



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

2 Corinthians 11: 1-6

Summer 2025

"Not Another Jesus"

TRANSCRIPT

Good morning. Well, our text this morning is 2 Corinthians chapter 11, verses 1 through 6, and I titled this, "Not Another Jesus", (we could title it other things as well).

One thing I've begun doing for my own sake is underneath the title in my own notes, I'll put one word that I think characterizes the passage and what it's about. —And it's not an easy thing to do, (to find one word), and so I don't know that I get it right every time. But I think I did on this one...and that is, "Authority".

We all live under *authority*; politically, in the home, in the church, and all. But this is 'Authority of the mind'. This is, 'What is your authority for knowing what is right and what is wrong?'

I think that's at the heart of what Paul is dealing with here because there were 'other voices' that were being heard—and some of these Corinthians, (I don't think it's the whole church), but some within the church were giving heed to those 'other voices'. So that is, really, what we cover in verses 1 through 6, of 2 Corinthians chapter 11;

11 I wish that you would bear with me in a little foolishness; but indeed you are bearing with me. ² For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you *as* a pure virgin. ³ But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity *of devotion* to Christ. ⁴ For if one comes and preaches another Jesus

whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear *this* beautifully. ⁵ For I consider myself not in the least inferior to the most eminent apostles. ⁶ But even if I am unskilled in speech, yet I am not so in knowledge; in fact, in every way we have made *this* evident to you in all things.

2 Corinthians 11: 1-6

May the LORD bless this reading of His Word, and bless our time of study in it together. Let's bow and ask the LORD's blessing upon us.

LORD, that's what we do; we ask that You would bless us. This is a spiritual hour; this is a time when we come to Your revealed Word, and we read it, and we consider the meaning and the application of it to our lives—the warnings that a passage may give, the encouragement it may give, the doctrine that it may unfold for us...and if we're going to understand it we must understand, first of all, 'we', in and of ourselves, are not able to do that.

In Christ, we have a new nature; we have new minds and they are fit for understanding Scripture. They are not bent against the Word of God, they are bent in favor of it. Our minds are open to that, but the Spirit of God must energize that; the Spirit of God must enlighten us—He must inform us of the meaning.

And so He's the teacher; He's the real preacher; so we ask for His ministry in our hearts and minds in this hour, that we might understand the apostle's teaching here, (as we seek in every passage that we read and study), and that we might heed the warning, or the encouragement that it gives. So LORD, bless us spiritually, build us up in the faith. Prepare us for the week to come and the challenges that we may face, and give us strength and stability in the Christian life.

Bless us materially. We pray for those who are grieving, (some in our congregation are grieving and also some families that have attended in the past), we pray that You would bless them and encourage them. Life is short. Life is brief, and we

need to understand that...that's wisdom. We thank You for the days you give us, and pray that we will use them well.

But encourage those who are discouraged; and we pray for healing for those who need healing, who are sick or dealing with physical issues, those that are discouraged from the pressures and difficulties of life. Give them encouragement.

We have every reason to be encouraged...we have real hope. This life is short... what is before us is eternal, it is forever—and it's glorious, all because of Your grace and Your goodness to us. We thank You for that.

We thank You for Christ the Savior, and it's in His name we pray. Amen.

(Message) Everyone loves Jesus...as long as He's "another Jesus". (vs4). —Like the one of the ancient heretic Arius, or the Jehovah's Witnesses, or the Mormons...a 'Jesus' who had a beginning and who is a *demigod*, and not the Son of God.

Or 'the Jesus' of Roman Catholicism and Eastern Orthodoxy—who is 'the Son of God', but as a man did not offer a sacrifice at Calvary sufficient for a sinner's salvation; so He must leave His throne in heaven and come down and be enthroned on the altar, where the bread and the wine are transformed into His body and blood, and ingested for salvation.

Or 'the Jesus' of modern, liberal theology—who was, 'a great moral teacher and martyr', but only a man, not, "the Lamb of God who takes away the sin of the world" by His death and resurrection. (Jn 1:29).

These, and others, like Islam and Hinduism, have 'a Jesus'. All are "another Jesus", and not the Jesus of Paul and the apostles, who was prophesied by Isaiah and the prophets.

It's a problem in every age. It was in the first century; "Another Jesus", (vs4), was preached in Corinth by false teachers who had crept into the church. That's what Paul is exposing here, and has exposed in 2 Corinthians 11.

