

Book of James

Sermon #5: If It Doesn't Work, It Doesn't Work

James 2:14-26

Dr. Matt Cassidy --- September 18, 2022

Well, good morning, Grace! It's great to be with you today.

I wondered if you've seen on TV—daytime TV—no one does that—and it's a regular show—and no one does that ... But there's a show on TV and it's a game show. It's called *To Tell the Truth*. You might have seen it because it's been around for thirty seasons. It goes all the way back to 1956. It's a great concept. There are four celebrity panelists and they just sit there and get to ask questions later. They are introduced to three contestants. And the panelists are going to ask these three contestants questions. One of them has a crazy story. They've been a bodyguard for somebody famous or they've lived a crazy, adventurous life ... that sort of thing. And the panelists are trying to figure out which one is telling the truth.

Now the other two contestants are just liars. And here's the thing—they're pretending to be that famous person, and the more votes they get from the panelists, the more money they get. So, the better they lie, the more homework they do, the more money they go home with. And so, those are the impostors—they're called the impostors.

And so, after all the questions have been asked by the celebrities they vote, and then the narrator says, "Will the real such-and-such please stand up?" That person stands up and then they introduce the other two impostors. And really, those are kind of funny stories because they'll just stand up and tell their name and what they do. A lot of them just work at the show—they're working in the background. And sometimes you'll hear, *Hey, man, I'm Bif, I live in a tent on Venice Beach, I like Chinese food, I'm really great at lying, and that's why I got all your votes. So, whatever ...* And it's a fun little game show. It's great.

When we're looking at today's passage—it's in James 2—James is doing a *To Tell the Truth* here. And he's talking about telling the truth about what is the real faith. What is real, saving faith? But in this case, it's not fun, it's not a game, and it's not a show. Because the consequences for choosing an impostor will cause you to experience the most frightening and eternity-altering event that can ever be imagined, and that's standing before Jesus the Christ, the

King, thinking that you'll spend eternity with Him, and He says, "I never knew you." That's a harrowing experience, right?

And so, eternity, everlasting consequences, are going to be found in James 2 today. We'll start in verse 14. Before we get there, I want to introduce you to the two most common impostor faiths that are available. These are the go-to impostors that people find themselves ascribing to.

Impostor #1: Work Your Way to Heaven

Impostor number one is "Work your way to heaven." This is the faith claim that says you can just earn your approval with God.

"What's your name, impostor number one?"

And he would say, "Legalism. If I have my good deeds outweigh my crimes against God and my fellow man, then I might have a chance at God accepting me and spending eternity with Him."

Ephesians 2:8-9

For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast.

That's not in the Bible. It's not in the Old Testament and it's not in the New Testament. Throughout the Bible, God declares that saving faith is by having faith in the gift of salvation that God the Father gives us. It's faith in a gift. And it says succinctly and repetitiously when Paul writes to the Ephesians—please note the "address" here—it's Ephesians 2:8-9, because the next verse follows, and I want you to see that. But this is about saving faith, and it's in grace. "For it is by grace that you've been saved, and it's through faith in that grace. It's not of yourselves; it is a gift from God, not by works so that no one could ever boast."

It's clearly stated right there. It's only by grace that you can be saved. It's only by the gift of God that you can have eternity with Him and a relationship with Him. What we broke, we can't fix. The only thing we bring to our salvation experience is total depravity. We bring the sludge, He brings the soap. That's impostor number one.

Impostor #2: Faith Without Works

Impostor number 2 is faith without works, a faith that's void of intrinsic desire to change and actually have life change that's visible.

Ephesians 2:10

For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

What's the name of impostor number two? We call it "easy believism." And again, nowhere in the Old Testament or in the New Testament are you going to find that this faith is a saving faith. You're going to always see that real faith has real life change. And so, even if you look at the passage we just read, the very next sentence after he says it is by faith in the grace that God's given us, he says this: "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." Genuine faith always results in genuine change.

True Faith

So, those are our two impostors. Will the real saving faith please stand up?

And he would say, "My name is salvation." It is in faith and grace alone, and that faith is never alone. It's faith in grace alone, and that faith is never alone.

