

Jas28 –Rescue The Wanderers James 5:19-20

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Open your Bibles. Title of the message this morning, “Rescue The Wanderers.” Today we finish James. We are in James 5 verses 19 and 20. Our title for the series has been “Faith Works!” And our key verse has been James 2:18.

James 2:18 (NLT)

18 . . . “How can you show me your faith if you don’t have good deeds? I will show you my faith by my good deeds.”

“Faith Works!” In other words, if you have true faith, it will truly work; meaning it will truly show. If you have true faith it will truly make an impact on your life. And that’s good news for me to say that to you because it’s better to hear it from me today when repentance is still available than hear it from the Lord when you show up there.

True faith shows. We are saved by faith alone with no works added, and this entire process of salvation is by the grace of God. It’s a gift from God. However, if we have been truly saved by faith, it will truly show. This is my last time in this series to say that so I’m going to over-do it a bit, just to leave you with that ringing in your head. We are saved by faith alone but if we are truly saved it will show.

Today James wraps up with a challenge. How surprising, James! He wraps up with an exhortation. He doesn’t do what the Apostle Paul does. We love the Apostle Paul, and he wrote the majority of the New Testament. But most of Apostle Paul’s letters finish by saying thank so and so, and bless so and so, and tell so and so “Hi.” And he wraps up with general salutations and encouragements and greetings. James is like “Alright, I’ve got two sentences to write. Sit down and listen.”

He uses exhortation. Do you know why? Because James is a pastor, that’s why. And pastors want their people to change. That’s why we are pastors. We want to see Jesus Christ truly impact the people that God gives us. That’s what James wants. And so he’s like, “One more exhortation. One more encouragement. One more command.”

That one command is “Watch out for one another and take care of one another!”

Watch out for one another. Look out for one another. Rescue one another when necessary.

Here's what we are going to talk about today. We're going to talk about us being roped together. Think about it. *We're going to be talking about us being roped together on the precarious path of faith.*

Let's just read these two powerhouse verses right up front. Two verses so clear, that they almost don't need to be explained or explicated. James 5:19-20.

James 5:19–20 (ESV)

19 My brothers, if anyone among you wanders from the truth and someone brings him back,

20 let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

Let's pray. *Heavenly Father, please, allow James' final words to stick. Allow them to stick and cause us to see that you've roped us together with the others in the body. That you've connected us. That you've united us. That you've done it for a purpose. And we have a responsibility, Lord. We have a responsibility Lord, to you for them. We have a responsibility to disciple, to encourage, to strengthen, and to rescue those whom you have tied to us. Show us our responsibility today and empower us by your Spirit. Teach us through your Word. We pray in Jesus' name, amen.*

Here's James' final exhortation, "It's a rescue operation!" Rescue the wanderers. It's a rescue operation that is each of our jobs. If you are saved today, Paul says in Galatians, if you are spiritual or godly, this is your responsibility. Why? Because God has roped you together with others on the path of faith. Please, as I say this over and over again, please determine who those people are. Because God has roped you together on the precarious path of faith with others, and he has done it for a purpose. Listen for it. We have to take this responsibility seriously because James says it is a matter of eternal life and death. We are tied to one another as we walk together following Jesus.

My wife and I watched a pretty cool show called "Ultimate Alaska Survivor." These three guys, all special ops, military guys, hard core guys, they're walking across this kind of snow plateau and they're walking in a line and they're roped together and they are walking very cautiously. And it looks flat enough, but they know, that there are deep crevasses just under the snow; that the snow storms cover the crevasses with a small layer of snow. And so as they're walking on this precarious path they know at any moment any one of them could fall into an immeasurably deep crevasse. And so the music is building. And you're watching these guys take step after step after step. And suddenly the guy in the lead disappears. He just falls through the snow, he's gone. And the instant he does

that, the other two guys turn around and dive into the snow and dig their pickaxes into the snow and dig their heels into the snow to get ready, because their buddy just fell into a crevasse and either they are going to save him or he's going to die. And so the other two jump the other way, dig everything they've got into the snow, and the guy stops on the rope, and it takes two of them to pull the lead guy out.

