



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

James 5: 12-20

Fall 2021

"Oaths, Prayers, and Wanderers"

TRANSCRIPT

Thank you Seth, and good morning. It's been a quick series through James; it seems that way to me. I've enjoyed preparing for it, and delivering it. And like every book of the Bible it a great work of literature, a great work of revelation, a great work that God has given us. So we're concluding our series this morning with James chapter 5, verses 12 through 20,

¹² But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but your yes is to be yes, and your no, no, so that you may not fall under judgment.

¹³ Is anyone among you suffering? *Then* he must pray. Is anyone cheerful? He is to sing praises. ¹⁴ Is anyone among you sick? *Then* he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; ¹⁵ and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

¹⁶ Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much. ¹⁷ Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months. ¹⁸ Then he prayed again, and the sky poured rain and the earth produced its fruit.

¹⁹ My brethren, if any among you strays from the truth and one turns him back, ²⁰ let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.

James 5: 12-20

May the LORD bless this reading of His Word and bless our time in studying it together.

(Message) Years ago I went to a friend's ordination ceremony. The speaker, one of our professors, described him as a 'gallimaufry.' I think that was the first time I'd heard that word and I'm not sure I've heard it since. A *gallimaufry* is 'a hodgepodge.', it's a 'jumble of things'. It's used of food, of a hash that's made of scraps. So it really has a culinary origin. But it's also used of a patchwork quilt. It's a combination of things that seem to have no unifying theme. And yet, they come together to make something very nice—and that was my professors point about my friend.

And that's how I would describe the last passage of the Book of James, a *gallimaufry*. It's about oaths, it's about prayer, it's about wanderers, saints who wandered and need to be reclaimed. All good topics that seem to have no unifying theme. But I think there is one: And that is the sovereignty of God.

Now you might think, being an old Calvinist, I would find that as a unifying theme. I find it everywhere, but I think it was in the mind of James also. The emphasis of the book of James, of course, is on Christian responsibility. —But behind that is God's sovereignty. He wrote, in chapter 1, verse 17, "Every good thing...and every perfect gift is from above, coming down from the Father of lights..." In chapter 2, verse 5 he wrote that God chose the poor to be "rich in faith and heirs of the kingdom". That's Providence and election—and saving grace.

God is in control of all things; from our daily needs to our eternal destiny. That's here in the Book of James; and belief in that gives confidence in life. That's the basis of an earnest, lively, prayer life. Why pray if God is not in control? Why pray if He can't

answer? It's because the LORD superintends everything in life that we can see—therefore do the things that He instructs us to do, and do it with confidence: Like reclaim a wandering saint. He'll bless that. And it is confidence in the LORD that gives us the courage to be honest.

Honesty is the first subject of our passage; that is the point of James' instruction on taking oaths. In the previous passage, James counseled *patience*: Verse 7, "Be patient, brethren, until the coming of the LORD." And something of that same exhortation continues here with a prohibition on oaths. "But above all, my brethren, do not swear..."(vs12a).

His advice echoes the words of Christ in the Sermon on the Mount where in Matthew chapter 5, verses 34 through 37, Jesus forbid swearing altogether. The swearing that is referred to here is to taking casual oaths in conversions, or maybe in business dealings, to buttress or reinforce one's commitment or one's agreement to take on a certain responsibility. It's not the formal use of oaths in a court of law, for example.

God Himself is said to have made an oath. We have that in Psalm 110, verse 4. So James is not talking about 'oath taking' altogether; there are certain contexts where that's proper. But this has to do with casual conversations or business dealings, perhaps, with convincing people that one's statement of commitment is true.

James gives two examples of spurious oaths: "...do not swear, either by heaven or by earth or any other oath....", (vs12b). It was a common practice among the Jews to do that in their daily relationships—to give assurance with an oath. In fact in the Mishna, (which is a collection of the Jewish rulings and sayings that date just before our LORD and maybe 100 or 200 years afterwards, but within this historical period of the LORD and James and the apostles), they have a section in that on this subject of oaths. In fact, it's titled, *Shebuoth*, which is *oaths* or *swearings*. And there the rabbis describe which oaths are binding and which ones aren't; which ones you have to keep and which ones you don't have to keep.

