

JAMES 5:13, 14

LIFE HAPPENS

“Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.”¹

James is drawing his brief, pointed missive to a conclusion. Throughout the letter, James has confronted the ubiquitous tendency among Christians to seek accommodation with the world. James is writing to people who have experienced life in all its rawness. They have suffered, and they have experienced joy. They have been deprived, and they have found the richness of the Lord. Through all their trials, the Lord is still their God. They have proved the veracity of Paul’s declaration, “if we are faithless, He remains faithful” [2 TIMOTHY 2:13].

Nevertheless, James is encouraging his readers to pray. In fact, James’ concluding remarks consistently take the reader back to the need to pray. When suffering, pray. When cheerful, pray. When sick, pray. The first thing we should do is frequently the last thing we do. James’ concern is that life happens, and when life happens, the brother of our Lord wants to ensure that we respond by turning to the Master, drawing close to Him.

The message today introduces the subject of prayer—a topic that will occupy our attention during several messages planned for the weeks to follow. In this particular study, I am seeking to lay the groundwork for prayer as a lifestyle among the people of God. I understand that I cannot persuade anyone to pray, but I do trust that the Spirit of God, working through the Word of God and working powerfully in each life, will encourage us to become men and women of prayer.

CULTIVATING A LIFE OF PRAYER — “Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise.” Whatever circumstances the believer may find himself or herself in, they are to live with a prayerful attitude. James gives two extremes—whether one is suffering, or whether one is cheerful. After this, he names a special situation—illness. We shall focus on the special situation of illness in a moment, but first we need to think about what James is actually saying in this thirteenth verse.

In keeping with other letters of the New Testament, James’ final remarks urge his readers to adopt a life marked by prayer. Listen to some of the instances found throughout other letters. Drawing his letter to Roman Christians to a conclusion, the Apostle Paul pleaded for them to join him in prayer. “I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, so that by God’s will I may come to you with joy and be refreshed in your company” [ROMANS 15:30-32].

Paul knew that he walked by faith and not by sight, and he further knew that he faced many powerful enemies. Hostile religious zealots in Jerusalem were intent on ridding their world of the Apostle, and he sought to complete the work God had assigned him, especially serving saints suffering in that particular city. Accordingly, he asked the Christians in Rome to become partners through prayer as he travelled to Jerusalem and then to Rome.

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The concluding remarks Paul drafted in his Ephesian encyclical are well known to every saint who has engaged the enemy in prayer. The plea has a militaristic air, in keeping with the battle we face to be godly in the midst of a dark world as we withstand evil. “In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God, praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak” [EPHESIANS 6:16-20].

Excellent encouragement is offered to all believers in the words the Apostle wrote to the beloved Philippian Christians. “Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God” [PHILIPPIANS 4:6].

To the Christians in Colossae, the Apostle to the Gentiles wrote, “Continue steadfastly in prayer, being watchful in it with thanksgiving. At the same time, pray also for us, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison—that I may make it clear, which is how I ought to speak” [COLOSSIANS 4:2-4]. He understood his greatest need was for opportunity to declare Christ, and he wanted the Colossians to share in the advance of the Gospel, which they would do as they joined him in praying for God to work powerfully and effectively.

In his first letter to Thessalonian Christians, Paul issued the justly famous command, “Pray without ceasing” [1 THESSALONIANS 5:17]. Then, understanding the enormity of the task he and his fellow missionaries faced, he commanded, “Brothers, pray for us [1 THESSALONIANS 5:25]. Because he has been instructing the Thessalonians to stand firm in the face of opposition throughout this first letter, it would have been understood that he was asking that they pray especially that he and the other missionaries would be bold and courageous in the face of the trials they faced as they pushed into unevangelised territories.

He makes a similar plea as he concludes the second letter to these same Thessalonian Christians, with the difference that he is specific as to what he seeks through their prayers. “Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honoured, as happened among you, and that we may be delivered from wicked and evil men. For not all have faith” [2 THESSALONIANS 3:1, 2]. The Thessalonians are being asked to seek the salvation of other Gentiles as the missionaries work to advance the knowledge of Christ—a prayer worthy of greatness to this day.

Permit me to give you a final example of a plea to pray that is found in the letter to Hebrew Christians. The author of that letter draws the missive to a close with this powerful plea, “Pray for us, for we are sure that we have a clear conscience, desiring to act honourably in all things. I urge you the more earnestly to do this in order that I may be restored to you the sooner” [HEBREWS 13:18, 19].