Paul has been defending his authority in these last chapters of the book, (beginning with chapter 10). [After all, if Paul isn't for real, isn't a true apostle, he's a fraud and his message is suspect...in fact his message isn't true either.] He had been forced to defend himself, not for personal vindication but to vindicate the Gospel that he preached.

But to do that, he had to do some things that were distasteful to him...he had to boast. He had to 'boast a bit' about himself and about his authority, which he said earlier, 'the Lord gave to him'. —That's where he got his authority. (2Cor 10:8, *(and 2Cor 13:10)*).

He continues this line of argument in chapter 11, and begins by asking the Corinthians to 'indulge him a little longer'; "I wish that you would bear with me in a little foolishness..." he said. (vs1). His boasting is concentrated in the later verses of this chapter, in verses 16 through chapter 12, verse 10, so here, he is preparing them for what was embarrassing for him...this 'self-praise' or 'self-justification'—he calls it "foolishness", because bragging, self-promotion is unchristian. But for their sakes Paul would engage in a little of this "foolishness" and continue speaking about himself.

It was all for them—it was not self-promotion...or even self-defense. It was all for the benefit of the Corinthians, and that's what Paul explains in the next five verses. So he defends this 'boasting' that he's about to engage in, (in the verses that we consider this morning). He gives three reasons for his boasting, and each one is introduced by the word, "*for*", that gives explanation for what he is doing.

The first is in verse 2, "For...", (that is, 'Here's the reason you should listen to what I'm saying.'). "...I am jealous for you..."

The second is in verse 4, "For if one comes and preaches another Jesus...you bear this beautifully." He's being ironic there, and we'll come to that when we come to it.

And the third reason is in verse 5, "For I consider myself not the least inferior...."

That's the outline of the passage: Three reasons they should, 'indulge him and listen to his boasting.'

The principle reason is the second; they were enamored of a false Jesus. That's a deadly heresy...and he wanted to rescue them from that because he was, as he said, 'jealous for them'. (vs2).

Now *jealousy* is as much a pejorative term as *boasting* is. Jealousy is almost never good: It is possessive; it is driven by envy; it's driven by selfishness. —And yet, there is 'a good' jealousy.

God is described as, "a jealous God" in Exodus chapter 20, verse 5, and in other places. He cannot tolerate false gods; He cannot tolerate idolatry...they are 'wrong', they are 'harmful', they are a 'lie', and God cannot tolerate a lie.

So His jealousy is 'right'...it is, in fact, a *virtue*. It is a combination of love and holiness. God is not indifferent; He cares about what is good; He cares about what is true. He cares about His people, and He wants to keep them...and keep them *pure*.

Paul shared that divine jealousy. He was zealous for God's glory; he was zealous for God's truth, and for the Corinthians...for their purity, for their well-being. This is all selfless on Paul's part; he cares for them and wants to put them on the right footing.

That alone is justification for what he's doing...for his *boasting*. But he justifies his jealousy further by describing himself as, 'their spiritual father'; that's the idea behind his statement, "...for I betrothed you to one husband...". (vs2b). In ancient times fathers would be matchmakers; they arranged marriages for their daughters. And Paul pictures himself here as doing that...he is, 'The father of the bride', so to speak. By the preaching of the Gospel, he brought the Corinthians together with Christ. He "betrothed" them to Christ, their Bridegroom...they were '*promised*' to Him.

Now, the ancient father also had the duty of protecting his daughter...and presenting her to the groom *pure*. You may know that there would be a *betrothal*, (there would be an engagement), and yet the wedding may take place months, even a year later. During that time they were considered legally married...but during that time it was the father's responsibility to protect his daughter, to keep her *pure* for the groom.

Paul considered that to be his responsibility with the Corinthians...and that responsibility would be fulfilled at the Lord's return when, "the marriage supper of the Lamb", would take place. (Rev 19:9). But Paul was worried about them, he had heard reports that they were considering 'new ideas' about Christ...and that they were interested in these ideas and being drawn away to these new ideas.

The reality is, they were being 'seduced'. And he makes that point in verse 3, by comparing them to Eve; "But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity *of devotion* to Christ." (vs3). When Eve sinned, it wasn't because the serpent threatened her and coerced her into eating forbidden fruit; he lured her into sin by his cunning.

