. But we know.

We know it happened. Don't we? We know. That Satan got into paradise. Don't you think he can get into IPC? Of course he can. If he can worm his way. Into God's perfect paradise.

[9 : 56] Well he can certainly get into him. And he can get into paradise. Can't he? So Paul isn't being overprotective. He's just being realistic. It's a real danger. If Satan can deceive unfallen evil.

What makes you think that you and I are safe? It is a real danger. And all the more so. When you think that. You know what it's like. When you're in love. Isn't it? You think you're invulnerable.

That nothing could go wrong. So how do you protect yourself. From Satan's seduction. From Satan's deception. He is the master of his disguise. Of disguises. If you look at chapter.

Verse 14 and 15. He says that. So. No wonder. For even Satan disguises. Masquerades himself. As an angel of light. And so it's no surprise. His servants.

Also disguise himself. As servants of righteousness. There are no correspondents. Their deeds. And if we're to allow ourselves. To flurge with these servants.

[10 : 50] Of righteousness. If we allow ourselves. To get seduced. By Satan. Then we'll find ourselves. Being taken away. From what converted us. In the first place. How do you protect yourself? Let me give you some advice.

So I can come straight on the passage. Number one. Don't be fooled by words. Don't be fooled by words. Verse 3 and 4 again. That is how Satan deceived Eve. Was it in Genesis 3?

Do you remember the story? He cast doubt on the word of God. Did God really say? Surely God didn't say that. That can't possibly be true.

So the way in which Satan got into paradise. And deceived Eve. Was by distorting. And even reinterpreting. The word of God. So if you've read Alice in Wonderland.

You'll know the conversation. Between Alice and Humpty Dumpty. And they are talking about the word glory. And they are describing the word glory. I don't know what you mean by glory.

[11 : 47] Said Alice. Humpty Dumpty smiles contemptuously. Of course you don't. Till I tell you. I mean that it is a nice knock down argument for you.

But glory doesn't mean a nice knock down argument for you. Said Alice. When I use a word. Said Humpty Dumpty. Dumpty. It means just what I choose it to mean. Nothing more and nothing less. Think of the implications of that. That's outrageous. Isn't it? No one behaves like that in real life. Do they? Well yes. Actually they do. And especially in theological circles.

People study the Bible very often. So Augustine defined words. Didn't he? As precious cups of meaning. But you find words are empty to their meaning.

So they mean whatever you want them to mean. That's what Paul is warning about in verse 4. For if somebody comes and proclaims another Jesus. The one we proclaim. Or if you receive a different spirit. From the one you received.

[12 : 43] Or if you accept a different gospel. From the one you accepted. A different Jesus. They're still preaching Jesus. It's not some totally different message.

We are still talking about Jesus. But the meaning of the word Jesus. Has been changed completely. So if somebody comes to you. And preaches another Jesus. The one we preached to you.

Or you receive a different spirit. From the one you received. Or a different gospel. Than the one you accepted. They're still talking. They're talking about gospel language. Spirit language. Jesus language. But the meanings of the words have been changed.

So these false apostles. These super apostles. That Paul is concerned about. They would have wormed their way into the church of Corinth. They would sound very very orthodox. They talk about Jesus. They talk about the need to receive the Holy Spirit. They talk about the gospel. They talk about good news. And the need to get the gospel out into the world.

[13 : 45] They use the same terminology. They use the same language. As we do. But actually they mean something completely different by it. It's Christ's damaging without a cross.

Isn't it? And as we've seen. As we go through 2 Corinthians. That is what Satan does. He masquerades. He pretends. He disguises himself as an angel of light. And what do the people that follow Satan do?

Can you see it? Verse 15. They disguise themselves as a servant of righteousness. They use the same words. Only they mean something entirely different. And they might talk about Jesus.

But they mean another Jesus. From the one in the Bible. Another Jesus. Another spirit. Another gospel. And Paul says. You will jeopardize your relationship with the other Jesus.

By flu and fakes. And so Christians do this. Why don't you read this book? I don't agree with some of it.

[14 : 41] Much of it is pretty offbeat. Some of the things he says. But you might find it interesting. You might find it very helpful. I wouldn't like to say that. I wouldn't like to say that guy is not a Christian. He's got some really helpful things to say.

And we flirt. John Scott. Who is a much more measured man. And I identify 13 different Jesuses. In the 20th century. Who are different to the Jesus of the New Testament. And they're out there.

And people worship these different Jesuses. In their churches. Somebody put it like this. There are always other Jesuses. Trying to get in the frame. Other Jesuses. Trying to get in the frame.

