

JAMES 5:7-11

BE PATIENT! THE MASTER WILL SOON BE HERE!

“Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. You also, be patient. Establish your hearts, for the coming of the Lord is at hand. Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door. As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord. Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.”¹

In a world with microwave meals, blackberries and text messaging, and satellite phones that permit real time communication, it is difficult to urge people to be patient. It wasn't that many years ago that a fast internet connection was 4.8 baud. A telephone and modem would allow the transfer of information at what then seemed a dizzying pace; an Email message could be transmitted as quickly as a matter of minutes. Now, if our graphics do not load immediately, we grow impatient and complain at how much time we are wasting.

Recently, I was communicating with a Marine stationed in Iraq on a forum to which I belong. The delay between communication exchanges was measured in seconds—dependent upon how long it took to formulate an answer and type the text. It was nearly as fast as speaking. In fact, we expect that reporters stationed in Australia or in India will communicate via satellite phones in real time. It is true that there is a delay between the news anchor speaking and the receipt of the message, but the delay is measured in milliseconds.

A comedic monologue that I watched recently made exposed the expectations of the modern world. The comedian contended that the present generation had the most advantages (and the worst attitude) of any generation in the history of the race. He said that he remembered when people had rotary dials on their phones—rotary dials! If a number had a zero in it, we were irritated because it took so long for the dial to return completely. Moreover, we had to stand there, tethered by a cord that permitted us to move no more than a step from the phone!

There was no answering service. If no one was at home, the phone continued ringing—it was a lonely sound. Today, people get upset if they don't get a connection immediately! Your call has to go to outer space, for crying out loud! Outer space! Give it a chance!

If we are forced to sit on a plane for twenty minutes waiting for de-icing, we are ready to sue the airline. We are not convinced that four hours from Vancouver to Toronto is fast enough. Think about that! You sit in a chair, watching a movie, eating peanuts and drinking dilute coffee while travelling from Vancouver to Toronto in four hours! And it's not fast enough!

We will benefit from reading James' words urging believers to be patient. I can't say that his first readers experienced anything that would lead them to exhibit the impatience that characterises contemporary society, but they were anxious about how to respond to the pressure they faced. Their anxiety had caused them to begin to doubt God's power and His goodness, leading them to take matters into their own hands to ease the pressure they faced. Join me, then, in exploring this portion of James' letter to impatient Christians.

¹ Unless otherwise indicated, all Scripture quotations are from **The Holy Bible, English Standard Version** © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

PATIENCE IS? Somehow this sounds wrong to modern ears. Shouldn't we be people of action? Haven't we sat around long enough without acting on God's commands? What is this that we are asked to do? To sit with our hands folded, gazing at our navels? However, patience does not imply idleness. Patience speaks of nobler qualities than complacency or indolence. We will benefit from considering what James meant when he spoke of patience.

James uses two separate words to convey the need for patience. First, he uses the word *makrothuméō*, a word that indicates exercise of both internal and external control in difficult situations; the word means to be longsuffering, to endure. Thus, James urges readers to be patient until the coming of the Lord. The other word that James uses is *hupomonē*, which may be translated "patient endurance," "perseverance" or "steadfastness." The words are synonyms, conveying a similar meaning with a slightly different impact on those hearing what James said.

The words occur together in Colossians, when Paul writes, "May you be strengthened with all power, according to his glorious might, for all *endurance* and *patience* with joy" [COLOSSIANS 1:11]. They appear in conjunction with one another again when Paul writes Timothy, "You, however, have followed my teaching, my conduct, my aim in life, my faith, my *patience*, my love, my *steadfastness*" [2 TIMOTHY 3:10].

The distinction between the two appears to be that *makrothuméō* describes a situation where one is capable of avenging himself, but refrains from doing so; whereas *hupomonē* describes a situation where the individual has no choice but to bear up under the pressure. *Hupomonē* is more than merely bearing up under pressure, however; it is voluntarily choosing to do so with grace.² Chrysostom concluded that the former is required in dealing with one another within the community of Faith, whereas the latter is necessary in interactions with outsiders. Trench, however, convincingly argues that *makrothuméō* refers to bearing with persons and *hupomonē* refers to bearing with situations.