Now we're going to go through a few paragraphs today, and James is going to be comparing and contrasting the impostor faiths with the true faith. So, I want to make it clear which one he's talking about. So, we changed the slides a little bit so that real faith is going to be in all capital letters and it's going to be in orange. The impostor faith is going to be in italics in red so that you know. It's going to be hard to miss, though, because James is convincing and convicting, and he is clear in this set of Scriptures. He has one message and he's going to say it six times. He's going to state his case in a question, and then he's going to illustrate it, and then

he's going to explain his point. And then he's going to restate it and he's going to re-illustrate it, and he's going to re-restate it.

And the reason he's doing this is so that we clearly, absolutely, unequivocally understand that saving faith is never without works. In other words, true faith always comes with true works. It's a package.

James 2:14

What good is it, my brothers, if someone says he has *faith* but does not have works? Can that *faith* save him?

Let's look at the outline here. There's a statement of his purpose, but in a question form. It's the very principle of the whole book of James. So, in verse 14, he says, "What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?"

Now, it's interesting that in the original language it's written in, Greek, you can write a question in a way that the audience knows, *Well, yeah, the answer is yes ... or Yeah, the answer is no ...* And this is written in Greek, and so the answer is obviously "no." So, we would say it like this: "Faith without works can't save ... duh."

James 2:15-16

If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that?

And so, James states that, and now he's going to illustrate it in verses 15 and 16, where he just says, "Look, if a brother or sister is poorly clothed"—and nearly naked is what it literally means—"and lacking daily food, and one of you says to them, 'Go in peace, be warmed and be filled,' without giving them the things needed for the body, what good is that?"

Now first ... pause... because it's easy for us to immediately go to the feeling of inadequacy when we're talking about people with homelessness, especially here in town. That's not who James is talking about. That's a complicated problem. It has complicated solutions. And here's what I would suggest you do. This is what I do in this area of homelessness. I give very

generously to Grace Covenant Church because we have systems in place. Our mercy ministry does all sorts of things to make sure that people don't take advantage of our generosity. We give generously to three completely different ministries to people who are homeless. They have three different ways of doing ministry, so we're kind of covering all our bases. So, that part of this is over here. It's not what we're talking about.

James is talking about, probably—the story that comes to mind and maybe his mind is when Jesus tells the story that's called the Good Samaritan. Many of you know the story. And it's more of a parable. And Jesus is talking about a man that's on a journey and he is clearly a victim of violence. He is mugged and, it says, left half dead, stripped of his clothing and malnourished. And then, when Jesus is telling the story, He says that two people with these pretend faiths, these impostor faiths, step around the guy. They see him lying there and they're just going on their way to their religious activities.

James 2:17

So also *faith* by itself, if it does not have works, is dead.

And James is saying, *What kind of person does that?* There's a name for that kind of hard, calloused soul. He has a word to describe what that means. And again, this is the theme of his work. Verse 17 of chapter 2 says, "So also faith by itself, if it does not have works, is dead. James' word for that kind of faith is "death." Physical life? It's dynamic, it's productive. Spiritual life? It's supposed to be dynamic and productive. If it's not, it's dead. Faith without work is death. It's an impostor faith. He's saying that it's not living, and so far, he's saying it's not effective.

Application #1: If It Doesn't Work, It Doesn't Work

If you bought a car and you open the hood and there's no engine in there, you'd say, "It doesn't work. It's dead." If you had a power tool but it didn't have a power pack, it wouldn't work. It would be dead. If it doesn't work, it doesn't work. I mean, it's pretty clear. If it doesn't work, it doesn't work.

And if you have a faith in Jesus that doesn't have works, you should not have any assurance of your salvation, no confidence in your eternal faith. You should absolutely wonder

about your eternal state. You should. There's an absolute consequence to having real faith in Jesus Christ and in the gift if His death and resurrection and salvation.

Here's another way of looking at it. If I had a full pot of coffee, twelve grown adult cups of coffee, and I chugged it down like I was getting paid in a contest to see how fast I could drink this, I'd wait a few minutes, and there would be visible signs of me drinking an entire pot of coffee, right? The caffeine would be invisible—it would be in my bloodstream—but there would be all kinds of visible expressions of the caffeine that was inside of me. My pulse rate would go up, I'd probably start getting fidgety and jittery, I'd talk even faster than I am right now, I'd be more obnoxious than I am right now. And there'd be measurable differences of an invisible chemical inside of me—something invisible inside showing itself on the outside. If there's no signs of this caffeine, then you'd have to conclude, *That wasn't real coffee. That's that other stuff—decaf.* That's not real coffee, right?