I doubt that any Christian will argue against praying. However, it is interesting that the Apostles and other writers of Scripture were compelled to encourage their readers to pray. The reason for this is that praying is hard work. When times are good, we don't feel the need to pray; when times are rough, we first try to work through the challenge with the wisdom God gave us. Most of us who are Christians are convinced of the verse found in the Book of Proverbs that teaches that “God helps those who help themselves.” So, we don't want to bother God by asking for His help, until we have exhausted ourselves in attempting to work out the solution ourselves.

James covers the broadest possible situations in urging a life of prayer. First, he reviews the situation when one is suffering. The verb that James uses is not a common one in the New Testament. In fact, the verb occurs only here and in Paul's Second Letter to Timothy, although the noun form of the word is used by James earlier in verse ten. Let's review the uses of the verb in Paul's second letter to Timothy in order to understand what James is saying.

In the first instance to which I direct attention, Paul is encouraging Timothy, who appears to be somewhat timid, to stand firm in teaching the Word of God. Look at the context in order to grasp what is being said.

"You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also. Share in suffering as a good soldier of Christ Jesus. No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him. An athlete is not crowned unless he competes according to the rules. It is the hard-working farmer who ought to have the first share of the crops. Think over what I say, for the Lord will give you understanding in everything" [2 TIMOTHY 2:1-7]. Focus in particular on verse 3: "Share in suffering as a good soldier of Christ Jesus." Clearly, Paul is urging Timothy to anticipate attacks because he is serving as a soldier of Christ the Lord.

He continues in that train of thought in the next several verses. "Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, for which I am suffering, bound with chains as a criminal. But the word of God is not bound! Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory" [2 TIMOTHY 2:8-10]. When the Apostle says that he is suffering, he identifies the particular suffering as being "bound with chains as a criminal."

Paul is drawing the letter to a close, and he is giving final instructions to the young theologian. He presents a charge to him—a charge that will demand endurance and courage. "I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry" [2 TIMOTHY 4:1-5].

From this brief review of usage, it is apparent that the verb James chooses describes a broad range of situations. It speaks of suffering in difficult circumstances; it describes any experience of hardship. His earlier use of the noun form of the word in **JAMES 5:10**, supports this understanding. There, he encouraged his readers to consider the life of the prophets, writing, "As an example of suffering and patience, brothers, take the prophets who spoke in the Name of the Lord." Clearly, he did not have in mind any illnesses that the prophets might have experienced, but rather the opposition they faced and the hardships that arose because of their courageous stand for the cause of the Lord.

His words anticipate what a later writer would say concerning these same prophets. "Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted, mistreated—of whom the world was not worthy—wandering about in deserts and mountains, and in dens and caves of the earth" [**HEBREWS 11:35b-38**].

Here, it is as if James has said, “I mentioned the suffering of the prophets. Well, suffering will come your way as well, and you need to know how to respond when it comes.” Jeremiah suffered opposition. Ezekiel suffered the loss of his wife and didn’t even have time to grieve. Hosea suffered the breakdown of his marriage. This is suffering, and if you are a Christian, you will suffer, just as Paul has stated: “All who desire to live a godly life in Christ Jesus will be persecuted” [2 TIMOTHY 3:12]. James is focusing on the hardship that comes into your life, not because of sin or the result of divine discipline, but rather because you are a child of the Living God. Life will come at you fast, and James is teaching us to respond with wisdom.

The godly response to suffering is prayer. The verb James uses is a present imperative, which means that it has the impact of “keep on praying.” In other words, begin to pray when in trouble and don’t stop praying. In verse twelve, James was aware that some of his readers, facing suffering, swore, only to fall under condemnation. He now offers the alternative—prayer. When we are suffering, we could draw the conclusion that God does not care or that He is unfair and pray less. James will have none of that, however; his solution is to pray more and to pray with greater insistence.

Interestingly enough, though the word James he uses here is a common term for prayer, occurring over eighty times in the New Testament, he uses the verb only in this paragraph [VERSES 14, 17, 18]. He does not specify what we should ask for, so we are left to speculate. However, since he has spoken of trials previously, we know his general approach to suffering. James has encouraged believers to endure the various trials faced with a desire to honour the Master and with a proper perspective on God’s work in the past [see JAMES 1:2-4, 12; 5:7-11]. Therefore, it seems logical to imagine that he is now encouraging suffering believers to ask for spiritual strength to endure the trials they face while remaining godly in the face of suffering.