Well, all oaths are binding. But they used them as loopholes, ways to escape the promise—to make a promise but then find a way out of it. That's the way of the world.

That's the way people live who have no faith in the LORD God but trust in their own wits to make their way through life—and that's the way people behave who don't trust the LORD. They find ways out of things; they don't keep their word; they're not honest. And so James cuts through all of that nonsense that was so common in his day, (and really is common in our own day), to say, 'Do not swear. Don't take oaths at all.'

Instead he said, "...but your yes is to be yes, and your no, no, so that you may not fall under judgment." (vs12c). In other words, 'Be honest; then an oath won't be necessary to give credibility to one's word.' Your character will speak of that. We don't need to engage in machinations, in duplicity, in scheming to make our way through life and to live well. An honest life speaks for itself.

But that takes faith to have that, to live that way. The honest person fears God and trusts God. He or she knows that God is sovereign, 'The Father of lights from whom every good and perfect gift comes.' When we know that, when we believe that, we can practice patience and honesty in a rough and dishonest world because we know, ultimately, it is all in the hands of God. It's under His supervision—every moment of our life is. Right now your life is under His supervision. Rejoice in that!

And faith, trusting God, is what James counsels in the next portion of the passage where he discusses prayer. This is the major section of this final portion of the book. Prayer is a common subject in the Book of James. We find it in chapter 1, we find it again in chapter 4, and now James devotes a number of verses to it; verses 13 through 18. It is a logical conclusion to the book, which is about genuine faith, which is active faith, a belief that behaves. But it can only behave through a vital relationship with the LORD God in prayer.

That's what James teaches in these last verses. And he was well qualified to teach on this subject of prayer because he was a great man of prayer. That's the history on James. We have that history given to us, referred to at least, by the ancient historian Eusebius, who recorded an old tradition that James spent much time in the Temple

praying for people. In fact so much that his knees became as hard as a camel's knees. And that was something of his nickname, "Camel's Knees."

James wrote, "Is anyone among you suffering? *Then* he must pray. Is anyone cheerful? He is to sing praises." (vs13). Now that gives us two extremes, one of distress and one of delight. And it implies everything in between. It's a way of covering all of the emotional experiences of life and say, 'Pray at all times. Pray about everything.'

Benjamin B. Warfield wrote, "Take everything to God. If you are suffering, go in prayer. If you are in joy, go in praise. But in any and every case, go. Go continually. Go always to God."

There's an acrostic that is sometimes used to define prayer and I think it's a helpful way of putting it. It's the word *ACTS*, as in 'The Acts of the Apostles'. A-C-T-S: Adoration, Confession, Thanksgiving, and Supplication. That's a good explanation, a good way of describing prayer and remembering it.

But these two words that Warfield referred to, prayer and praise, or petition and praise really get to the essence of prayer. It's our means of seeking God's help, of petitioning Him for what we need, and praising Him—thanking Him for what He's given. James has already made the point that the people to whom he wrote were not doing that. They were not looking to God for their needs. They didn't pray, and so they had lots of problems. And when they did pray, they didn't pray with the right motive, so that was the reason that they were lacking so much.

We need to be people who pray. In fact, we can't pray and ask God to provide for us too much—or too often. We can't make too many requests of God. We can never impose on the LORD. We sometimes think that: "Well, we're bothering Him." We can't bother the LORD; He wants us to come continually, constantly to Him in prayer. It's what He delights. It's how we have fellowship with Him, in large part. It's what we desperately need. So we can't pray to Him and ask too much from Him.

But prayer is not only the cry of a sufferer, it's the praise that arises from blessing—from the good things of life. And we can't praise Him enough. And we should always do that whenever we receive something good, which is continually. In fact, we

should be able to praise Him when things aren't so good, when things aren't very pleasant.

Paul did that. You remember in Acts 16 when he and Silas were in a Philippian jail, having just received a beating? Well, they were there at midnight, in that dungeon, that jail—singing hymns—after taking a beating. And all the prisoners were in there listening to them, listening to these two men sing joyfully of the LORD, and sing the Gospel. They praised God.

How did they do that? You think about that; can you imagine anything more dreary than a Roman dungeon? You can just imagine the dark, damp, claustrophobic environment. And there they are, in chains, singing to the LORD.