So, we'd be coming to James, saying, I'd like some of that Christianity, but the decaf. And James would say, *There's no such thing. It doesn't exist. No external signs? You're living an impostor kind of faith.*

Now I want you to see that James is talking to us in such a straightforward way, and it's not cruel. It's actually out of compassion. Because he's not talking to the dead; he's talking to the living. And it's very easy to read this section of Scripture or even hear this message and almost immediately go to some friends or family members that have passed. And we start wondering where they're spending eternity. That's not his audience. Those people that we love and care for that have passed are in the hands of a merciful God and their choices are over. He's talking to people that are living. We have choices. He's saying, *You say you have faith in Yahweh, but you don't have a desire inside of you to change and become like Christ. That's a dead faith.* And he says that it cannot save. It does not work.

So, he's calling us to reflect and do an inventory on our own faith, in saying, *Is it even real? Do you think you can fool God? You're probably just fooling yourself.*

This passage really comes home to me. When I was seventeen, I was invited to a youth summer camp, and it was one of the national youth ministries that was kind of famous. And their premeditated plan to see people come to Jesus was to play us hard all day long, and then at night we'd hear from a brilliant speaker that would just tell really sentimental and emotional stories. And we would hear that all week long. After five days, maybe seven days—I don't remember—

of compounded fatigue and exhaustion, the speaker saved her best “Old Yeller” story for the last night. There was not a dry eye in the house. Everyone’s crying and people are coming down front. I’m crying, so I went down front. And the people who invited me were celebrating my conversion. And for two weeks I was really happy. And then for the next three years I did everything I could to become a pirate. It was the most decadent season of my sixty-something years. I mean, whatever evil or bad I could do, I set out to do that.

So, the question is, if I had passed away between ages seventeen and twenty, would I have gone to heaven? And the answer is that only God knows. I mean, I could have, but I don’t know. But I know this to be true. I should not, could not be confident about my relationship with God, because there was way more evidence for death than there was for life in my spirit. And when you consider the manipulative and conniving method that was used to get me to come down front, there’s no telling what I was actually believing in.

And the point here that James is bringing from his perspective is this. He is not philosophizing like some theology professor on the mysteries of salvation, okay? Because you can get lost in the weeds with that. He’s just a clear-minded coach making sure we understand these teachings from Moses all the way through Jesus, that faith alone saves, but saving faith is never alone. If it doesn’t work, it doesn’t work. There it is.

James 2:18-19

**But someone will say, “You have *faith* and I have works.”
Show me your *faith* apart from your works, and I will show you my
FAITH by my works.¹⁹ You believe that God is one; you do well.
Even the demons believe—and shudder!**

James stated it, he illustrated it, and now he’s going to explain it to us and make sure that we are understanding that authentic, tell-the-truth faith is way more than just belief. Look what he says in verses 18 and 19: “But someone will say, ‘You have faith and I have works.’ Show me your faith apart from your works, and I will show you my faith by my works. You believe that God is one; you do well. Even the demons believe that—and shudder!”

This is loaded. This impostor of fake faith is just recognition of facts. But there’s no relationship involved. It’s saying that you acknowledge certain truths, but there’s no acceptance of them; there’s no surrender.

This is factually true. This will kind of wreck you for a little bit—that hell is occupied by demons that absolutely know biblical truth. The demonic world doesn't negotiate if God created the heavens and the earth. They know for a fact that Jesus was God and man, and walked on planet Earth without sinning, and that Jesus, the Christ, died in a crucifixion death overflowing with pain. That was a night of celebration for the demonic world. They also know for a fact and do not debate that He physically and historically resurrected from the dead and conquered that death. The demonic world believes that the Bible is true in what it says.

And so, biblical, true faith is more than knowledge plus the fear of God. Because it says here that they shudder, right? “Even demons believe and they shudder.” It’s where we get goosebumps. They’re in panic and fear. And you can see this in the life of Jesus when he comes and confronts people who are demon-possessed. When the demons speak, they’re in abject terror. There’s this one scene when a man is possessed by multiple demons and they say, *Jesus, don’t judge us now! Send us into those pigs and we’ll just run right off a cliff.* And Jesus says, *Okay. If that’s what you want to do.* That’s how afraid they are. That’s how much they have reverence without repentance.