Do you know that actually when mountain climbers are traversing a snow ridge, that if a lead climber falls off to the right of the ridge that the second climber jumps to the left to balance out? If not, if three or four guys are tied in a row and one goes off and the other guy doesn't jump the other way, it's just going to be dominoes. Everyone is going to get pulled into the crevasse.

Listen carefully. You are tied to someone. And if they fall into the crevasse of sin it's your responsibility to jump the other way. You have to counterbalance their fall into sin. As soon as you see them sliding down into sin, you've got to jump into the security of Christ. You have got to be strong when they are weak. You have got to stand up for Christ when they are falling for the world or for sin. That's how God has made us. That's what we need to be, because we are tied to one another. That's what James is talking about here. Let's read it again. Get the picture of you tied together with people in your life. See their faces.

James 5:19–20 (ESV)

19 My brothers, if anyone among you wanders from the truth and someone brings him back,

20 let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

If anyone tied to you wanders. This word “wanders” is a very interesting word. The Greek word means “*planets.*” The concept is the seemingly wandering of the planets in the sky. The word implies “*gradually straying off course.*” Just a gradual, slow wandering away from the truth. If anyone tied to you begins to wander from the truth. Not relative truth, but the truth of God's Word. Do you know how much of an impact relativism, relative truth has made on the church?

Things don't go like we want – we don't get what we want and so we start to change the way we view God's truth. And we begin to wander toward our own destruction and even death. “You know, I know the Bible says that, but really? God's love and he accepts that. And you know that's how they want to live. And who am I to say that God's right and they're wrong. I don't want to overstep...”

There is truth! It's absolute. God has given it to us. And when someone strays from it, they are starting to slide down a glacier into a crevasse.

It happened to my mother. My mother after she was divorced, my brother and I were really young and she was dating a fireman. And he was a mountain climber. And so we're like seven and we are climbing these radical, hard core mountains. And so my mom was crossing a glacier with him and she fell. She fell with an ice pick on glacier heading into a crevasse. By the grace of God this guy saved her, but it hurt her really bad, serious wounds. Really a difficult deal.

That happens in our lives. And it's really important that we say "Someone is sliding down a glacier here and I have a responsibility to save them."

We're so prone to say, "Oh, well, maybe they want to slide down the glacier. You know if they want to choose eternal death, you know, who am I to say they shouldn't? Everyone gets to choose."

No! You have a responsibility; you're tied to them. Mark this verse. And here's how it works, this is the slide down the slippery slope to the crevasse. James 1:14

James 1:14

14 But each person is tempted when he is lured and enticed by his own desire. Then desire, when it has conceived gives birth to sin and sin when it is fully grown brings forth death.

What part of sin equals death do we not understand? And why do we think that we love somebody if we are allowing them to sin leading to death? "I love you – as you're sliding into the crevasse!"

"Yeah but, can't you just grab the rope?"

"No, I wouldn't want to go against what you're doing."

If you love them, grab the rope! Dig your heels in and save them. Be used by God to return them.

Does God really give us the responsibility to do it? Write this verse down, Galatians 6:1-2. So important, in the NLT it just drives it home. Grasp it. Do you have the people in mind that God has tied you to? Here's what he says about them.

Galatians 6:1-2 (NLT)

1 Dear brothers and sisters, if another believer is overcome by some sin, you who are

godly should gently and humbly help that person back onto the right path. And be careful not to fall into the same temptation yourself.

2 Share each other's burdens, and in this way obey the law of Christ.

That's a perfect picture of mountain climbers. A perfect picture. If someone that you're tied to is overcome by some sin, you who are godly, who are strong, must gently and humbly help that person back onto the right path. And be careful that they don't pull you into the temptation with them. Be careful that they don't pull you into the crevasse with them.

Do you know that they tell firefighters and people who rescue people, except in the military – they didn't tell my son this – but they tell firefighters “You don't go in and rescue anybody until it is safe for you to go in?”

We need to have that same concern, if we are going to go in and save somebody we need to make sure they don't drag us into the crevasse with them. Does God give you the responsibility? Do you have those people that are tied to you in mind? Has he given you the responsibility to care for them, to watch out for them, to be there for them when they start sliding into sin? Yes, he has. Are you sure it's not the elder's job? Are you sure you're not supposed to say, “Hey Dave. My best friend of thirty years is starting to go into some sin. Can I give you his number so you can call him?”