Seducers don't force themselves on people; they use deception. They flatter, and they make promises, so that the victims willingly, freely, follow them to their own demise. That's Satan's method. He is 'that old serpent, the devil', John tells us of in Revelation 12, verse 9. And just as he used the snake in the garden, he was using 'ministers', (false teachers), in Corinth. They appeared in a friendly disguise—probably attractive, winsome people—charismatic teachers coming as, "servants of righteousness", (2Cor 11:15),...but they were of the devil. And like Satan, (who, when he talked to Eve, questioned God's Word), they contradicted the Word of God; they disputed the teaching of the apostles. This is the way of false teachers.

Now the problem in the garden wasn't all on the side of the devil. Eve was deceived in part because she wasn't clear on the truth. That becomes apparent when she's dialoging with the serpent; 'We're not to eat of it. We're not to touch the fruit, even!' (Gen 3:3). God didn't say that, but there's some uncertainty about what's going on in her mind about what her instructions had been. The people who are not certain about the Word of God are those most susceptible to deception.

The strongest defense we can make against the wiles of the devil is not the knowing the errors of others, or even knowing Satan's methods, (as important as all of that is...I don't deny that; it's very important). No, the best defense against error is

knowledge of the truth. And the strongest defense against spiritual seduction, (of being drawn away to something attractive), is love for Christ...seeing Him as more attractive than anything; knowing Him personally, understanding Him, and living for Him.

Like Eve, the Corinthians were weak in that; and so Paul says they were in danger of being, "...led astray from the simplicity and purity *of devotion* to Christ." (vs3b).

Paul didn't mean that Christianity is 'simplistic'...that it is 'naïve'. *Simplicity* means something like, 'not divided'. It means, 'complete in devotion', 'single minded'. It is, 'wholeheartedness'. The Corinthians were showing a lack of that, a lack of *purity* in their thinking. Their devotion to Christ wasn't what it should have been.

So Paul was, 'jealous for them', (vs2a), just as we ought to be for one another...and the elders of Believers Chapel should be for the flock—to protect it, for we're always under attack.

Paul was jealous for the Corinthians' well-being. But if that wasn't reason enough to listen to him, then he gives a *second* reason, the main reason, in verse 4. He gave it, again, (as we see throughout this section of the book), in a tone of mild sarcasm...an abbreviated version is, "For if one comes and preaches another Jesus...you bear this beautifully."

Paul was their spiritual father. They owed everything to him; and yet in verse 1, he had to ask them to bear with him, ("in a little foolishness"), while they gladly tolerated these new teachers...and were enamored of them! His point is, 'If you will listen to them, these men who are teaching heresies, then surely you can give me a little of your attention!'

Now as always, Paul chose his words carefully. And the description that he gives of these false teachers is subtle, (but it is clear). He wrote, "For if one comes...", (vs4), that's the opposite of the title 'apostle'. 'Apostle' means, 'one who is sent'. These false teachers posed as apostles—but unlike Paul, Christ had not commissioned them. They

had not been 'sent'...they had simply *come*. And they had come without divine authority. The proof of that is evident from 'the Christ that they preached'.

Now it's not altogether clear, from the book, what they taught. Remember, this is a genuine letter that he's written to them. I don't know that Paul knew that he was writing Scripture or not, but he's writing a letter and they understand what was being taught, (and he understood it), so he didn't need to clarify that with them.

So we're not certain exactly of the things that were taught, but we do know some things. For example, in verse 22, Paul indicates that they made much of their Jewish heritage. So it's likely that there were some similarities between their teaching and that of the Judaizers that came to Galatia.

And when Paul wrote his first letter, he had to deal with these Judaizers...and that may be the same case with these. They may have had 'a nearly' orthodox position on Christ; [as far as we can tell with the Galatian heresy, it wasn't a problem of who Christ was...and that may be the case here]. They would have believed that He is the Messiah, that He did miracles, that He died and He rose from the grave and ascended into heaven...and that would have been the attraction of these people to the Corinthians.

But if their teaching was like the Galatian heresy, then they taught that, 'In addition to believing in Christ ...' (and they would have said that's important, that's necessary, you must believe in Jesus Christ as the Messiah, and maybe as the Son of God), but in addition to that, '...a person must do something.

And with the Galatian heresy, it was *be circumcised*. And circumcision, as Paul explains there, (*in Galatians*), is really the gateway to the entire Mosaic Law. So if you adopt that, you adopt all of the Law of Moses.