James 2:20

Do you want to be shown, you foolish person, that *faith* apart from works is useless?

So, it’s way more than an intellectual acknowledgement or even a sense of “God is who He is and I’m not much.” And so, he’s going to state it again in question form. Here’s his big principle in verse 20: “Do you want me to show you, you foolish person, that faith apart from works is useless?” He’s going to show what real faith looks like in the next set of sentences. But right now he’s saying, *Look, are you so foolish as to think that faith apart from works is going to work? It’s useless.*

Look at the summary that we have so far, again, with the clarity. This fake impostor faith cannot save; it is dead; and it is useless. If it doesn’t work, it doesn’t work.

Application #2: Loving Conversations Will Inquire about Fruit

So, I think there's an application here. James has a passionate plea for us to understand what is legitimate and illegitimate, because the consequences of choosing wrong are eternal. He's saying, *Look, I'm not talking about how a person comes to Christ.* He's saying, *If a person comes to Christ, he has to have these effects. And it's more than intellectual and it's more than the fear of God. There has to be supernatural faith of life change—that someone's spirit has come alive and their soul is now being ignited, and they desire to become like Christ in all of life.*

So, when you just kind of step back and look at what James is doing, I would like us to consider this. At Grace we say that every believer is a minister. So, we do a ministry training event. Look what James is doing. The most compassionate conversation to have with someone is not necessarily about their doubting their faith. It's not necessarily running straight to Bible truths that assure them of their salvation. In some people's lives, that could be compassionate. In some people's lives you might actually be doing them evil. James here is saying, *I'm looking at your life and I'm not going to run to assurance.* I'm going to go over here and say, *Look, let's talk to me, Matt, from age seventeen to twenty in the pirate years.* James would say, *You say you're a fruit tree—I'm no seeing any fruit. So maybe what you have here is that you bought into na impostor. Because you should have evidence.*

The interview could go like this: *Matt, why don't you show me some passages in the Bible that would give you confidence that you have the Holy Spirit of God that resurrected Jesus from the dead in your spirit now, and it's causing life change?*

James would say that there's something worse than thinking you're a believer; it's thinking that you're a believer and you're not. So, that's why he's talking to us in such a forthright way.

And now he's going to give us two examples of what the real faith looks like, and they're contrasting because these two people are not very much alike. One of them is going to be Abraham and the other one will be Rahab.

James 2:21-25

Was not Abraham our father justified by works when he offered up his son Isaac on the altar? ²² You see that FAITH was working together with his works, and FAITH was perfected by his works; ²³ and the Scripture was fulfilled that says, “Abraham BELIEVED God, and it was counted to him as righteousness”—and he was called a friend of God.

²⁴ You see that a person is JUSTIFIED by works and not by faith alone.

²⁵ And in the same way was not also Rahab the prostitute JUSTIFIED by works when she received the messengers and sent them out by another way?

Here's his example of genuine, living, authentic, biblical faith. Verses 21 through 23 say, "Was not Abraham our father justified by works when he offered up his son Isaac on the altar? You see that faith was working together with his works, and faith was perfected"—or "completed" (different translation, same word)—"by his works; and the Scripture was fulfilled that says, 'Abraham believed God, and it was counted to him as righteousness'—and he was called a friend of God."

And you see that person was justified by his works and not by his faith alone. And in the same way, there was also a person named Rahab and she was a prostitute. She was justified by works when she received messengers and sent them out another way.

Let me explain what those stories are about, but first, let me point out that James is picking two completely different—couldn't be any more opposite—people in the Bible, in some respects. You have Abraham, father of the nation of Israel. He's Jewish. Then you have Rahab who is outside of Israel. She's a pagan and she's a prostitute. Abraham is admired, known for his morality and righteous life. He's the patriarch of the Jewish faith. And Rahab is a harlot and she is damaged goods. But they both come to a real-life saving faith. And I think James picks these two characters because, whatever your pedigree, whatever your background, this is what it looks like. Abraham was justified, he proved his justification, when he offered up his son Isaac as a gift to God. It was in an act of obedience. I'll explain in a moment.