Thus, James urges patience when dealing with others—both outsiders and fellow believers—and reminds believers also to consider the steadfastness of Job as he patiently endured the testing that Satan devised. What is evident is that patience, as James uses the term, points to qualities that are eminently noble, and not passive idleness. Without stretching the point, patience speaks of endurance, of confidence, of self-control and ultimately of strength in the life of the believer.

PATIENCE SPEAKS OF ENDURANCE. Patience doesn't mean passivity or tolerance, but speaks of endurance when tested. As he began writing the Apocalypse, the Apostle John wrote, "I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus" [REVELATION 1:9]. He assumed that those to whom he wrote were experiencing tribulation because they were part of the Kingdom of God. Moreover, he assumed that those to whom he wrote would need to endure patiently and that the strength for such endurance could be found only in Christ Jesus the Lord.

Prompted by the Spirit of God, John would repeatedly note the patient endurance of those to whom he wrote. Here are a few examples. "I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary" [REVELATION 2:2, 3].

² See Richard Chenevix Trench, *Synonyms of the New Testament*, 9th ed. (Logos Research Systems, Bellingham, WA 2003) 195

“I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first” [REVELATION 2:19].

“Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth” [REVELATION 3:10].

To be a believer in those early days of the faith meant that one would need patiently to endure opposition and testing because of the Faith. Those early saints were the first in a long line of believers that would be tested throughout their lives because of their Faith. No believer can expect to walk with Christ today without being tested. Children of the Living God may assume that they will be challenged because of their faith and because of the righteousness that they seek as a guide for their lives.

Though it is true that all believers must work to become patient, pastors, especially, must exhibit patience with obstreperous and combative individuals. “The Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil” [2 TIMOTHY 2:24]. This does not mean that obstructionists have free rein within the community of Faith, but that they are given a long rope before it is pulled taut. This is clarified when Paul writes in the same letter, “Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching” [2 TIMOTHY 4:2].

PATIENCE SPEAKS OF CONFIDENCE. By making this statement, I simply mean that the child of God is urged to be patient because he understands that God has the final say in every situation. Though for the moment it may appear that evil is triumphing, ultimately, we are assured that God will put down all rebellion and wickedness. The child of God waits patiently for the final act that will arise from this fallen world, knowing that God is in control. This is the reason that the Apostle is able to write as he does in the Letter to Roman Christians.

“I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience” [ROMANS 8:18-25].

If I know that the Father is working out His will, and if I know that He is just, then I can patiently endure the evil that appears to be succeeding at the present time in this fallen world. Likewise, if I believe that the Spirit of God rules over His people, and if I know that He is jealous for Christ’s glory, then I can rest assured that He will discipline His own people when they sin against Him and act contrary to the Word of God. Because I have confidence in the Word of the Lord, I know that evil will not succeed and that wayward children of the Father will be corrected and that in time God will be glorified in them.

Isn’t it a good thing that you and I aren’t in control of the world? There are many who are yet outside the Faith who will come into a vital relationship with the Living God because of His merciful patience. There are many of His people who long for righteousness though they are not receiving godly instruction at this moment. There are others who labour quietly, struggling to do what is good and holy, only to feel themselves failures. All the while, God is working, bringing some to faith and building all who are named by the Name of His Son.

PATIENCE SPEAKS OF SELF-CONTROL. If patience speaks of endurance and confidence, then of necessity it also speaks of self-control. Because we know that God overrules evil, and rules over all evil, we do not despair in the face of injustice and we refrain from railing against or retaliating against unjust assaults. We don't permit our emotions to rule our actions, but instead, "we walk by faith, not by sight" [2 CORINTHIANS 5:7].

According to the Apostle, we exercise self-control in order to gain an imperishable crown [1 CORINTHIANS 9:25]. Where the Spirit of God reigns, one of the fruits produced is self-control [GALATIANS 5:22, 23]. Self-control is one of the desirable traits that mark the life of a godly woman [1 TIMOTHY 2:9] and in the life of a God-approved overseer of the church [1 TIMOTHY 3:2]. Throughout the Christian community, self-control is urged upon every member [TITUS 2:2, 5, 6]. Self-control is an impossible goal without patience. To be patient is to rule over one's feelings, depending upon God to bring to fruition His will.