I don't know whether you saw it this week. An island. Qualified for the European Football Championships. Leslie was glued to the tally. There's a great clip there. A reporter. Giving a report afterwards.

And there's one man. Smiling in the background. I don't know whether you saw it. And then another of his mates comes. And suddenly this poor reporter. Is bombarded. By hordes of jeering drunken Irish fans.

[15 : 44] Chanting. Because they all want to get on the TV. They're all in the background. You know what it's like. Isn't it? When somebody is giving an interview. There's always some wally in the background. Isn't there? Trying to get his face on TV.

And we need to be sure. That the real Jesus. The real Jesus. That we recognize the real Jesus. That's relevant for us today.

People are more interested. People are more interested in style. Than they are in substance. You see that in the realm of politics. Don't we? Where style is so important.

And that is what it was in Corinth. And that is how it is in. When there's terrible immaturity in the church. It's like small children.

At Christmas. On the floor. Playing on the floor. With wrapping paper. Isn't it? It's so infuriating. You buy small children a present. But they don't play in the present. They play with the wrapping paper.

[16 : 44] But that's alright isn't it? When they're ten months old. When they're a year and a half.

You wouldn't feel the same. If your husband or wife. Or your brother or sister was doing the same.

You think that's something wrong. You're a muselance of a child. Let's pick this up. Look at verse 6. Paul is.

It's very interesting isn't it? I am unskilled in speaking. I'm not so in knowledge. They're criticising his style of speaking. He doesn't finish does he.

With the great eloquent super apostles. On the speaking circuit. It's not so much the substance. Of what's being said. But they're more interested in the style. Well. It's very much that up in the church today.

William Barclay. It's a lovely story. A group of people that met for a dinner party. And they decide. They decide after the meal. That they will recite something. Everybody had to recite.

[17 : 41] You know. All for dinner party. Everybody had to recite a poem or something. First guy he got up. He's a well known actor. And he delivered a very powerful. And moving rendition.

To the 23rd Psalm. And he sat down to great applause. The next man was a much quieter man. And he also chose the 23rd Psalm. You know.

The Lord is my shepherd. I shall not want it. Initially his delivery was tentative. It was met with a few sniggers around the table. But by the time he had finished. A silence descended on his listeners. Which was a demonstration of an appreciation. Which was greater than applause. You hear a pin drop. And when he sat down. The actor leaned across the table. And said. Sir.

I know the song. But you know the shepherd. You see. You can know the words. Can't you? You can know the doctrines. You can know exactly the right thing to say.

[18:36] You can know the vocabulary of Christianity. The question is. Do you know. The one who we are talking. About. Has it gone down.

The 18 inches. From your head to your heart. The right language. The right words. The right doctrine. It is no guarantee. Of a real.

Knowledge. And experience. Of the living God. So don't be fooled by words. Just because someone sounds orthodoxy. Doesn't mean they are. And if you want to protect yourself. You've got to be saved from sins.

Disception. Disception. Disception. Secondly. Don't be. Don't be naive about money. Verses 7 to 12. I won't spend much time on this. Because I preached. Two weeks on money. But it's an issue in the Corinthian church.

And the super apostles. Are unashamed. In selling themselves. It's all about the money. What. What do you pay. What you get. What you pay for. They would say. And so these people.

[19:30] They charge an awful lot. To have them come and speak. At your church. It must be good. You are good. We are good. So you must pay us a good rate.

We are super apostles. We are the true pros. Look at Paul. Well. You know. Charges. Trade services. You can't even command the speaking fee. Don't give up your day job.

Paul. That's what's happening. And he's surely not worth listening to. It's difficult for us to imagine this. But the public speakers of the day. They're the equivalent.

In Corinth. Public speakers. They're the equivalent. In a kind of one direction. Today. And you know. Thousands of screaming. Teenage girls. Outside their hotel.

And studio. And the speaking. The speaking circuit. In the Roman world. Was a bit like that. They didn't have tally. They didn't have many forms of entertainment. So people would go and hear.

These dazzling speakers. Speakers that could command.

[20:26] A huge crowd. And they would be the popular speakers. They'd be the pants. On your bedroom wall. That's the context here. And Paul is just not willing. To play that game at all. I think it's very important.

Because there's a lot of churches. That are playing that game. Paul is not prepared. To be bought. Muted. By a kind of patronage. These speakers. You know.

It's like I say. Sporting heroes now. They not only play. Play for their clubs. But they are sponsored. By Nike. Or Reebok. Or all these people. People who are prepared.