At that point, everything is different, because then Jesus Christ is not the sole basis for salvation, He's not the only Savior...you must contribute to your salvation. As soon as some human work is added to the work of Christ on the cross for our acceptability with God, then the sufficiency of Christ is denied—and it is "another Jesus".

We don't know all the details of what they taught, but we do know that they preached "another Jesus" ...it was not the Jesus of the Bible. And whatever message they were giving, (probably a message that was legalistic in nature, a message of works, not grace), it resulted in "a different spirit", Paul says. (vs4b). He probably did not mean by that a "spirit" different from the Holy Spirit, (like a demon), but a spirit different from the Spirit of liberty, the Spirit of joy and peace that the Gospel gives with the assurance of sins forgiven and eternal life.

They were entertaining a legalistic system of merit—of gaining God's approval by a method of laws and ceremonies, which lead to a spirit of slavery and fear. You can never be sure you've done enough if you're into that kind of a system.

Paul is very clear in Romans chapter 5, verse 1, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ." —The moment of faith, the believer is justified, and has peace with God throughout his or her life...and throughout all eternity

But these systems of *works* and *ceremonies*, of 'salvation by the sacrament', that kind of thing, does not have that assurance. The justification they believe in is a justification that takes place every day. And if you're justified today, you may not be justified tomorrow...and you may come to an end of your life in which you're not justified. It's something you work at every day.

Whereas Paul indicates very clearly, it's at the moment of faith—and it's forever!

So, Paul was exercised over the issue of 'a different Gospel'. It wasn't his preaching that he wanted to protect, not himself as a preacher. It was the truth that he wanted to protect...it was 'the pure Gospel'. He told the Galatians, in Galatians chapter 1, verse 8, that 'If an apostle' ... (an apostle, a genuine apostle)...or an angel from heaven should preach a different gospel than the one that they had received from him, he was to be **anathema**, (cursed, damned). That's how serious it is.

'Different gospels' and 'other Jesuses' challenge every generation. And the church needs to be discerning, or, like the Corinthians, we will be deceived, we will be drawn away, because the lie is often attractive. It's only effective if it's attractive.

Years ago, I was in Dulles airport outside Washington D. C. (and this was in the early 1970s), and the Mormons had a display in the lobby that had been there for years. I went through that airport more than once, and it was there, and I'd go look at it. It's interesting; they had a picture of Jesus standing among the Mesoamericans, (the earliest population of Mexico/Central America). He's there, standing among the pyramids, surrounded by adoring people, (who look like they're from the suburbs). He wore a white robe, and had long, coiffured hair...was fair skinned; I think he had blue eyes, looking strong and handsome. It was an attempt to appeal to middle class Americans with 'a Mormon Jesus' that is familiar, that's attractive to us. But regardless of the picture, their Jesus is not the Jesus of the Bible...it is a far different explanation/representation of Christ.

As I said earlier, he is 'the Jesus' of the old heretic, *Arius*, who denied the Trinity. Arius was a great, a popular preacher in Alexandria in the 4th century. He admired Jesus. He worshiped Jesus...but not as God, not as one equal with the Father, but as a glorious, powerful creature.

We could go on with examples of that...there will always be counterfeits, substitute Christs, and false gospels—and false teachers and false apostles to propagate them. And while I trust most here recognize the error in these false Christs, still, we must be active daily in using discernment or we, too, will be under the influence of some subtle deception.

After all, the Corinthians had been taught personally by the apostle Paul; yet they were tempted to transfer their loyalty to a Jesus that didn't exist. And do we think, 'That can't happen to us'? We're foolish if we think that. The only way to guard against that is to be vigilant, and fill our minds with the truth of the Gospel:

Return again and again to the Scriptures,
Learn about Christ,
And make that a habit of life,
To be in the Word of God daily,
And come to the Lord's Supper regularly where we are reminded every week of
the person and work of Christ.

Israel's great failure throughout its history, (and you read this from the prophets, in Moses), is a failure to "remember the LORD". (e.g., *Deu 8:18*). That word, 'remember', is very important in the Old Testament. We need a constant reminder of who He is and what He has done, what He is presently doing, what He will yet do; for He's coming again.

We must all be students of Scripture. It alone is our **authority**. It is our standard; it is our only standard—Scripture alone! If we adopt any other standard, then we lose all ground of sound judgment and open ourselves up to error. The only way to know the real Jesus and the true Gospel, is by knowing the Word of God.