Well, they could do that because they knew and believed firmly in the absolute sovereignty of God. There are no mistakes in life. Nothing happens by chance. And God works all the things that touch us in life for our good; Romans 8:28. You'll love that passage. Who doesn't? It's based on the whole notion of the absolute sovereignty of God.

Now in verse 14, James gets specific, and gives a special form of suffering, "Is anyone among you sick? *Then* he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the LORD..." The subject is still prayer, but sometimes it is hard to pray. Suffering can be so great that physical pain and emotional distress distracts the mind.

Calvin was a man who suffered much. His health was bad from his student years to the day he died. He was always under personal attack and had tragedies, many tragedies, in his home. And so one of his favorite prayers was Psalm 6, verse 3. "...O LORD, how long?" Sometimes that's all we can say, "How long?" It's biblical. But it's good to have others come along beside us, bear our burdens, and uphold us in prayer. And that's what James advised; for the sick to call the elders to come to their home and intercede for them. The elders are the leaders of the church. Christ is the great shepherd of the sheep. The elders are the under-shepherds of the flock, who give pastoral care. And so

it's assumed that they are mature in the faith, that they are spiritual, that they are men of prayer who know what is to be done. And they will come and they will pray for healing.

There's a protocol, or a procedure, to this. First, they are asked to come. It's the responsibility of the sick person to notify the elders of the need and to request their visit. They can't know of the need if it isn't brought to their attention. They will then come to the home of the sick person, anoint that person with oil, and pray for healing.

The function of the oil in this procedure is not explained, and that I think, is one of the things that we often are curious about; 'Why the oil? What's the function of it?' Generally it's assumed to be either medicinal or symbolical. Olive oil was something that does have medicinal value and it was used in that way in the ancient world. And we see that very clearly in Luke chapter 10, verse 34, the parable of the good Samaritan, who, you'll remember, poured oil and wine into the man's wounds.

Some, like Lutheran commentator R. C. H. Lenski as well as B. B. Warfield, took this to be a medical, medicinal use of the oil—that was its frequent use in the ancient times. And as I said, even today it has that quality about it. So they saw this as basically bringing medicine to help the situation.

But the wording here sounds ceremonial; 'Anointing in the name of the LORD.' It's similar to 'baptizing in the name of the Father and of the Son and of the Holy Spirit.' And just as oil was commonly used for medicinal purposes, oil was commonly used throughout the Bible as a symbol of the Holy Spirit and His power.

It seems, from verse 15, that James regarded it as symbolic, not medicinal, since he wrote, "...the prayer offered in faith..." —not the oil, but the prayer offered in faith "...will restore the one who is sick..." So I take it to be used in that way. The oil is symbolic. It's like water in baptism, which represents the cleansing power of grace. Oil represents the presence and the power of the Holy Spirit and is an emblem of dependence on the LORD: it's a way of stating that symbolically: That this is all dependent upon the LORD. And it's a witness to that, to the person who is sick—a way of saying, "We're committing this to the LORD and His power."

Sometimes prayer isn't enough. Sometimes the condition that the person has is due to sin. It's due to chastisement; it's due to discipline. —But not always and I think that's an important qualification to make. Often, sickness is simply the consequence of living in a fallen world.

The LORD made that clear in John chapter 9, verses 2 and 3 when, you remember, the disciples are in Jerusalem, they're near the Temple and they see this man who was born blind, evidently a well-known beggar at that time, and they asked about him; they asked, 'Why is he in this condition? Is it due to his sin or his parent's sin. It's got to be due to sin, something that has been committed that he's being disciplined for.' And the Lord said, "Neither." So not all suffering is due to personal sin. And I think that's very important to remember and realize.

But sometimes it is—and in those cases more than prayer is needed. It is also necessary to confess sin in order for healing to occur. And that's what James requires, Verse 15b, "...and if he has committed sins, they will be forgiven him." But there must be confession, verse 16, "Therefore, confess your sins to one another, and pray for one another so that you may be healed." Prayer is a means toward that end; "...prayer offered in faith...", as James says. Prayer which is according to the will of God can always be counted on.

