



Sermon Transcription • Abbotsford

## Modern Family March 18/19, 2017 - Greg Harris Divorce - (1 Corinthians 7:8-16)

[Please Note: This transcript has been lightly edited for ease of reading. Also, some headings have been added in square brackets to aid the reader in locating portions of the sermon.]

This morning we're going to be talking about divorce. So I say that, and some of you might be interested in the topic because it sounds interesting, or you know it's relevant for a lot of people. Others of you, when you hear me say the word 'divorce', there's a lot of pain that comes with it because either you are divorced or your parents are divorced, or maybe you were divorced and remarried, or maybe you're sitting there in the pew right now and you are thinking that the best solution for your issues right now, in your marriage, is to get a divorce. So Pastor Jeff picked a really good weekend to be on vacation, hey? [laughter]

### [Two Things this Sermon Will Not Do]

Look, here's two things that this sermon is not going to do for us. First of all, this sermon is not going to address everything that the Bible has to say about marriage and divorce. We're looking at one text, 1 Corinthians 7. In a few weeks, Jeff is going to be preaching from Matthew 19 on marriage and divorce, and so he'll talk about it more at that time, so this isn't everything the Bible has to say about it, but also this sermon is not going to answer every question about your particular situation. There are some really clear principles that Paul brings up very, I think, easy for us to access and understand. Yet how we apply those principles in our distinct complex situations is not something that you're probably going to hear me answer from the pulpit, but we have a pastoral care team who are ready to answer your emails and ready to meet with you. You can contact them at [care@northview.org](mailto:care@northview.org) and if you want to walk through your own situation with some pastoral help, they are ready to have those conversations with you.

### [Goal: Understand Paul's Teaching on Divorce]

Here's what I actually want to accomplish here this morning. I just want us to understand what Paul says in 1 Corinthians 7 about marriage and divorce. I want us to get a good handle on it. It's not everything the Bible has to say, but it is a significant teaching from the Bible on what we should think about marriage and divorce. So without any further ado, let me read 1 Corinthians 7, starting in verse 8,

*"Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I do. But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion."*



*To the married I give this command (not I, but the Lord): A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.*

*To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.*

*But if the unbeliever leaves, let it be so. The brother or the sister is not bound in such circumstances; God has called us to live in peace. How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?"*

In this text, Paul is addressing three groups of people. He addresses the unmarried, the married, and the rest. Which seems like it's weird that there's three because it feels like unmarried and married covers just about everyone, so who are the rest? Well, Paul obviously addresses the unmarried, and when he's addressing them he has some commands. He addresses the married, and in this context he's talking about two believers who are married to each other, and the rest is the category of a believer who is married to an unbeliever. We're going to talk about what Paul has to say about divorce and he addresses it from two angles. He addresses divorce between two believers, and divorce between a believer and an unbeliever, so that's how we're going to study this text. First, we're going to look at what Paul says regarding divorce between a believer and an unbeliever, and then we're going to look at what Paul has to say about divorce between two believers.

### **[Divorce Between a Believer and an Unbeliever]**

First of all let's look at what he says about divorce between a believer and an unbeliever. Verse 12 says,

*"To the rest I say (I, not the Lord):"*

Now just quickly, Paul is giving a new command here. He's not quoting the command that Jesus gave in his earthly ministry, but what he's not doing is he's not just giving a suggestion. Like, "Hey, you don't actually have to take this seriously" because he's still the Apostle Paul and what he writes is authoritative, but he's just clarifying that, "Jesus didn't teach this in this ministry, so this is a new thing I'm bringing to you."

*"that if any brother has a wife who's an unbeliever and she consents to live with him, he should not divorce her. If any woman has a husband who's an unbeliever and he consents to live with her, she should not divorce him. For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her believing husband. Otherwise your children would be unclean, but as it is, they are holy. But if the unbelieving partner separates,*



*let it be so. In such cases, the brother or sister is not enslaved. God has called you to peace, for how do you know wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?"*

Okay, first question from this text. What does it mean that the children or the spouse of a believer are made holy because of their spouse? What is that about? Okay, that's a good question, but we're not going to talk about it. [laughter] We just don't have time and this sermon is not about that, so if you want to talk about it you can email [extra@northview.org](mailto:extra@northview.org) and we'll talk about it there on our podcast, okay?