The moon gives an illustration of how our mind and vision can deceive us. We've all noticed how the moon *appears* larger, (early in the evening and when it's close to the horizon), than it does later when it is higher in the sky. Well, it's not bigger. That phenomenon is called 'the moon illusion'. It's an optical illusion—and it can be proved by holding a small pebble against the moon at arm's length with one eye closed. And you will find, according to what I've read, (I haven't done this), but you will find that at every point, (*throughout the night*), the moon is the same size. You can do it with a ruler, say a 6" ruler, and place it on the moon when it seems to be huge, and it will measure the same later. So, what the question is, 'Are you going to believe the illusion?'...'What are you going to believe, your lying eyes, or the pebble?'

The mind is easily deceived. Jeremiah 17:9, "The heart is more deceitful than all else...Who can understand it?" We need a spiritual 'pebble'. We need a spiritual

standard, an objective standard to measure the truth...in the things that are said, the things that we think. That's the Bible! The Word of God...it's our standard and ultimate authority. It is, 'the light that exposes the error and reveals reality, reveals truth'. 'It is truth' —that's Psalm 119, verse 105, "Your Word is a lamp to my feet, And a light to my path." Without it, we are in the dark, and we will stumble.

The Bible is our *axiom*, (it's our presupposition; it's our starting point; it's where we begin). There is lots to be read about, and lots you can consider that supports the integrity, and the authority, and the inerrancy of Scripture...but really, we *begin by faith* with that Book. It has all of the answers for *faith and practice*. It alone gives us the knowledge of Christ; it alone reveals the true Jesus; so we need to study constantly.

Paul is that *authority*. He and the apostles are the *standard*. That is the *third* reason he gives in verses 5 and 6 for why the Corinthians should, 'Put up with his foolishness and listen to him'. He said, "For I consider myself not in the least inferior to the most eminent apostles." (vs5).

The "eminent apostles" may be a reference to the 'genuine apostles'—Peter and John and the others. In that case, Paul is saying, 'Since the Corinthians were listening to deceivers, they should listen to him since his authority is equal to the most eminent apostles...equal to that of Peter.'

That may be what is meant here, (it's, 'so taken', by many to be 'the apostles' he's referring to). But it also may be, (and this, others consider more likely), that he's continuing with this *sarcasm* and he's referring to 'the false teachers' who've made this claim about themselves. They're the subject in this passage, and so he later refers to them in, (2Cor 11), verse 13, as "false apostles". So he's probably being, again, *ironic* or *sarcastic*.

The false teachers made a claim to having apostolic authority, so Paul speaks of them as "eminent apostles" ...or 'super apostles'. (vs5b). They boasted about their great authority and their deep knowledge...and they dismissed his, and they attacked him personally. 'We're the moon, larger than all the others', they were saying.

'It's an illusion', Paul was saying. So Paul mockingly refers to them as "exalted" apostles. (2Cor 11:7). They evidently took pride in their rhetorical skill as public speakers, (which was something that the Greeks and the Romans valued highly), but they accused Paul of lacking that—he lacked 'eloquence'. (vs6).

That's what lies behind his statement here in verse 6. He didn't deny it or boast of his own rhetorical skills. He said, 'Well, maybe so. But I have something better than that'..."But even if I am unskilled in speech...I am not so in knowledge; in fact, in every way we have made *this* evident to you in all things." (vs6).

Now, that doesn't mean that Paul was a bad speaker, or he gave boring sermons; (and we considered this last week). The people of Lystra, you'll remember, in Acts 14, verse 12, called him 'Hermes', (or 'Mercury'), 'the messenger of the gods'. So he had to be a fairly good speaker to get that kind of reputation from them.

But the point he was making is that he wasn't a trained speaker. Now, there's nothing wrong with learning principles of public speaking. I think that's good, it's helpful—but Paul's concern wasn't style...it was substance.

And that's what he did have...he had *knowledge*. That's the essential thing—and it is what false teachers, these false teachers, (well, all false teachers), do not have. The Corinthians were enamored of rhetorical eloquence, (and these people can be very learned, too), so they were enamored of all of that. They were like children who are more fascinated with the wrapping paper, (the bright, colorful wrapping paper and ribbons around a package), than what is in it.