[I want to insert a qualifying point there because we, as elders, will do this periodically when we're asked. And we come to that point about sin, and inevitably people will reflect and think, "Well, I am a sinner," and they try to review things. We're all sinners. Our life is characterized by that. But what James is referring to is some particular issue that is in a person's life that needs to be dealt with.]

But other than that, we're just to look to the LORD and trust in Him, and pray that the LORD will do this. He can do great and mighty things; and He can heal. That's for sure. We know that.

But when we pray, there's always that qualifying phrase that we should pray according to, and that is, "Thy will be done." That's how Jesus prayed in the garden of

Gethsemane. He asked, "My father, if it is possible, let this cup pass from Me." But He added, "...Not as I will, but as You will." (Matt 26:39).

And that is how we should pray always, "Thy will be done." We don't always know God's will; we often don't know God's will. Fortunately we have the Holy Spirit within us to pray about things we don't know how to pray for, or what to pray for. So in obedience we pray, or ask the elders to pray. And they pray, convinced that, 'We pray to a wonder, working God!'

Christ did that. He had complete confidence and trust in His Father when He prayed. But it is not God's will to answer those prayers the way we always want. And that cup was not removed from our LORD, it did not pass from Him. And healing is not always God's will—it doesn't always happen. And we shouldn't necessarily conclude that because it didn't happen we had a lack of faith; or there was something wrong with us or with our prayer.

It's not God's will that everyone be healed. He permits some to suffer lifelong illnesses—and that people die from their sickness. There are numerous examples of that. We see that in life all around us, but there are examples of that in Scripture to prove the point. In 2 Corinthians 12, verses 7 through 9 is one example. Paul wrote of his "thorn in the flesh", it was a physical affliction. He prayed three times that it would be removed. So he had a continual petition until he was given the LORD's response; 'No, it's not going to be removed', "My grace is sufficient for you." (vs9). That affliction would have a beneficial influence in his life. God always has a good reason for His answers, whatever they may be.

And there's another example of this in 2 Timothy 4, verse 20, Paul records that he left Trophimus sick in Miletus. And it's fair to assume that Paul prayed over him before he had to leave; prayed earnestly, prayed in faith, but it wasn't God's will that he be healed—at least at that time. So we're not to be puzzled when our prayers aren't answered according to our request. There is always a reason for it; and it may be that God has a higher purpose, unknown to us. And we can be assured that that's the case.

Still, we're to pray with confidence—and pray often. James gives that assurance, "...The effective prayer of a righteous man can accomplish much.", (vs16b). Prayer works for "a righteous man"; a saved man, a saved person. God doesn't receive the prayers of the unrighteous. Sin breaks communion with God. We are alienated. We are born into this world, alienated, separated from God. Only Christ can bring us together with the Father. So all prayer that is acceptable and received by God is prayer conveyed to Him through Jesus Christ; that is, for those joined to Christ and forgiven—God's saints.

But the context, I think, suggests more than that. It is a man, a woman, it is a person who is living obediently. That's the argument of James' book, a belief that behaves—an obedient life. His prayers, that person's prayers, the righteous person's prayers are of great value. They "accomplish much", because he's righteous, because he or she walks with God and seeks His will, and so prays in a manner that is acceptable to the LORD.

And James illustrates that from the story of Elijah, which is his fourth reference to an Old Testament character. Elijah was a man of effective prayer. He prayed for drought and he prayed for rain. Those were not insignificant requests. They were big requests: affect the weather, affect the climate, the environment. Big requests. But God answered his prayers. For three and a half years it didn't rain in Israel. And finally, when he prayed for rain, James says, "...the sky poured rain and the earth produced its fruit." (vs18). An amazing answer to the prayers of this one man.

And if you read 1 Kings 18, you learn that his prayer was persistent. It was earnest prayer. He prayed seven times. He continued in prayer until he received an answer. He kept sending his servant back to look toward the sea for a sign that his prayer had been heard, his prayer had been answered. And he sent him seven times. So Elijah prayed repeatedly until the servant came back and said that he 'saw a cloud rising from sea, the size of a man's hand'. (1 Ki 18:44). And Elijah knew, that's the answer. And that little cloud turned into a huge rain storm.