And I will tell you, “You can give me his number but I'm not calling him.” Why? God has *YOU* tied to him. God doesn't need me. If you need me to train you, to equip you for the work of the ministry, that's my job. I'll help you. Some of you know, because I've done it with you. “Here's what you do. Here are the scriptures. Here's how you approach it. Let me know how it goes.” Because God has tied you to the person, not me. If you're a godly person, God says you have been connected to others in the body and when they wander and start to slide into a crevasse, you are responsible for doing all you can to save them. Gently, humbly. But ready to save them, watching out for them. “Hey, haven't seen you lately. Haven't seen you in church.”

Here's the problem. There's a physics experiment that you need to understand. And you need to teach your kids this. Every youth leader uses this and they should and you should with your kids. Here's how you do it.

You take a chair and you put a high-schooler on the chair and a high-schooler on the floor next to the chair. And you tell the high-schooler standing on the chair to pull the one that's on the floor up onto the chair with him. And you tell the one on the floor to pull the high-schooler on the chair down to the floor with him. Who wins this tug-of-war every

time? The one on the floor. Both those high-schoolers end up on the floor. Every time. Why don't climbers, if they can help it, ever climb in two's? Because one person isn't enough to pull someone who has fallen back up. There's too much weight. It's too treacherous. It's too difficult. And so climbers climb in three's so that when one falls the other two can dig their heels in and together pull that one back up from certain death.

Same in our lives. We used to call them "fire-teams," taken from the marines. They are groups of people who are looking out for each other. And they will go get someone who has fallen back into their sin. "Let's go get him. Let's go break him out and return him to the camp of faith."

It's so important. We've got to be so aware. And it's so easy for someone's sin to drag us down. I was thinking what's the number one sin that Christians get drug into the crevasse with another Christian? It is sins of the tongue. *It is sins of the tongue.* So often, we get drug into the crevasse of death by somebody speaking destructively. We are so, how do you say gently, ignorant (lack of knowledge.) When someone starts speaking critical, bitter, resentful poison at us we willingly listen. I think Christians do a pretty good job in what we call the "big sins." Right? "Oh, I'm not going to let that person drag me into that big sin."

But then they start whispering poison into our ears and we jump right into the crevasse with them. Is it love to do that? No! It's not. Here's love. "Honestly, I understand how you feel, I've felt that too, and I have to be really careful because I could just as easily fall into this same sin. So, I'm not being judgmental, I'm just sharing with you what you're doing right now, is of the devil. The devil has you. And he's using you to destroy Christians, and quite frankly, you're not helping me any, right now with that crud that you're pouring on me. I love you. Because I love you, you need to shut up."

Let me just ask you, since we're on the point, is there anyone in your life right now that is wandering from God's truth. And since I've used the example, and strongly, is there anyone in your life right now that's speaking poison that you're implying your approval of by your silence? Is there anyone in your life that's acting in sin that you are implying your approval of by your silence? Do you think that is love? It's not. *It's not.* Love is, "Hey, that gun is loaded. And it's going to kill you. Why don't you set it down and step away from it.?"

That's love.

"Well I don't want to offend them."

Really? Anyone that draws somebody back that's wandered from the truth saves their soul from death. And you're concerned about offending them? I want you so bad to say "You know what? I've got to actually do that. I've got to actually apply that to my life. I've got people in my life right now that are sliding down a slippery slope into a crevasse and I'm letting them. I need to change that!"

That's what we want. Would you care enough to say something? Would you care enough to do something? Would you say to them, "Hey you're sliding down a slippery slope and the end is destruction. Grab the rope, man. I'll dig my heels in. I'll pull you back to the path of faith. I will do it!"

If you're doing that, or if you will do it, hear me when I repeat God's Word to you and say you are saving their soul from death. James is trying to say this is a big deal. When you see somebody starting to slide into sin, and you do something to yank them back to the path of faith, you are saving their soul from death. I think he is trying to use strong language to get us to understand how critical a job this is. Right?