We live in a world that exalts the idea that people should be ruled by their passions. Modern earth-worshippers seek to impose their feelings about what may happen on mankind, compelling obedience to a stringent code of asceticism for all mankind. Such people feel a vague uneasiness that life as they know it is ending, and they seem determined to ensure that their feelings are verified. Contemporary Christians feel uneasy about doctrine, so they insist that their feelings be validated by avoiding unpleasantness and by making people feel good about themselves. Woe betide the preacher who dares intrude into their sacred space of self-induced narcosis by reminding parishioners of personal responsibility before the Lord.

In a world that is increasingly focused on feeling rather than knowledge, the need for self-control is greater than ever. Patience will lead the child of God to exercise self-control, and self-control will lead to even greater patience.

PATIENCE SPEAKS OF STRENGTH. Ultimately, patience is a demonstration of strength. Patience is evidence that the child of God is empowered to live godly and righteously in the midst of a world gone mad. The Spirit's power in the life of the believer ensures that the Christian will exercise self-control. Likewise, because the child of God recognises the strength of God's Spirit at work in his or her life, that child will walk with confidence through a world gone insane. Because she is strong in the power of the Spirit of God, the woman of God will endure disappointment and opposition. Standing firm in the power of the Spirit of God, the man of God is able to endure all things for the glory of God, knowing that he is aligned with truth.

It is a glorious prayer that Paul offers in the encyclical we have received as the Ephesian Letter. There, he prays for all believers, "that according to the riches of [God's] glory He may grant you to be strengthened with power through His Spirit in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God" [EPHESIANS 3:16-19]. Wow! Strengthened with power which will result in understanding of the love of God, and strengthened with fullness of God Himself—this is a glorious prayer!

Those who are strong in the Lord, that is those who demonstrate patience, are enabled to stand against the schemes of the devil. Such individuals have clad themselves in the full armour of God. They have fastened on the belt of truth, put on the breastplate of righteousness and laced up for shoes the gospel of peace. Such gospel warriors have taken up the shield of faith, guarded their minds with the helmet of salvation and they expertly wield the sword of the Spirit—the Word of God. Now, they commit themselves to prayer for all the saints, with great effect to the glory of God and the benefit of all the saints [see EPHESIANS 6:10-18].

WHY PATIENCE? If we know that patience speaks of endurance, of confidence, of self-control and of strength, we should ask if there are other reasons than the mere presence of such noble qualities for the child of God to exercise patience. According to our text, there are good and sufficient reasons for exercising patience.

The first reason to exercise patience is that **THE LORD IS PATIENT**. Because God is patient, we who are called by the Name of His Son are expected to reflect the same qualities that He exhibits. Perhaps you recall a startling verse in Peter's second letter. "The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance" [2 PETER 3:9].

That testimony to God's patience is in accord with another statement that Peter penned under inspiration of the Spirit of God. "Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water" [1 PETER 3:18-20].

This is but an iteration of Paul's warning to avoid presuming against the Lord when he writes, "Do you presume on the riches of [God's] kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance" [ROMANS 2:4]?

That we are expected to reflect the character of our Heavenly Father is evident from Jesus' words recorded during His Sermon on the Mount. There, the Master is recorded as saying, "You therefore must be perfect as your heavenly Father is perfect" [MATTHEW 5:48]. That the character of the Lord is expected to be reflected through the life of the child of God is likewise demonstrated in Peter's words. "As He who called you is holy, you also be holy in all your conduct, since it is written, 'You shall be holy, for I am holy'" [1 PETER 1:15, 16].

Underlying this point is a vital truth that seems at times to be forgotten in modern church life—those who belong to God reflect the nature of the divine parentage. Rephrasing the point, we might say that *profession does not equal possession*. Just because a person says she is a Christian does not make her one. Failure to live righteously reveals an individual with a lack of knowledge of God who is good. John makes this precise point repeatedly in his first letter. Listen to a few examples as he drives this point home, piling truth upon truth concerning the necessary relationship of life and faith. What we say, according to John, is verified by who we are, that is, by how we live.

"This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth" [1 JOHN 1:5, 6].

"Whoever says 'I know him' but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked" [1 JOHN 2:4-6].

"Whoever says he is in the light and hates his brother is still in darkness. Whoever loves his brother abides in the light, and in him there is no cause for stumbling. But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes" [1 JOHN 2:9-11].

"Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness" [1 JOHN 3:4].

“Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him” [1 JOHN 3:15].

“We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error” [1 JOHN 4:6].

“Anyone who does not love does not know God, because God is love” [1 JOHN 4:8].

“If anyone says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. And this commandment we have from him: whoever loves God must also love his brother” [1 JOHN 4:20, 21].

“Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome” [1 JOHN 5:1-3].

“We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him” [1 JOHN 5:18].

The various facets of this truth are fully examined, so there is no question that those who are twice born reveal the divine parentage; whereas failure to live thusly is tacit evidence that there is no vital relationship. Do not turn the truth around and imagine that you must live right to please God; rather, the truth is presented that because you please God, you live right. Therefore, since our life reflects the character of our Father, we will work to reflect patience.

Again, through exercising patience, **WE PERMIT GOD TIME TO ACCOMPLISH HIS WILL.** I recall something a black pastor said in the course of a sermon, “My God works in slow motion!” Truer words were never spoken. While God’s people may frequently cry out in their frustration, “O Sovereign Lord, holy and true, how long,” [REVELATION 6:10], His answer is always, “Until.” God is even now working to glorify His Name and to benefit His people; and He will continue to work until all that are appointed to life have been redeemed.

God is working, and it is a good thing that He is. He has not completed His work in my life; neither has He completed His work in your life. What you are is not what you shall be. Similarly, those who stand on the sidelines considering the life that is found in Christ the Lord have not yet experienced the fullness of God’s love. Jesus said, “My Father is working until now, and I am working” [JOHN 5:17]. God is not uninvolved either in your life or in the life of those for whom you pray; He is working to accomplish His perfect will. By being patient, we permit God to accomplish His will in our lives and in the lives of others.

Not only does our patience permit God to work, but it **ENSURES HIS MERCY TO SINNERS.** Related to the previous point and expressly stated in our text is this reminder that God is merciful. You and I are not judges of the souls of people? We cannot know motives; and were we to render judgement we would err, driven as we are by emotions. Too often we act out of anger and try to destroy those who disappoint us, or we act out of fear and permit the guilty to escape responsibility. However, God is just; and thus, He extends mercy to all people, so that some may come to life in the Beloved Son and so that His people might have opportunity to glorify His Name through righteous lives.

Mercy is an important characteristic of God; it is vital that mercy be seen as an indelible mark of His people. No less than seventy-one times does the New Testament speak of mercy. The Lord is merciful, which is the basis for the command that we are to be merciful. Jesus commanded, “Be merciful, even as your Father is merciful” [LUKE 6:36]. Paul teaches that God is “rich in mercy,” and the evidence is “the great love with which He loved us” [EPHESIANS 2:4]. If we have the heart of the Father, we long to see His mercy work in the lives of the lost.

PATIENCE'S REWARDS — ultimately, our patience looks forward to the coming of the Lord. Tragically, we often forget that we are not destined for this earth, and we frequently attempt to live as though we will be here forever. We are a fallen race; as a result, mortal life is truncated and abbreviated. In light of the brevity of life, we need to put matters in perspective.

In his letter to Roman Christians, Paul makes a fascinating statement contrasting the present condition to that which will be revealed. Listen to him. "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience" [**ROMANS 8:18-25**].

There is something better awaiting the child of God than what he or she has ever known. We cannot imagine what God has planned for us, but we are confident in Him. As God has promised, "Things that no eye has seen, or ear heard, or mind imagined, are the things God has prepared for those who love him" [**1 CORINTHIANS 2:9**].³ Fellowship with believers who are walking in the Spirit is sweet, but it cannot compare to what will be revealed at the coming of the Master. The intimacy of knowing that we are accepted in God's Beloved Son is glorious, but it cannot compare to what will shortly be revealed in us when He returns.

So James encourages the weary saint to look forward to the coming of the Lord, cautioning that if we surrender to our feelings and begin to apply our best thoughts to how we conduct the Lord's business, we must answer to God. If we take our eyes off the Lord's imminent return, we will displease Him and invite His correction now. This is the reason James cautions, "Do not grumble against one another, brothers, that that you may not be judged; behold, the Judge is at the door" [**JAMES 5:9**].