Elijah didn't get discouraged. He continued to pray. Persistent prayer is an aspect of prayer offered in faith. We show a lack of faith when we stop praying because answers

don't come quickly. I've heard it said, 'Well, if you really have faith, you'd just pray once, you believe it, and you go on.' Now that's not the way it works at all. That is an evidence of a lack of faith. It's the person that continues to pray, in spite of not receiving the answer one expects or hopes for, that continues in that; that really shows faith—believing that the LORD is true to His Word, He is faithful. And so, because of that confidence in the LORD as sovereign and the LORD as faithful, we continue in prayer.

That's the pattern that we see throughout the Scriptures, and that confidence to pray and confidence that we are to have, that James assumes here, that's based on the conviction that God is sovereign; and true; and faithful. That He's well able to answer a prayer, and faithful to His promises to do it because He is, who He is, a faithful and true God—and so we pray. That should be characteristic of our lives. And James' point is; see how much the prayer of a righteous man, a believing man or woman can accomplish. It accomplishes great things, 'So pray!' Be a people of prayer, earnest prayer, persistent prayer.

Now someone might say, 'Well, yeah, but Elijah? He was an unusual man. He was a prophet, and he was a great prophet. Jews revered Elijah almost over all of the prophets. We would expect that from him.' So James introduced his example by stating that, "Elijah was a man with a nature like ours..." (vs17a). In other words, he was just a man—he wasn't a superman—an *ubermensch*. He had weaknesses, too.

After his great victory over the prophets of Baal on Mt. Carmel, in fact after this great answer to prayer, his faith collapsed when Queen Jezebel threatened his life. — And he fled the land in fear, ran south, all the way to Mt. Horeb. That's when the LORD didn't answer one of his prayers; when in utter exhaustion and despair he asked the LORD to take his life. He'd had enough. He couldn't go on. 'It's over. Take my life.' And the LORD didn't. Mercifully, He doesn't always answer our prayers.

Elijah was like us. His success was not due to being a prophet, but due to the quality of his prayer. He was a fallible but godly man. He walked with the LORD—and he offered prayer in faith. And you can do that, too. That's James' lesson here, and his concern for these churches: That they be churches of; that they be people of—prayer.

There's no growth without prayer. Do you lack wisdom? Ask for it. That's what James said back in chapter 1, verse 5. That's how this book began.

God wants you to have wisdom; He gives it "generously", James says. But if you lack that, or whatever you need, it's because you don't ask, or it's because you ask with wrong motives. Prayer needs to be a habit. We should have times in our day. I think it's good to have a routine, a regular time in the day when we get down on our knees and we pray. We praise God; we confess sin; we thank Him for His blessings; we make petitions.

But Warfield was right when he stated that all conscious communion with God is prayer. Every form of expression of the soul godward, is a form of prayer. We don't have to be down on our knees in our closet; or by that particular place in our house; or wherever we are; for it to be prayer. Our thoughts are prayers and we are to make it our practice to direct our thoughts to God and to the things of God; to 'set our minds on the things above', to always be communing with Him; knowing that He hears. He hears gladly, joyfully. He wants to hear from His children.

Do you like to hear from your children? Do you like to visit with your grandchildren? I do. It's a thrill for me. I have to corral them around. I took my grandson out of the, one of the rooms he was in the other day, said, "We're going to go visit." "Oh, okay." He didn't want to visit, but I got it out of him. I like that. And the LORD loves to hear from us, and to commune with us, to have fellowship with us. He wants to hear our requests. He is eager and glad, and able to answer them. He is sovereign. You're tired of hearing that, but I'm going to keep saying it.

Now James concludes his epistle with some important business. The problems that had occasioned his writing had left some people estranged from the LORD—and from His people. There were issues that had gone on that had caused disruption in these churches. And so, due to worldly interests that these people had, due to jealousy and fighting, they had fallen into sin. They'd fallen out of favor, and they were in need of being reclaimed. They were in need of being brought back into the fold.

Now there's a warning in that, and I think it's general, and that is, we can all drift. We're all 'prone to wander', as the hymn writer put it; and if we're not careful we will. When it happens, when we drift, we need a brother, we need a sister to arrest us—to reclaim us. That's been the aim of James' letter here. He wrote it, not to condemn, but to restore. So he urges the brethren to do that. All these problems that he's been addressing and that have caused some people to be estranged and to move off and to be discouraged, they need to be "regathered", as it were. Verse 19, "My brethren, if any among you strays from the truth and one *turns* him back..."