James 5:20 (ESV)

20 . . . whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

My concern is we don't do this enough. We allow everyone to do what they want and say what they want because we have been impacted by a relative truth culture that says everything can be right for the person who is doing it. It's not love. Love is speaking up and saying, "I'm concerned for you. I'm worried about you. Please let me help you."

Gently. Humbly. Not judgmentalism. It's not judgmental to say that sin is sin. You might hear, "Hey, don't judge me man."

"I'm not judging you. I'm just saying that the God of the universe says that sin leads to death. I'm just sharing it with you in love. I'm not judging you. I love you. And I don't want what God says is going to happen, to happen to you."

That's love. It's not being judgmental it's being love. Don't let the demonically controlled media (which is not all media) convince you to allow somebody to destroy their lives through sin that God says is going to destroy them. Don't allow the media to convince you that allowing them to destroy their lives means you're loving them.

Speaking of judgmental. Here's what you need to set yourself up. Matthew 7:3-5. Really that whole section, but I am just going to focus. Here's what you have to do first. And

this does not mean never helping someone, never confronting someone of sin. This is about preparing your heart. Jesus says:

Matthew 7:3-5 (NLT)

3 “And why worry about a speck in your friend’s eye when you have a log in your own?”

4 How can you think of saying to your friend, ‘Let me help you get rid of that speck in your eye,’ when you can’t see past the log in your own eye?”

Listen, Jesus doesn’t say “Don’t address the sin in that person’s life.” There’s a preface step to verse 5.

5 Hypocrite! First get rid of the log in your own eye; then you will see well enough to deal with the speck in your friend’s eye.

Jesus doesn’t say don’t deal with it. He says first recognize you have a telephone pole sticking out of your eye. And so when you go, you say to the person, “I’m a sinner just like you. I’ve done what you’re doing. I can be drug into that just like you. I’m not judging you. I realize that what I’m about to address in you is in me too. But I’ve got to tell you, what you’re doing is destructive. It’s going to destroy your life. You’ve got to let me help pull you back onto the path of faith. “

Right? You deal with your own heart first. You realize you are just as much of a sinner as them. You’ve made the same mistakes. You’ve done the same things. But that doesn’t mean you allow them to go slide to their death. It means that you go to them with the right heart. We are not talking about judgmentalism, Pharisee-ism, condemning of another person. We’re not talking about that. We’re talking about saying, “Listen, from one sinner to another, that’s a crevasse that you are sliding towards, and I’m tied with you. And I don’t want you dragging me into it; I want to pull you back.”

Let’s go to Luke 8. I want to show you something that is applicable. I promise this is applicable. It’s good. You need to hear it. Jesus tells the parable of the sower and the seeds. And some of us would say that is a parable about evangelism. And it is a parable about evangelism. And it’s about your heart and my heart today.

The parable of the sower and the seeds is about how the Word of God impacts your heart. Can I tell you right now that how the Word of God impacts your heart today is just as important as it was the day you received Christ, if you have in fact made him your Lord? It’s no less important how the Word of God hits your heart today than it was the first day it hit your heart when you received Christ. It fact, it gets harder.

Luke Chapter 8. Parable of the sower and the seeds. The fourth soil that represents our hearts is the good and fertile soil that the word of God goes into and takes root and grows and bears awesome fruit. But there are three other types of soil that I need to put out to you as a warning today, that I need to receive myself as a warning. Let me ask you, is it possible, for someone who attends church, who is even saved, who has made Jesus their Lord, is it possible for their heart to go from fertile open soil to hard or rocky or thorn filled. Yes, Absolutely possible. So let's deal with it. It's not only possible, it happens on a regular basis.

Jesus starts with these three dangerous heart conditions in Luke 8:5.

Luke 8:5 (ESV)

5 “A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it.

This is the hard heart. You and I both know Christians who have developed a hard heart. A heart that has been beaten down like a trampled path. And in verse 12 Jesus says of this heart – ***The Devil easily comes and takes away the word - so that it has NO Effect.*** Listen, this happens all the time, when people get mad at me, they can't attend this church anymore. Not because I don't want them to, but as soon as they get mad at me they stop being able to hear from me. They can't hear from God through me, because they hate me so much. As soon as they get a hard heart towards me, they stop being able to hear from God from me. Is the problem me or their heart? It's their heart. Help them. When you see someone with a hard heart, don't let them slide into the crevasse of hardness of heart and rejection of God's Word. You're roped to them. Shake them up.