### **[Believers Ought Not Pursue Divorce]**

We're going to talk about what this teaching has to say about divorce, though. Verse 12 and 13, Paul makes very clear that believers ought not pursue the divorce of their spouse. This is a principle for Paul when it comes to divorce and remarriage, is that believers do not pursue divorce. But, in verse 15 Paul gives a reason for why divorce is permissible, and that reason is that if a believer is abandoned by an unbeliever, if the unbeliever separates from the believer, then it is permissible. The language in verse 15 is that they're not enslaved anymore to their marriage. Paul is appealing to language that would have been known at the time in both the Roman and the Jewish context, it didn't matter if you were a Jew or a Greek in this point. When you heard that language of not enslaved, what you're hearing is that the divorce was permissible and therefore you should be treated as an unmarried person who's eligible for remarriage. You're not enslaved to your marriage anymore, so you just fit in the unmarried category, which Paul says, "Look, if you're unmarried, it's better if you stay unmarried, but if you want to get married ..." Later in 1 Corinthians 7, Paul gives the instruction that those who do want to get married need to marry a believer.

So divorce is permissible if the unbelieving spouse leaves or separates from the believing spouse, and then that believing spouse is no longer enslaved to that marriage. They're free to live as unmarried or to be married again. But you need to hear Paul's words here that believers, for Paul, they don't seek the divorce. It can be something that happens to them, but it's not something that they actually go after.

### **[How Do You Know if You're Married to an Unbeliever?]**

Okay, so here's another question from this text, and it's, how do you know if you're married to an unbeliever? How do you know if your spouse is a believer or not? You might be saying there, thinking, "Ah, of course my spouse is a believer. Like, they prayed at prayer camp. I was there at the camp when they prayed. You know, they went to a Christian school. High school, college, university, something. Their family is Christian. Of course they're a believer, they go to church every week."

The Apostle John actually talks about believers in a different kind of way, about more than just a profession. He writes this in his letter, 1 John, chapter 3. It says,



*" No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. "*

Here's what John is saying, is that when it comes to being a Christian, it's more than just making a profession. It's more than just believing certain things to be true and saying that you believe them, although that is part of it. Earlier in 1 John, he writes that if you confess your mouth your sins, God is faithful and just to forgive you your sins, you are saved. And yet, he also says that those who keep on sinning, they make a practice of sinning, prove by their continual sinning that they're not actually believers. So it's more than just a profession, it's actually a practice. Real Christians then are the kind of people who want to obey God's Word, and when they don't obey God's words, they repent of it.

So that leads us to another question, is what happens if our spouse says that they're a Christian, and yet are unrepentantly sinning? Not just sinning, but unrepentantly sinning. What do you do in that situation? Well Matthew 18 actually answers that question for us. Here's what Matthew 18 says:

*"If your brother [or spouse] sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector [an unbeliever]. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them."*

This passage is a really clear description of how you handle unrepentant sin in the life of another, in the life, in our case, of talking about divorce and marriage in the life of your spouse. So your spouse sins against you in a very particular way, and you as the spouse now, you ask them to repent of that very particular sin. You call them to repentance. If your spouse repents in the moment, that's amazing. You've just brought reconciliation to the situation and they've proven that by their repentance, they're actually a believer like they say they are, but what happens if they don't repent? And they hear your call for them to repent over this very particular sin, and they say, "Yeah, I don't actually care"?

The next step is you bring in one or two other people. You don't just stop it there. You bring in a few other people and you outline the specific sin that's been done. You call for repentance, and if they're still unrepentant, they say, "Yeah, I don't actually care," then the next step is that you bring it to the church. And the church pleads with your spouse to be repentant over this issue, this very particular sin issue, to please repent because it's going to be good for your soul if you do, and if you don't, it's not going to go well for you. And your spouse continues to say, "I don't actually care. I don't want to



repent." In that circumstance, then Jesus says that you should treat that person like a gentile or a tax collector. In that context it means treat them like an unbeliever.