To sponsor them. And Paul isn't prepared. To go in for that sort of thing. Because Paul knows. That would compromise him. As a gospel minister. And so Paul calls their blood. Verse 7. Or did I keep in a sin.

In humbling myself. So that you might be exalted. Because I preach God's gospel. To you free of charge. What a marvellous irony. There is there. People have such a hard time. Don't they.

Grasping God's grace.

[21:26] That's the biggest people. Obstacle that people have to get over. In becoming a Christian. People have such a hard time. Understanding the freeness. The sheer generosity. Of God.

Towards us.

He doesn't expect you to do anything. Does he? Christ has done you all. If you are a Christian. You will want to give. You haven't got to give. You get to give. To support the gospel.

Work is a scriptural principle. The Lord's work is supported. By the Lord's people. Paul's argued for that. In 8 and 9. And Paul recognizes that. But in reaching out to the lost.

Can you see. He wants the gospel. To be free of charge. A Christianity. That wants to pay. It's own way. Is no Christianity at all. The debt that we owe.

Is a debt that we can never pay. That's what Paul is saying here. In verses 7 to 12. The reason that I didn't charge you. Is not because I didn't love you. Or appreciate you. Which means. Or not because I don't value my own ministry.

[22 : 27] It's not because I'm not worth supporting. In fact. If you read these verses. He says. Other churches. That can ill afford to spare the money. Like Nassadonia. They've been supporting me. In order for me to serve you.

So he says. The reason I didn't charge you. Is I want you to know. The freeness of God's grace.

Don't be fooled by words. Don't be naive about money. Thirdly.

Don't be sentimental about tolerance. Don't be sentimental about tolerance. I told you it's unloving.

It's meant to say that anything is wrong. The only absolute truth is.

There is no absolute truth. And sometimes. We persuade ourselves. We're being charitable. When actually. We're being very very gullible. So look at verse 4. If someone.

Comes and proclaims another Jesus. And the one we proclaim. Or if you receive a different spirit.

From the one you received. Or if you accept a different gospel. From the one you accepted. You put up with it readily. These Corinthians.

[23 : 23] They prided themselves. Well. We're a tolerant bunch. They were open to different insights. Different perspectives. After all. Nobody has got a monopoly on the truth.

In today's church. So in our society. Tolerance is a virtue. And intolerance is the new unforgivable sin. G.K.

Chesterton. Long ago. This is a brilliant quote. He pointed out. That tolerance. Is the virtue of a person. Who has no convictions. Tolerance.

Treats people superficially. Tolerance. Says. I will put up with you. But I'm not going to take you.

Very seriously. Dorothy Sayer. Put it like this.

In the world. It's called tolerance. But in hell. It's called despair. The sin. Believes in nothing. Cares. For nothing. Seeks to know nothing.

[24 : 20] Enjoys nothing. Finds purpose. In nothing. Lives for nothing. But remains alive. Because there's nothing. For which it would die for. That's tolerance. Don't be deceived. Falsity.

Jehoshaphat. And to tolerate. Every opinion. As though every opinion. Was valid. Isn't healthy at all. It's not love. Love is. Can you see that? Love is. First to.

Jealous. Paul cannot stand by. To serve. Convict. Seduced. There is nothing more intolerant. Than a jealous lover. And he cannot tolerate.

The fact that there are. These super apostles. That are trying to seduce. His converts. To be jealous. Of one another. Well that's a sin. Isn't it? We need to repent of that.

But to be jealous. For one another. Is actually something. That we need to really. Calculate as a church family. That we care that. Deeply enough. For each other. May God.

[25 : 18] Make us intolerant. Of evil. And error. And darkness. And that's a very good leader. At the other side of things. Being deceived by Satan. And our devotion to Jesus. You see. The spirit's work. Is to witness to Jesus.

The spirit has a flood lit ministry. I mean. You know. Don't you. Buildings that are lit up at night. You don't go to the flood light.

And look at the flood light. You go to the building. And you see the building. The flood lit's role. Is to shine on the building. And the Holy Spirit's role. Is to point us to Jesus.

Jesus. And you can guarantee. That any sort of teacher. Any kind of teaching. That comes along.

That cools you off. In your devotion to Jesus. That is not the Holy Spirit.

That is a different spirit. So what does. Devotion to Jesus look like. Well verse 3. Paul talks about. The sincere. And pure devotion to Christ. Literally. Literally. It's one eyed.

[26 : 12] Single minded devotion. So let me ask you tonight. Are you still as devoted to Jesus. As the day you first believed. It's possible isn't it.

For good things. Trity things. Decent things. To crowd out. Our heart. If you look at. Listen.