Prayer *can* remove the cause of suffering—if that is the will of the Master. But prayer can also secure the grace we need to endure our trials, using them to God’s glory and to accomplish His perfect will. Through prayer, God can transform our troubles into triumphs. James said of God’s response to the testing of His people that “He gives more grace” [JAMES 4:6]. It is not inappropriate to pray for relief from the suffering; but it is a mark of maturity to say, “Nevertheless, not my will, but yours be done.”

Listen as Paul tells how he prayed for God to change his circumstances, only to have God answer his plea by giving him more grace instead. “To keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. Three times I pleaded with the Lord about this, that it should leave me. But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong” [2 CORINTHIANS 12:7-10].

Jesus prayed that the Father would not compel Him to drink the bitter cup in Gethsemane, but He indeed drank the cup. The author of the Letter to Hebrew Christians recalls that prayer when he writes, “In the days of His flesh, Jesus offered up prayers and supplications, with loud cries and tears, to Him who was able to save Him from death, and He was heard because of His reverence” [HEBREWS 5:7]. His prayer was answered as the Father gave Him strength and grace. Similarly, when you are suffering, you are urged to pray, but pray willing to receive what the Father is pleased to give you, knowing that you are the child of a Father who is too good to hurt you needlessly, and who is too wise to make a mistake.

We do not all pass through suffering simultaneously; some among us experience joy. So, James speaks of those who are cheerful. God balances our lives so that we will experience hours of suffering and days of joy. Anyone can sing after they have suffered, but those who are mature know to sing while they are suffering. Paul and Silas were suffering in a Philippian jail when in the midnight hours they were “singing hymns to God” [ACTS 16:25]. God is well able to give “songs in the night” [see JOB 35:10] if we are prepared to sing them.

This introduces the other extreme that individuals may experience, which is cheer. James asks, “Is anyone cheerful?” The word is used in only two places in the New Testament, here and in Acts. In Acts we read the account of Paul when the ship transporting him to Rome was caught in the northeaster. At the moment that the sailors most despaired because their barque was driven before the wind, Paul stood in their midst and urged them to “take heart” [ACTS 27:22, 25]. The verb that the Apostle used to encourage the fearful sailors and the other prisoners aboard the threatened ship is the same verb that James uses. The verb is derived from the adjective that is translated “encouraged” in ACTS 27:36. To be cheerful, then, is to be encouraged, to be in good spirits, to be buoyant. The word communicates a sense of elation that marks one’s life when all is going well. It speaks of the emotion rather than one’s circumstance, whereas the former condition focused on the situation more forcefully than on the response to the situation.

When we are happy, the tendency is to become complacent, which usually means that we pray less. Again, the appropriate response is to pray more. However, rather than asking for God to provide something that is lacking in our lives, in this instance we are urged to praise Him for His goodness. Happiness is the time to sing songs of praise. Again, the Christian is commanded to sing throughout the times of cheerfulness, praising God, as the word indicates.

In the First Corinthian Letter, Paul is teaching the Corinthians of the rational aspect of worship, when he states, “I will pray with my spirit, but I will pray with my mind also; I will sing praise with my spirit, but I will sing with my mind also” [1 CORINTHIANS 14:15]. Singing, as Paul envisions it in the congregation of the Lord, is the same thought communicated by James. We are to think about what we are singing, but we are to do so during joyful times. Singing was important among the early churches, and it should be important within the churches of this day. The singing should reflect our inner spiritual life and be done intelligently, rather than merely mouthing words that mean nothing to us. In another letter, citing David from one of the Psalms (found also in 2 Samuel), Paul encourages Christians to sing praises to God.

“Therefore I will praise you among the Gentiles,
and sing to your name.”

[ROMANS 15:9]

Likewise, in the justly notable command to Christians, the Apostle instructs us, “Do not get drunk with wine, that that is debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, giving thanks always and for everything to God the Father in the Name of our Lord Jesus Christ, submitting to one another out of reverence for Christ” [EPHESIANS 5:18-22]. Our praise should come from the heart and be motivated by the Holy Spirit. We have a commentary on this passage in COLOSSIANS 3:16. Listen to what the Apostle says there. “Let the Word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.” Christians singing is based on the Word of God, and not simply on the fanciful speculation of men.