[The King James version has, "*convert* him" and in verse 20 it again reads, "*convert* a sinner". But this does not refer to 'soul winning' in the sense of making new converts. The wanderer is from among the Christian community. That's how James puts it. He says, "...if any among you strays..." And the word translated 'to convert', or the word that's translated here, "*turn*", is the same word that's used of Peter in Luke 22, verse 32, where Jesus said, (when He tells him he's going to sin, he's going to betray Him, he's going to deny him, "...when once you have *turned* again, strengthen your brothers." (Luke 22:32b).]

So James is referring to a Christian brother who has strayed from the truth and become indifferent toward the doctrines of the faith that he embraced, or she embraced. Their conversion now has become somewhat indifferent to all of that and, as a result of that, to the moral conduct that is based on those doctrines. The two are connected: The way we behave is connected to what we believe. And when people neglect the doctrines of the faith and the great truths of God, they will drift morally. And so this has happened. This what was called a *backslider*. And James was urging them, urging us, to reclaim such a person, to 'turn him back'.

This is the task of the whole church. Every Christian is to be concerned about wandering sheep. Alfred Plummer, one of the old commentators wrote, "There is something fatally wrong about us if we have no strong desire to bring back sinners to God." It takes prayer to do that. It takes personal contact to do that. It takes some courage to do that. That's acting on one's faith, to do that.

But as James assures us, this rescue work is significant. It is far reaching. He ends the book with verse 20, "...let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins."

The way of sin is the way of death. It's destructive; spiritually and physically. And to turn a sinner back from the sinful way, the way of error, is to rescue him or her from great danger. But he or she is not only rescued, they are restored. The wanderer's sin is covered. God forgives. He receives the prodigal son or daughter back into the home and fellowship.

On that note, the epistle ends—abruptly. But as Professor Tasker in his commentary states, "Such an ending is wonderfully arresting, and sounds a call to which we should eagerly respond." Eagerly, because God gives success to these things. He gives success to that work of rescuing someone from further sin. It's His work that He calls us to do. It's not easy work, but it's His work. He's called us to do that. And because He is sovereign over souls, the Holy Spirit makes the words that we use and our efforts to reclaim a person, effective. He brings the prodigal to his senses. In the case of evangelism, He brings the unbeliever to life. That's sovereign grace.

Which I think gives a unifying theme to this mix of subjects: Because He is sovereign, we should not be fearful. We should be courageous and we should live honestly in a dishonest, conniving world. We should look to Him in prayer, constantly. He is able to answer, and He does answer prayers. And we should rescue wanderers.

If you don't know Christ, if you've never believed in Him, you are a wanderer—and you are lost. You are under judgment which will someday come. But Christ saves. His sacrifice is sufficient for your sins, for every one of your sins, to remove them as far as the east is from the west, to cast them into the depths of the sea where they're remembered no more, and to give eternal life. He gives eternal life to the believer.

So come to Him, trust in Him, gain forgiveness through faith in the One who was sacrificed for our sins. Those who believe in Him are forgiven. They're made clean.

May God help you to do that, help all of us to live a faith that behaves.

LORD, we do bless you for the many blessings you give us that we have just sung about. And what a privilege it is to do that. What a privilege, what a work of grace it is that we would want to praise You. You are the farthest thing in the thoughts of most people in this world. They live off Your goodness and Your grace every day. They eat Your food at Your table; they breathe the air that You give, and they give not a thought to You. And we'd be no different from them, apart from Your grace. And we thank You for it. And we praise You for all the good things You've given us, and praise You that someday You will bring us home, as we've sung. You'll welcome us into Your home for all eternity.

And so Father, as we are on this pilgrimage through this world, we pray that You would strengthen our faith, that we might live a life that's pleasing to You, that we will heed the admonitions and exhortations of James in this great book we have just completed, and that our faith will be a belief that behaves.

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. In the name of our Lord and Savior, Jesus Christ. Amen.

(End of Audio)