Now, that's not unusual. John Chrysostom was the greatest preacher of his day. He preached in the 4th century, but he complained of his contemporaries copying the pagans in their public speaking. They, 'played to the crowd'; and they were very unhappy if when they finished they didn't get an applause for their long sermons. Spurgeon spoke of a similar problem in his day...it's a problem in every day, I'm sure.

Again, there's nothing wrong with connecting with your audience and connecting with people. Nothing wrong with packaging a message well. (I think it ought to be done that way.) But, wrapping paper is never as important as the object inside—and preachers are not to put style over substance. They are not to be crowd pleasers; they are to be 'truth tellers'. That's what Paul was.

And in that, Paul was not a bit inferior to the false teachers. He was far superior to them. That's why the Corinthians were to listen to him. He had given them the truth about Christ and the Gospel. And the Christ that Paul preached to the Corinthians, the Christ of the apostles and the New Testament, and the Old Testament prophets—the Christ of the Bible is, 'the all-sufficient Savior'. He is, 'very God of very God', which means He's the eternal Son of God, One through whom all things came into being...the Creator and the Sustainer of the universe who became a man in order to die for sinners. —That is the heart of it.

Christ is a sufficient Savior. Christ, apart from the cross, is not Christ—not the Jesus of Scripture. He came to be a substitute for His people in judgment. He did that:

He was raised from the dead.

He ascended into heaven.

He is at the right hand of God the Father,

And He is coming back to judge the world.

All of that is according to the Scriptures. He is a complete Savior. He doesn't need *our* 'works' or 'ceremonies' to accomplish salvation. It is altogether finished. It is done! A person only needs to *receive* what He has done...through *faith*. And if we add something to that, we ruin it all...and we don't have it!

The person who does that is not only saved...that is, the person who receives Him through faith alone, is not only saved from the wrath to come, but has life right now. He or she is placed in Christ; we have Him; we live in Him. And "in Christ" is found all true knowledge. The false teachers boasted of their knowledge and wisdom; but Paul

knew, (as he told the Colossians), that, "...in Christ are hidden all the treasures of wisdom and knowledge." (Col 2:3).

So if you want to have wisdom and knowledge in this life, then know Christ! Learn from Him; that should be the object of every Christian and every Christian's life: To know Him. We should never be satisfied with a superficial knowledge of Christ and the Gospel. Never think that, 'It's just something we'll try to get to later.'

Paul was never satisfied with that, even to the end of his life. He wrote to the Philippians, (from a prison in Rome and he's an old man at this time and he states in Philippians chapter 3, verse 10), that the great goal of his life was to, 'know Christ and the power of the resurrection.' Even as an aged apostle he had not reached the fullness of that.

But then there is no end to that great undertaking, and no greater reward than knowing Christ. —And no greater safeguard from deception, and 'the other Jesuses or Christs' in the world. So may God protect us from them, from these false teachers, from spiritual seduction. May He give us a desire, an increasing desire, to *know* Christ and experience His life in us. There's no greater ambition than that...no more *proper* ambition than that; and the reward for it is the greatest that there is.

But, if you are here without Him, if you have never believed in the true Jesus, who is both Son of God and Son of man, the God-man who died in our place, we invite you to come to Him, believe in Him. The Gospel is simple:

Understand that you are a sinner in need of a Savior,
Know and believe that Christ is that Savior,
Trust in Him and you'll be saved.

May God help you to do that.

(Closing prayer) Father, what a great truth that is. What a great truth to sing that we are, "Precious in His holy sight", (from *He Will Hold Me Fast*, verse2) ...that Your Son considers us, great value to Him—we who are rebels from the beginning. But that's grace, that's Your grace, the grace of the Triune God—a God who chose an innumerable multitude, gave them to His Son to come and purchase at the cost of His own life through the shedding of His blood in a violent, sacrificial death...and in the Spirit of God, at the right time, brings each and every one of us to Him. And we are *in Him*, and we are secure forever...He holds us fast. The Father, the Son, holds us fast; the Spirit keeps us sealed and secure.

Father, thank You. Give us the desire, out of love for You because of Your great love for us, to know You better and serve You faithfully. These are the things we pray in the name of Christ.

And now,
The LORD bless you and keep you;
The LORD make His face shine on you,
And be gracious to you;
The LORD lift up His countenance on you,
And give you peace.

Amen.

(End of Audio)