The psalm James speaks of is not necessarily a biblical Psalm, but the song that is sung must be biblical—it must reflect the character of God as revealed in the Word. This compels me to register a grave concern concerning contemporary music. Because Christians are frequently doctrinally deficient, abetted in their theological illiteracy by a pulpit that is often no better versed in the Word than those occupying the pew, music is selected on the basis of rhythm, melody and/or emotion. This should not be. If a song is not biblical, it is unacceptable to God.

Permit me to take one moment longer to discuss the issue of singing praises to God. According to James, singing praises to God is not optional; it is imperative. Underscore this thought in your mind; singing praises to God is an act which must be done. Praising God is a moral duty for Christians, and our worship must include such praise. This is the example provided by Christ and His disciples, who, when they had completed the first observance of the Lord's Supper, sung a hymn before leaving [MATTHEW 26:30]. Paul says that when the Church at Corinth met, each member had "a hymn, a lesson, a revelation..." [1 CORINTHIANS 14:26]. In other words, while there was no extensive hymnody such as we enjoy today, this did not mean that the early Christians did not sing. The believers shared what was in their hearts, often bringing a song which others could learn and join in singing. This is a vital point to remember: from earliest days the church has been marked by singing hymns of praise to the Lord.

Around 112 A.D., Pliny the Elder, governor of the Roman provinces of Pontus and Bithynia, sought permission from the Emperor Trajan to ban Christian worship. Pliny's letter, one of the few early non-Christian writings alluding to Christ or the early church, provides a glimpse of early Christian worship. What is important for our message today is that he speaks pointedly of the fact that these early believers were in the habit of singing psalms as an integral part of worship. His informers described the Christians as having "met regularly before dawn on a fixed day to [sing] verses alternately amongst themselves in honour of Christ as if to a god [*carmenque Christo quasi deo*], and also to bind themselves by oath, not for any criminal purpose, but to abstain from theft, robbery, and adultery, to commit no breach of trust and not to deny a deposit when called upon to restore it. After this ceremony it had been their custom to disperse and reassemble later to take food of an ordinary, harmless kind."² Clearly, the hymn that was sung antiphonally represented a structured, theological composition that we would recognise as praise to the Lord were we to hear it today.³

For all who are believers in the Risen Saviour, singing praise to God is expected to be a regular part of life and assuredly marks worship. As surely as we are commanded to pray, so we are commanded to give thanks, especially praising the Saviour in song. Was I summarise this portion of the Word, I would do so by pointing out that Christians are to be a people of prayer, praying in all kinds of circumstances. The habit of prayer should be, indeed is, one of the most obvious features which differentiates Christians from other people. We Christians do not merely recite prayers, we pray; and in this text we are encouraged to cultivate a life marked by prayer.

We face differing situations in life. How we respond determines in great measure how successful we will be in dealing with the various challenges we face. It is the perfection of the Christian Faith to produce a people who are constant in every situation. The mature Christian will learn to walk uphill and downhill at the same pace and with the same spirit. It is a sign of immaturity to be swayed by conditions. A mind fixed on God keeps the soul in an even temper.

² http://encarta.msn.com/sidebar_762529624/Pliny_on_Vesuvius_the_Persecution_of_Christians.html

³ See also, Frank E. Gaebelein, "Towards a Christian Philosophy of Education," *Grace Journal* 3:3 (Fall 1962) 20; and Gerald L. Borchert, "The Lord of Form and Freedom: A New Testament Perspective on Worship," *Review and Expositor* 80:1 (Winter 1982) 14

A GODLY RESPONSE TO ILLNESS — “Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.” Briefly, we must consider the specialised situation that elicits prayer from the entire community. The prayer for the sick, led by the elders of the congregation is James’ focus at this point.

This particular subject demands closer attention, and by God’s mercies I will address this at length in a message to be delivered in the near future. However, in the context of the message today, just as suffering demands prayer and as cheerfulness demands songs of praise, so illness demands prayer. James has moved from the general to the specific as he leads readers in an excursus concerning prayer.

When he speaks of those who are sick, he uses an old verb meaning to be weak or without strength. The word picture that is drawn is of an individual with an incapacitating illness. Consider a few examples of the use of the word in the Scriptures. Jesus “came again to Cana in Galilee, where he had made the water wine. And at Capernaum there was an official whose son was *ill*.” Here is the same word James used. John continues with his account of Jesus’ service to this official. “When this man heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, for he was at the point of death” [JOHN 4:46, 47]. The illness had brought the boy to “the point of death.”

Similarly, Paul wrote the Philippians that Epaphroditus “has been longing for you all and has been distressed because you heard that he was *ill*. Indeed he was *ill*, near to death. But God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow” [PHILIPPIANS 2:26, 27]. Again, the word is used to describe an illness in which the one who is sick is near to death.