Listen to what John MacArthur says. It's a great thing. It's like a litany of quotes tonight. I should have worked that out. He says. Your husband comes home to you. And says. I don't love you anymore.

But nothing is going to change. I'll still earn a living. And I'll eat with you. I'll sleep with you. I'll drive with you. I'll fart with your children. It'll just be the same. I'll still be your husband. I just. I just won't love you anymore.

That would be devastating. Wouldn't it? How would you feel. If your spouse said that to you. Would you be satisfied. With that kind of relationship. Well of course you wouldn't. Well imagine this. How the Lord will feel.

[27 : 13] If you are to say to him. Lord I don't love you. Like I used to. That's gone. I want you to know. I'll still come to church. I'll still sin. I'll still give. I'll still believe the truth. I just don't love you. Imagine how Jesus feels about that.

And isn't that. Often where. You and I find ourselves. That zeal for the Lord Jesus. I constantly find myself. I'm going to repent. A coldness of heart. It's a very helpful thing. Paul says to the Colossians. He says. As you receive the Lord Jesus. So continue to walk in him. As you've received the Lord Jesus. Christ Jesus as Lord. Continue to walk in him. So no matter how long you live.

As a Christian. You are to continue. To receive the Lord Jesus. As if your heart tonight.

[28 : 12] Has grown cold toward Jesus. Remember. Remember. And return. And of course. If you love the Lord Jesus. And you understand that.

You will want to share him with others. Brown Lord North. Brown Lord North. Wrote a book. It's a great evangelist. And it was on. I've got it.

It was on. Abraham. Sending a servant. To find a wife for Isaac. And the title of the book. Is. Wilt thou go with this man. It's a brilliant title. That's how Paul sees.

His. Ministry. God sends us. Into the world. As matchmakers. God sends us. As Christians.

As matchmakers. To find. A bride for his son. That. That is what evangelism is. Isn't it? That is what witness is. It's not simply. Go through a formula. You can get them. Four laws. Or two ways to live.

[29 : 06] Or. The seven rule. One. Two. Three. That's the rage. At the moment. Isn't it? We are to introduce people to Jesus. We are to woo people to Jesus. We are to say. Will you go with this man?

Not. Will you believe this? Or will you believe that? Or will you realise what you've done? It's. Will you go with this man? Jesus is so attractive. That if we talk about Jesus. As he is in the scriptures. People will be drawn to him. I'm preaching in Newcastle. Next year. I've got this quote. John Wesley. Wrote in his journal. He says.

We came to Newcastle. About six o'clock in the evening. And after short refreshment. Walked into the town. I was surprised. So much drunkenness. Cursing. Swearing. Even from the mouths of little children.

I never remember. To have seen or heard before. In so small a compass of time. Surely this place is ripe for. Ripe for what? You would expect him to say.

[30 : 00] Would you help? Or judgment. Listen to what he says. Surely this place is ripe for him. Who came not to call the righteous. But to call sinners to repentance. And if Paul has anything to go by.

And he is of course. That will be your attitude as well. Not kind of pharisaical. Holier than thou. What a wicked place he is. But surely this place is ripe. It's ripe for Jesus.

Who came to call. Not the righteous. But sinners to repentance. And you will be jealous. For those who are his. And so you will watch out for each other. I took loads of weddings.

I have never had a wedding. Where the bride has turned up in jeans. Or a tracksuit. I have never had that. Imagine it. Can you? You say.

Why have you made the effort? Why have you got yourself ready. For your husband? Jesus died to make you. Exclusively his. And you have got the rest of your lives. And that might not be very long.

[30 : 58] But you have got the rest of your life. To get ready for him. To turn up on the last day. And the same old filthy rags. That you were wearing. When you were first converted. Will hardly be flattering with it.

And so to those of you. Maybe tonight I'm not Christians. I want to betroth with you to Christ. That's my job. Somebody asked me this week. What do I do? I'm going to say I'm a matchmaker. Listen to these verses.

In Revelation 19. As I close. Revelation 19. That's the end of history.

And if you ever find yourself with people saying. What is the world coming to? You can tell them what the world is coming to. It's coming to your wedding.

We're going to the chapel. And we're going to get married. It's heading down the aisle. That is the day for which the universe was created. For the wedding of the lamb and his bride.

[32 : 18] Would he be there? Would he be there as an onlooker? No. As a spectator? No. As a guest? Well no. God willing you'll be there as the bride of Christ. So my last word is this.

Will you take Jesus Christ to be your saviour and your lord? Will you honour him? Love him? And obey him? And for saving all others. Keep yourself to him. As long as you both shall live. Let's pray.