Next in Luke 8:6 Jesus says:

Luke 8:6 (ESV)

6 And some [seed] fell on the rock, and as it grew up, it withered away, because it had no moisture.

Then in Luke 8:13 Jesus explains what happens to this heart.

Luke 8:13 (ESV)

13 And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away.

How often have you wanted to say to someone, “Bro – what happened to you? You were so full of Jesus. You were so full of Jesus when you first got saved, you were out of control!”

“Eh, you know. Things didn’t really go like I wanted. You know so and so is a jerk. And those other guys give me a hard time. So, you know, I’m just not into it anymore.”

“Oh, well, okay. Enjoy the fall into the bottomless crevasse. Thanks for stopping by.”

No!! You say, “Wake up man, wake up! Don’t you see that the devil is trying to pull you out of the walk of faith? Your soil is shallow. You haven’t spent enough time breaking up the ground of your heart. You’ve got to get to a place where the roots of God’s Word can go into your heart and they can bear fruit. Don’t let the devil take you out.”

You’ve got to do something. You’ve got to grab the rope and dig your heels in and pull. That’s what James is saying you have a responsibility to do something.

Third type of heart, Luke 8:7

Luke 8:7 (ESV)

7 And some fell among thorns, and the thorns grew up with it and choked it.

Jesus explains this heart condition in Luke 8:14.

Luke 8:14 (ESV)

14 And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature.

Tell me this, have you ever seen the life of Christ choked out in a Christian because of the cares of this world? And have you felt the responsibility of the Holy Spirit to say something about that? “Like, bro, I know you just got a new 80” flat screen with a ten thousand dollar surround sound, but do you have to stay home on Sunday to watch the World Cup? Didn’t you get a DVR with that rig?”

I mean, really, do we just let him? Do we just let him get sucked into the world? We have to have the responsibility to tell that person they are getting sucked in. Just tell them, “Bro, sis, sibling, you’re getting sucked into the world and I’m worried about you. Can we pray?”

God has tied you together with someone. Do you have them in your mind? God has tied you together with someone. Will you allow the Holy Spirit to bring them up in your mind? How are you doing with them? Is one of you sliding down the slippery slope? Is one of you sliding down a glacier towards a crevasse? And is the other one holding on? Or are they politely waving toward you as you fall to your eternal death. That’s as serious

as James makes it. We don't want to water it down. We've got to love, we've got to go gently and with courage and say, "I'm worried about you. Let me help. *Let me help.*"

I'm reminded of a pastor who was going to quit. (Not that that is big news, that's a hundred percent of every senior pastor I have ever met.) But this guy is a really close friend. And he was done, he was quitting. I don't say this because of my role, I'm just saying it. I took him away for two days. And we got a cabin up in the mountains. And for two solid days we prayed and read the Word together. We would not let up. And that pastor is doing great today.

Sometimes when someone is sliding off the edge you've got to do something drastic. It matters. *It matters.* That soul matters to God. And if you're tied to that soul, he has given you the responsibility to rescue that soul from wandering.

Sometimes this doesn't work. *Sometimes this doesn't work.* Does the Bible give us direction for this "One Anothering" (the person you're tied to, we call this one-anothering where you are living the life, you're walking the life and you're in the faith together) approach doesn't work? Sometimes this first line of defense doesn't work and the Bible gives direction for what to do then. That's not what James is talking about, so I'm not going to teach that. The Bible does talk about when to bring in church discipline, Matthew 18. It talks about when to separate yourself from that person. There is a time to cut the rope. It's when that person is doing damage to the body. When the devil has inspired someone to do damage to the body of Christ, cut the rope – after you have one-anothered them, after you have gone through Matthew 18 with them – cut the rope. That's Paul's encouragement in 1 Corinthians. He says, ***surrender them, give them, to the devil for the destruction of their flesh in order that their soul might be saved.*** There is a time. The time for us is when someone is hurting you guys.