### **[When it Comes to Church Discipline - Jesus Agrees with The Church]**

There's no evidence by how they're living their life that they're actually a Christian, so don't treat them like one. The local church has the authority to make that decision whether we should treat this person like a believer who repents of their sin, or treat them like an unbeliever who is habitually unrepentant over their sin. And then Jesus says something that in our context is completely scandalous. It's that, whatever the church decides, when the church discipline process is done properly and well, what the church decides, what they ask for about their decision, about whether this person is a believer or not, God will give to them. Or as Jesus says,

*"For where two or three are gathered together in my name, there am I among them."*

What the local church decides, when church discipline is done well, is actually true. Look, at Northview we take this process very seriously. It takes a lot of time. It's not a one meeting thing. It takes time over the course of weeks and months, and sometimes years, to determine whether someone is actually repentant or not. We take it seriously because we take Christ's words seriously, that what we decide as the leadership of a local church, not one pastor, but as the leadership of the church, what is decided is actually binding on the situation. We can know if our spouse is actually a believer or not, Matthew 18 tells us, because if our spouse is continually unrepentant after going through the process, then they don't show evidence of actually being a Christian.

But Matthew 18 also makes it really clear that we as individuals don't possess the authority to make that decision. I don't get to decide whether someone who sins against me is a Christian or not. I don't have that kind of authority, but the local church does. So you in your marriage don't have the authority to decide whether your spouse, who is sinning against you, is a Christian or not, but the church does. Look, that should encourage us, all of us, that in our issues in our lives, we should want to involve the church earlier rather than later in the process, right? Because we don't actually have the authority to do anything ourselves.

Look, there's a few implications from this text that I want us to think about. The first one is that there actually are Biblical principles to manage divorce and remarriage. Some people think that there's no way that the Bible talks about divorce and remarriage as a thing that's allowed, but here the Bible says that all of divorce is caused by sin, but not every divorce is actually sinful. 1 Corinthians 7 made it really clear. If an unbelieving spouse separates, divorce and remarriage is permissible, and you know your spouse is an unbeliever because you went through the Matthew 18 process.

### **[Sexual Immorality - Marital Unfaithfulness]**

The other way that the scriptures talk about a principle to manage divorce and remarriage is that of if there's marital unfaithfulness or sexual immorality, that divorce and remarriage is permissible. Matthew 19, verse 9 says,



*"And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery."*

That passage, Matthew 19, is going to be preached on in a few weeks, so we're not going to take time to look at it in detail here, but it's enough for us to see that the Bible does give categories for us and principles for us to manage divorce and remarriage. Every divorce is caused by sin, but not every divorce is sinful.

### **[Our Marriages are Public]**

Here's another thing I think that we should think about based on this text, and that is that our marriages, if you're married, our marriages are public. Here's what I mean by that. You got married in front of people. There was a person who officiated your wedding. You were married in front of people. You made vows to God and these witnesses. These people are witnessing the promises that you were making to one another. Therefore when you go to a wedding, it's more than just an exchange of a kitchen-aid for chicken parm. It's actually a solemn ceremony that is binding people who are, as witnesses, involved in this marriage. So look, if you were married and people showed up at your wedding as witnesses, those people have the right to talk to you about your marriage and the health of it. They have that right. You gave them that right by inviting them to come to your wedding to be a witness of your vows.

Now you might be sitting there thinking, "I don't want to give people that kind ... People don't have the right to speak to me about my marriage. It's a private thing." Well, yeah, of course there's going to be details of everyone's marriage that stays private, and of course not every Christian that sees you at a restaurant has the right to talk to you about the health of your marriage, but you know who does? The people that went to your wedding and the people in your community group, the people who were standing beside you on your wedding day. You didn't just pick them because they were good looking, but a little bit less good looking than you. You picked them because you want them to stand by you for your whole marriage, not just one day.