The word can be used to speak of people who died as result of their illness, as in the case of Lazarus. “Now a certain man was *ill*, Lazarus of Bethany, the village of Mary and her sister Martha. It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was *ill*. So the sisters sent to him, saying, ‘Lord, he whom you love is *ill*.’” But when Jesus heard it he said, “This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it.”

“Now Jesus loved Martha and her sister and Lazarus. So, when he heard that Lazarus was *ill*, he stayed two days longer in the place where he was” [JOHN 11:1-6]. Of course, Lazarus’ illness led to his death, just as did the illness which took the life of Tabitha. Luke speaks of her, writing, “In those days [Tabitha] became *ill* and died” [ACTS 9:37].

What is important to note is that the particular case James describes is that of an individual who is sick as result of unconfessed sin. Later, we will see that the one who is sick appears to have sins that are in need of forgiveness [JAMES 5:15b, 16]. Because the illness has to some degree involved the community of faith, the one who is sick is to call for the elders who are to act on behalf of the congregation. The situation is of sufficient importance that we will want to explore the issue in greater detail than time will allow today.

James is not giving a blanket formula for healing, but he is indeed urging the people of God to pray for the sick. When Paul is concluding his first letter to the Christians of Thessalonica, he urges these fellow saints, “admonish the idle, encourage the fainthearted, help the weak, be patient with them all” [1 THESSALONIANS 5:14]. When he says, “help the weak,” he uses the very word that James uses, indicating that he is speaking of those who are ill. Though it is possible that he is speaking of those who are morally weak, it seems best to understand that he is speaking of those with physical limitations.

From the very beginning, the churches have been compassionate communities, praying for the sick and also providing care for them. No other community has demonstrated such compassion for the sick and for the weak as have the churches of our Lord. Though we suffer under our system of socialised medicine today, it cannot be denied that the hospital system now in place was instituted by Christians who were concerned for the welfare of their fellowman.

Justin Martyr writes that countless demonised people were healed by Christians when others were helpless to cure them and drugs were unavailing. Irenaeus, writing late in the second century, says that the sick were still healed by having hands laid on them. Tertullian, writing in the third century tells how the Emperor Severus was healed by anointing at the hands of a Christian named Torpacion.

One of the earliest books concerning Church administration is entitled, "Canons of Hippolytus," was written near the beginning of the third century. The book gives the noble prayer used at the consecration of overseers, part of which runs: "Grant unto him, O Lord ... the power to break all the chains of the evil power of the demons, to cure all the sick, and speedily to subdue Satan beneath his feet." In the "Clementine Letters," the duties of the deacons are laid down, including the rule: "Let the deacons of the church move about intelligently and act as eyes for the overseer... Let them find out those who are sick in the flesh, and bring such to the notice of the main body who know nothing of them, that they may visit them, and supply their wants." In the "First Epistle of Clement," the prayer of the Church is, "Heal the sick; raise up the weak; cheer the faint-hearted."⁴

The churches of our Lord have always cared for the sick within this broken and hurting world. The social gospel is not an appendix to Christianity; it is the very essence of the Christian Faith, marking the life of Christians. Therefore, we are concerned for the sick, and our immediate response to illness must always be to seek God's mercy for those who are sick.

Life happens; it comes at us fast. And when life happens, whatever is taking place, the Christian is taught to turn to Him who is our strength and our wisdom. When suffering, pray. When cheerful, sing in praise to the Master. When sick, seek out the prayers of God's people. We are, and we must always be, a compassionate community that reveals the compassion and the power of Christ Jesus as we face the vicissitudes of life.

I must append a brief word to any who share our service and who have yet to know the forgiveness of God in Christ the Lord. To any who still labour under a heavy burden of guilt, who are weighed down with condemnation because of sin, the Word of God invites you to find rest in Jesus the Saviour. He invites all with gracious words: "Come to Me, all who labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy, and My burden is light" [**MATTHEW 11:28-30**].

Salvation and hope are found in Jesus the Master. Therefore, we echo the words of Paul, "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 concludes by quoting the Prophet Joel, "Everyone who calls on the Name of the Lord will be saved" [**ROMANS 10:9, 10, 13**]. Believe this message and be saved, even today. Amen.

⁴ See William Barclay, Daily Study Bible: The Letters of James and Peter (Westminster Press, Philadelphia PA 2000) 129