Be patient. Believe that God is more concerned for the health of the congregation than you are. Believe that He is at work, bringing glory to His Name through the instruction provided through the preaching of the Word and through the guidance provided by the gifted men whom He appoints. If the Word is not taught, if the pulpit fails to adhere faithfully to the Word of God, undoubtedly it is a dangerous situation. However, if the people will not do the things which are taught in the Word, the situation is more dangerous still because the people have already substituted the thoughts of man for the will of God. In that case, they cannot help but move further into the enervating and debilitating malaise of humanistic pragmatism.

Yesterday, as I spoke with one of my daughters, she told me a sorrowful tale of a congregation I briefly pastored. Undoubtedly, the people were believers, but elements within the congregation were combative and obstreperous. They wanted to run things according to their best thoughts, rather than according to the Word of God. I had warned the congregation of the consequences of their actions before asking God to release me from His appointment. That congregation no longer exists. As we reminisced, I recalled another congregation that had also rejected the Lord's Word in order to do what the leading lights thought best, though it meant that they would not walk according to the Word. That congregation also no longer exists.

³ **Net Bible** (Biblical Studies Press, 2006)

James' words are a call to eschew sacrificing the permanent on the altar of the temporary. Momentary relief from pressure—whether social pressure, cultural pressure, financial pressure—obtained by turning away from living according to the Word of God so that people may do what is convenient can never secure God's blessing. Such actions will ensure divine judgement, and we should not expect that judgement will be delayed.

Let's apply the message in the context of the letter James wrote.

- Be patient; seek God's wisdom and not man's finest thoughts as you labour for the Lord.
- Be patient; stand firm in the trials that are certain to come into your life and into the life of the congregation.
- Be patient; adhere to what is written in the Word rather than doing what seems best at the moment.
- Be patient; accept those whom God brings into the fellowship without discriminating.
- Be patient; let your faith inform your works.
- Be patient; restrain your tongue.
- Be patient; take time to discover what pleases the Lord rather than doing what makes you feel good about yourself.
- Be patient; don't surrender to your emotions.
- Be patient; avoid judging fellow believers.
- Be patient; commit your future into the hands of God who rules over all.
- Be patient; use your wealth to His eternal glory.

"Be patient, therefore!" Whenever you see a "therefore," ask what it is there for. James is reviewing all that he has written to this point, telling us that we are responsible for all that he has presented. In order to fulfil the will of the Lord in all these matters, we will need to be patient. Above all, we will need to seek the unity of the Faith. To do this, we must avoid grumbling or imagining that we know better than God; we must not think that against all reason we will build congregational unity and strength through antagonism and belligerence.

To encourage us in the task, James points to the example of Job, who though sorely tested was willing to commit himself to the will of God. Job was not a perfect man, and he did express his frustration. What he did not do was charge God with evil. He confessed that he did not understand why he suffered as he did, and he did defend his integrity; but he did not say that God was unjust or unfair and he did not rail against the Lord. Thus, he is seen as steadfast.

Throughout this letter, James has recommended that believers seek the grace and mercy of the Lord and that they refuse to succumb to the temptation either to strike out at fellow believers or to jettison the Word of God in order to seek transient relief. Remember, the saints James wrote were suffering terribly because of their Faith, and some were beginning to adopt attitudes identified with to this world in an effort to find relief. James is encouraging them—just as he is encouraging us to this day—not to surrender our integrity for the sake of momentary respite. Don't imagine that by doing evil that good will come from it.

To those who are believers, the message is simply to keep on doing what honours God. Don't surrender to the ever-present temptation to embrace a worldly pragmatism, assuming that momentary relief from the continuing pressure of opposition is an indication that you are pleasing to the Lord. Let us rather build one another in this most holy Faith and seek what glorifies Christ. We must remember that contrary to the thinking of many, God's glory is not synonymous with our comfort. God is glorified by what is right as defined in His Holy Word.

The central question that must be answered is, do you know Christ the Lord as Master over your life? The Word of God invites each individual to life in God's own Son. The promise of God is, "If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved." That promise is made stronger still when God declares, "Everyone who calls on the Name of the Lord will be saved" [**ROMANS 10:9, 10, 13**].

Our encouragement to any who are outside this holy Faith is to receive the life that is promised in Christ Jesus. Believe His promise and receive the forgiveness of sin. Amen.