You know what? At the wedding, the pastor will often tell the people who are in the bridal party that you need to bend one knee so that you can stand for a longer time and not pass out. What they don't often tell you is that for the rest of your life you want to make sure that you're standing strong for this person you're standing beside. That as witnesses to weddings, what we're doing is saying that we want to be involved in your marriage because your marriage is a public thing. Look, Matthew 18 presumes that there's going to be a community around you that you can come to when there is sin issues. It presumes the community that's involved. It also assumes that you're going to be involved in the local church, that if there are issues of unrepentant sin, you can go to your local church and what the local church decides about the matter, when it's dealt rightly, is actually what is true about the matter. We need to realize that our marriages are public things.



### **[Northview Does Not Tolerate Abuse]**

Look, before we move on to the next point, what I'm going to say doesn't actually fit into the sermon anywhere, but I had to put it in there somewhere. Here's what I want everyone to be really clear in hearing me say, is that at Northview we don't tolerate the abuse of spouses. So, if your spouse is habitually and unrepentantly abusive towards you, we want you to be safe. We don't think that staying in an abusive situation is going to be part of what a good Christian life is going to look like for you. You don't have to be abused to live and grow in Christ. We actually want you to be safe. That's why we want, if you don't know if your situation counts as abuse or not, we actually want you to have some help in this, and so we want you to email [care@northview.org](mailto:care@northview.org). We really want to hear from you if you think you are in an abusive situation we want to help you with this and stand with you in it.

### **[Divorce Between Two Believers]**

Okay, let's go on to the next part. What does Paul say about instructions regarding divorce between two believers? Verse 10,

*"To the married I give this charge (not I, but the Lord);"*

And here Paul is referring to Jesus' actually teaching in the gospels.

*"The wife should not separate from her husband (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife."*

Look, in our context, we use the words "divorce" and "separation" differently. We use them as, "separation" as a term we use to try to have a few hours or days of a cooling off period so that people can come together in a marriage and reconcile, we'll use that language. But in the text, the text talks about divorce and separation as the same thing. They're just synonymous with each other, so we just have to understand that the text uses language a little bit differently than we do in our counseling situations.

We might encourage someone to have a separation for a period to bring reconciliation, but we don't encourage the divorce. That's because Paul, in this chapter and this passage makes it really clear that as a Christian, it's a principle for him that Christians don't pursue divorce. God hates divorce. God loves marriage. From Genesis to Revelation it's a story of there's a God who is out there, who we've sinned against, who by His sacrificial work throughout history, He has won for Himself a people called the Church, called His bride. All marriages now are an image of that future cosmic marriage yet to come, where we'll be united with God forever. God loves marriage so He doesn't want you to be divorced. But Paul says, "Look, if you are divorced and you're a believer, and your divorce isn't a permissible one," it doesn't fit the category of Matthew 19, it doesn't fit the category of an unbeliever leaving you, then his call on your life is to either remain unmarried or to reconcile.

### **[Believer-Believer Divorce vs Believer-Unbeliever Divorce]**

Here's an important question for us, is how do we know whether the divorce that you find yourself in counts as a divorce between two believers or between a believer and an unbeliever? Because that



seems to be a really big deal. If it's between a believer and an unbeliever, there's freedom to remarry. You're not enslaved. But if it's a divorce between two believers, the call is to either remain unmarried or to reconcile with your spouse, so how you actually know? Matthew 18 tells us that it's not actually our call as individuals to make that decision. We don't have that authority to decide whether our spouse is a believer or an unbeliever, whether our ex-spouse was a believer or an unbeliever.

This is probably one of the most important things in this whole conversation for us to understand, that in our culture we assume the individual has the power and autonomy to do whatever they want and decide whatever they want, but the scripture makes it clear that actually this is a community thing. So this why I keep telling you to contact [care@northview.org](mailto:care@northview.org), because we want to involve other people in this process to help determine what kind of marriage or divorce do you actually find yourself in because the answer to that question is going to have implications for how you live the rest of your life.