And Rahab—we don't have time to study her, but you can look her up in a book called Joshua, chapter 2—is this pagan that invites some soldiers from Israel in. And they're on a reconnaissance mission and they're in danger. They're in Jericho and looking to attack Jericho. She hides them in her apartment and then sends them out another way. In other words, she risks her life to make sure they live and be part of the conquest of Jericho. That was her act of faith. It was a real faith; it was real actions.

James 1:21

Was not Abraham our father justified by works when he offered up his son Isaac on the altar?

Now if you look closely at Abraham's story, there's an application for many of us in the room here. And it helps us understand what real faith looks like. Look at verse 21: "Was not Abraham our father justified by works when he offered up his son Isaac to the altar?" If you'll write in your margins, that's Genesis chapter 22. That's the end of Abraham's life and it is the climax of his faith journey. Later on, in James' story, he goes back in time.

James 2:23

You see that FAITH was working together with his works, and FAITH was perfected by his works; and the Scripture was fulfilled that says, "Abraham BELIEVED God, and it was counted to him as righteousness"—and he was called a friend of God.

Verse 23 says that Abraham's faith, working together with his works, was perfected or completed by his works and that Scripture was fulfilled. And it says, "Abraham believed God and it was counted to him as righteousness." That phrase, in quotes, " 'counted to him as righteousness'—and he was called a friend of God"—that's Genesis 15. That's early in his journey. And the point here is that Genesis 15 or James 2:23 is talking about his faith being rooted. And then the root of his salvation, the root of his justification. And then later on in Genesis 22 it's showing the fruit of his salvation. It's proof of it. That's what James is talking about. Because faith is working together with works. That phrase "faith working together with

works”—we would say it's two sides of the same coin. “Working together” is where we get the word “synergism” or “synergy.” In other words, they're working together. Real faith produced real works which produced a deeper faith with produced deeper works, until it says it was perfected or completed in this Genesis 22 part of the story where he's offering Isaac up. Perfected, completed—wait a minute—that's James chapter 1. Remember that James said here's the purpose of our life together, to become complete, perfect, mature, lacking in nothing?

Mature, complete—the word there is this word that James loves so much. It means perfect, lacking in nothing. In this moment in Genesis 22, Abraham is becoming like Christ in all of life. Abraham is becoming like Christ in his life with Isaac. Isaac was his most treasured possession—we'll just call it that—his son. And God asked him to give Isaac back. And Abraham becomes like Christ in his life with Isaac by opening his hands and saying, *It's not my son; he's yours.* That's what it looks like.

Abraham's life was really nothing more than a series of surrenders to God.

--John Phillips

Now it took forty years. That's kind of the point here. Here's a wonderful quote: “Abraham's life was really nothing more than a series of surrenders to God.” That's how we become like Christ in all of life. That's how we have a perfect and complete faith. Wait ... my life and your life in faith—true faith—is nothing more than a series of surrenders on a journey to become like Christ. Abraham took forty years. I'm still on my journey, about forty-two years so far.

Application #3: State These Two Truths Out Loud

And the way that we can apply this to our lives is by stating these two truths out loud. The first one is that justification happens at a moment in time. The word “justification” is a legal term that's used in the Bible in both the Old and New Testament. And it means “to be declared righteous.” And if you can imagine (because it would be appropriate) a courtroom where our

lives are on trial and we're standing before the judge, God the Father. And our case is closed and in a moment of time, when the gavel hits and smacks, boom, we're declared guilty or innocent, justified or deserving of wrath.

Now when we are declared righteous in heaven, in the courthouse in heaven there's a book. And it's called the Book of Life. And at the moment of our justification the Father writes our name in that book. It's recorded in the courthouse. It's in His handwriting. And it's because the Son has taken our offense and said, *That person's with me. My righteousness is on that person. And they put their faith in that.* Justification is recorded at a moment in time.

Part two is the fruit of justification takes time. It's fruit. You plant a fruit tree and then it takes a while and then fruit emerges. And as time goes by the fruit tree gets bigger and stronger and produces more and better fruit. And I want you to also see in this description that James is referring to here that Abraham was not working for God. He didn't go with one of the other impostors such as legalism. He was working with God. It was a relationship. It was repentance with relationship. He's called the friend of God. That's his nickname in the Bible.

In our journey with Christ we're not working for God, we're working with God. We're enjoying Him. The joy of the Lord is in our souls. That's the real faith.