### **[A Call for Renewed Commitment]**

There's a few things that I want us to think about from this text that are going to apply to our situations. The first kind of challenge for us is that if you're here and you're married, a sermon about divorce should be the kind of thing that encourages you to recommit yourself to your spouse. There should be a renewed commitment in you to try to pursue a healthy marriage that's going to last the lifetime. Rather than seeking for a divorce, we should try to recommit ourselves to our spouse. That looks like dating our spouse, it's actually going out with them and talking with them. It's going to include things like praying with our spouse. Ephesians 5 tells us that part of what a healthy committed marriage looks like is a preferring of the other rather than viewing our marriage as a selfish thing, but viewing our marriage as an opportunity to serve another before our own needs. Married people, we need to recommit ourselves to our spouse. God brought it together, so don't let anything separate it.

### **[A Call for Remaining Unmarried]**

Here's another thing for us to think about though. For divorced people, if you find yourself in a situation where you're divorced and you don't believe that your divorce constitutes or counts as a permissible one, or even if it did count as a permissible one, Paul's instructions to you is to really consider remaining unmarried. Paul's encouragement to everyone who is single is to really consider deeply the benefits of not marrying. This is what we talked about last week, about singleness, is that Paul has in his perspective, of what it looks like to be a follower of Jesus, a very high view of singleness, a very high view of saying, "You can serve God and the church in ways as a single person that you simply cannot as a married person". So really deeply think about what it would look like to remain unmarried and use that season in your life of being single, as a season for the Lord's purposes. It might not be the season that you want to be in, but if it's the season that you find yourself in, Paul's words to you are to think really carefully about the benefits of remaining unmarried.

### **[A Call for Reconciliation]**

Another option or another thing for us to think about is for those of us who are divorced, this text calls you to very carefully consider reconciliation with your spouse. You might be thinking to yourself, "That's impossible. With my ex, reconciliation is not going to happen." One of the benefits of being in



pastoral ministry is you get to hear a lot of stories from a lot of different people, and you get to hear about how the Lord has done the impossible in a lot of situations that people totally wrote off.

One of my favorite stories that's happened in Northview Church is the story of Ben and Rose. We made a video of them a few years ago telling their story. We'll put it on our social media this week so you can see it again. Ben and Rose were married in 2002. They brought all kinds of baggage into their marriage like everyone does, and that baggage weighed down their marriage to the point where when their son was just a few months old, they separated and the separation eventually led to official divorce in 2005. Then there were years spent where everyone who was observing the situation would say, "This situation is a total write off. There's nothing that could be done to bring reconciliation here." Hearts were very hard. Different spouses were pursuing different idols. Pursuing partying and all kinds of other things that would look like, from all appearances, that, "Look, these two people are never going to get back together again. It's impossible". And yet we serve a God who loves doing impossible kinds of things. See, over multiple years and a lot of tears, there was a lot of prayer. There were also some really difficult words from really good friends, and Ben and Rose eventually came back together and were remarried in 2010.

Look, if you would have seen them in their state of divorce, you would have said, "It's impossible for those two to come back together." See, what I want you to do is, if you're divorced, I want you to consider that maybe God wants to do the impossible for you. I've been praying that there would be a lot of impossible things that happened because of God's Word being preaching this weekend.

### **[A Call for Repentance]**

Another thing for us to consider from this text is that we should all be repenting. We need to repent if we've treated divorced people like second-class citizens in the church. Because here's what usually happens with divorce, is that the friend groups and the community around the divorced couple pick one person from the couple as like the "good one", and they'll rally around them, and they'll leave the other person totally on their own. And in churches, when divorced people come into our midst, when we find out from their story that they're divorced, it's very easy for Christians to get judgmental about it, or at the very least it's very easy for the divorced people coming in to feel like they're being judged every step of the way.