James 2:26

**For as the body apart from the spirit is dead, so also
faith apart from works is dead.**

James is going to say it one more time. I think, officially, that he's nagging at this point. Verse 26—here's his summary: "For as the body apart from the spirit is dead, so also faith apart from works is dead." The soul leaves the body—it's dead. There are no works in this faith? It's dead.

Here's a total list of his descriptions in these verses. It's very clear. This fake faith, this impostor faith, cannot save; it is dead; it is useless; it's still dead. If it doesn't work, it doesn't work.

So, this passage is asking us to do an inventory of our own faith, our own walk with God. Have we chosen an impostor? Or are we living the real faith? A real faith in Christ would show us to be compassionate towards other people intrinsically, in our hearts and our souls. And it

shows itself. It's supposed to be visible. It has to be. We should have a peace and a tranquility about us that can only be explained by a supernatural spirit igniting our spirit. But if it doesn't work, it doesn't work.

Application #4: Don't Go from One Impostor to Another Get Real Faith

And the last application, I think, for so many people, is that when they read this section of Scripture, they want to go from one impostor to another, from easy-believism (I don't have to do anything) to *I better get busy and feel guilty*. Boy, do churches do good at this. Get busy, get guilty.

And that's not the answer. You can't earn your way to God's favor. Going to church and praying in those seasons when you desperately need help doesn't cause you to have a relationship with God. Real faith, true faith in the gift of God and the resurrection of Jesus Christ that was provided, has an absolute consequence where you want to go to church and worship with your brothers and sisters; where you want to be generous; where you're compelled to want to talk to God. It's called prayer. It's a longing to know more about Him in Bible study. It's almost like a compulsion within us. It's a deep drawing in us to become like Christ in all of our lives.

There's a time—and this is it—to end the ambiguity. If you're not sure, that ought to tell you something. Why live another day with *I'm not sure*? How about right now? Let Jesus Christ be king on earth as He is in heaven. I would do here what I would do in heaven. And we should not be trying to earn His favor and not lying to ourselves, thinking that we can have decaf Christianity, because there is no such thing. And we absolutely surrender now. We receive the gift of salvation, the death and resurrection of Jesus Christ, as an accounting towards a debt that we owe God. And when we receive that we become His because we're cleansed by the blood and the death of Jesus Christ. And the resurrection proved that that payment was in full.

Now the Spirit invades our spirit and blows us up from the inside out. If you've never had that experience—today. Why not right now?

Let's just close and talk to God about it. And before we actually pray, if you make that decision today, could you do what you could to contact people at the church? We'd love to

connect you with one of our ministers or one of our pastors and have an interview and make sure you understand everything. We don't want to be manipulative on this. This is very important. If you'd come by the desk and let us know out front, or go online and I think there's a drop-down box where it says "Contact a Pastor." Let people know so that we can get you on your faith journey to become like Christ in all of your life. You're going to love what God has for your life.

But right now, let's just pray. Let's apply what James was talking about, very clearly.

Lord, I know Your Spirit's weighing heavy on people who maybe have lived their whole lives betting their souls on one of these impostors; that they thought they could earn their way, that if they did enough things that You would like them. And as we sang, it's because of the unrelenting love of Yours that You sent Jesus, your only Son. And our debt was so dark, and Your holiness was so bright, that only Jesus the Christ could bridge that gap for us.

Now Lord, for some of the legalists, the do-gooders who put their faith in this lie of faith, I speak for them, and I repent to think that I could bring anything but evil or some kind of selfishness into our relationship. And I now surrender to the gift that You gave us in Jesus. I want to be yours. I receive that gift. His death was because of my sins.

Lord, I come now, and Your Spirit is maybe nagging people that thought that there was such a thing as faith without works. And they have a lot more evidence for a dead faith than they do for a live faith. So, we are grateful for this message that James gives us out of compassion. It's time that we get sober about that. And we repent of that behavior and that value. And clearly, we never had real faith. So, on this day I surrender. I quit. I want Jesus' death to die for me and I want His resurrection to give me that spirit. And I want to live a life that's absolutely miraculous; that has evidence of internal change, a dynamic change, a supernatural change that calls me and nags me to become like Christ in all of life.

I pray for those people who know this story. We're grateful for You running us down and chasing us to exhaustion so that we could finally hear the truth and receive Your gift. We all gratefully pray in the name of Jesus Christ. And everybody says, Amen.