Last week, we talked about singleness and one of the consistent pieces of feedback we got from that sermon was people telling us, "Greg, it's one thing to be single in the church because you never got married. It's another thing to be single because you're divorced." They didn't even know that there was that bottom of the barrel that existed in the social ladder of the local church, that divorced people feel like complete outsiders in everything that goes on here, and that is something that we all need to repent of.

Jay Adams wrote a book that's really fantastic, called *Marriage, Divorce, and Remarriage in the Bible*. In this, he wrote these words,



*"There are many wrong attitudes in conservative churches about divorce and divorcees. From the way that some people treat divorced persons, you would think that they had committed the unpardonable sin. Let us make it clear, then, that those who wrongfully sinfully obtain a divorce must not be excused for what they have done; it is sin, but precisely because it is sin, it is forgivable. The sin of divorcing one's mate on unbiblical grounds is bad, not only because of the misery it occasions, but especially because it's an offense against a holy God, but it is not so indelibly imprinted in the life of the sinner that it cannot be washed away by Christ's blood."*

### **[Repentance Includes Remaining as You Are]**

We've got to stop treating divorce like it's the unforgivable sin, but look, if you're here and you are divorced, you also need to repent. Part of that repentance is probably going to look like you remaining where you are. Here's what I mean about that. There are people in our midst who are divorced and who have been remarried, and they've heard God's word be preached to them. They realize that their divorce was sinful and their remarriage was sinful, and they're convicted over it and they wish they had never done it, and so they want to make it right, and so they feel like the way to make it right is to divorce their current spouse and get back with their past spouse. Paul's instruction says, "Wait! Just remain as you are. Don't add onto your sin of divorce and remarriage the sin of more divorce and remarriage. Remain as you are. Repent, but stay where you're at, and then go and sin no more."

Part of repentance for our divorced friends is also going to look like them asking forgiveness from other people, realizing that their marriage is a public thing and they hurt more than just their spouse, but they hurt other people in their midst, and part of repentance is going to look like asking for forgiveness from those people.

Kevin DeYoung is a pastor in Michigan, and in a sermon he preached on divorce and remarriage he said it this way,

*"You'll not only ask for the Lord's forgiveness, you'll make things right with your ex-spouse, with your kids, your parents, your in-laws. You'll make amends and ask for forgiveness with anyone else you hurt by breaking your marriage vows."*

The repentance also, for divorced people, just like every single one of us regardless of what our sin is, has to include asking forgiveness from God. The Apostle John gives us really good news about what happens when we confess our sins to our God in 1 John, chapter 1, verse 9. He says,

*"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."*

### **[A Church of Repentant Sinners]**

See, the church gathers together as people who are gossips and idolaters and greedy people and con people and swindlers and divorced people, but who recognize that their sin is an affront to a holy God, and so they repent. We have the kind of God who, through Christ, that even though He knew no sin,



He became sin so that we could become the righteousness of God through what He's done for us, every single one of us, doesn't matter what your sin is. Jesus ready stands to save you full of mercy, love and power. If you come to Him in repentance, He will receive you in His arms. There is no sin so indelibly imprinted on our life that it cannot be washed away by Christ's blood when we repent. The Hymnist wrote that *there is a fountain that's filled with blood that came from our savior's veins, and when sinners are plunged beneath that flood, they lose all their guilty stains*. So look, *come ye weary and heavy-laden, lost and ruined by the fall. If you wait until you're better, you will never come at all*.

Let me pray for us. Father, I'm thankful for your grace and I'm thankful for your Word. I'm thankful that it speaks truth because you are truth. I ask that you would have your Word do work in our hearts according to your Spirit's desire. Father, I pray that there would be a lot of marriages that are recommitted to one another. That people who are considering divorce would stop, and instead recommit themselves to their marriage. God, I ask that you do impossible things and bring marriages back together this year. People who are sitting here right now who think that their marriage is a write off, and that their ex-spouse and them can never be reconciled, Father, I pray that you do impossible things, only you can. I pray you would do this for your fame. We pray in Jesus name.