James is talking about the first line of defense. The first line of defense when somebody starts to fall away is the person God has tied to them.

And remember Romans 2:4 says ***God's kindness is meant to lead you to repentance.*** We've got to take the same approach. We go in love and in gentleness, knowing we could easily fall into the same sin and we gently help them back on the right path.

Here is the result. James 5:20.

James 5:20 (ESV)

20 . . . whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

This is one of those verses that the debaters love to debate. Generally, pastors aren't big debaters. I'm not down on the debaters, that's all fine. I don't think James is a theological debater. Maybe you've got that from his letter. Paul, on the other hand, is. But James is not. James does not split theological hairs. Here's what I'm talking about. The debaters use this verse to debate eternal security, or the assurance of salvation. And they split the hairs on the hair over this. And if that's you and you love to do that, that's great. Just don't drag unbelievers into that with you.

We are Assurance of Salvation doctrinal people. We believe the Bible teaches that if you are truly saved you will be truly saved. We believe the Bible teaches if you have been adopted by God he does not un-adopt you. It's not temporary fostering. It's permanent adoption. We believe that. We believe that the work that God has started he will finish. We believe, actually, that God is outside of time and those who are saved have always been saved where God exists. We believe in the assurance of salvation, that's not what James is dealing with.

He's dealing with real life. He is dealing with the person sitting next to you, the person you know, the person you haven't seen in a few weeks. He is dealing with real life Christianity. Following Jesus, all-in, all the way, every day and following Jesus with the people that God has tied you with. James isn't interested in debating; he is interested in us doing something about that person sliding down the glacier into the crevasse. James is like, "Listen! Don't debate over whether he had his equipment tied on right. Go save him. Don't debate about whether his technique was right, go save him!"

That's the heart of James. That's my heart. It's time to cinch up the rope, dig your heels in and save that person who has fallen. We have to go. When they fall, you have to respond. As a fellow mountain climber you have to respond. They've fallen, instantaneously I have to dig my heels in, cinch up the rope and I have to save them. I have to rescue them. We have to have that mindset.

And when you do, James says you'll *save their soul from death*. This is pretty cool for them. And he says in verse 20, you'll *cover a multitude of sins*. Which means you'll bring about their forgiveness of sins.

Wait a minute, you don't have the power to forgive, you don't. But the one that you are rescuing them to return them to has a guarantee of forgiveness for all who come to him in repentance. He is faithful and just to forgive us and return us, if necessary, to his righteousness. And so, you save them, you bring them back to God, and he forgives them.

And in this way, not only do you save their soul from death; you cover over a multitude of sin or bring forgiveness.

Can I just ask you, will you do this? Please? Will you do this? Christianity has never been a spectator sport. It's never been a compartment of life. It's been an all-in, life or death, battle for eternal souls. Always. My responsibility is to equip you to do this, to exhort you to do this. To prod you to do it. Your responsibility is to do it. That's it.

Twenty-eight messages in the book of James. Every one of them light and easy to take. Not! Here's what James has wanted you to know since the very beginning. If you have true faith, it will truly show. James loved the believers that were under his care. He loved them deeply as a pastor. And I want you to know, this pastor loves the sheep that have been given to him, deeply. I love you deeply. I know it doesn't seem like it sometimes. I want you to know that if your faith is real, it ought to show. And if it's not showing, do something about it.

Let's pray. *Lord Jesus, that's our desire. To be transformed, to be changed. To be part of this eternal work, Lord. We're citizens of heaven; our eyes are set beyond the horizon. This world is not our home, we are sojourners and pilgrims. We're worshipers, we're servants, Lord. We are soldiers. We die daily for you. We are cross carriers. We are living sacrifices. We are bond servants, bond slaves by choice. We've entered in to a new life, a new world, with a new home and a new purpose. And right where we are is where you've placed us to fight the good fight. To stand on the rock and to save those that you have tied to us. We pray that you would give us the strength to do that. Give us the strength to do it, Lord. Give us the conviction, give us the commitment, and give us all of your Holy Spirit poured out upon us for the discernment and the power to dig our heels in and cinch the rope and pull those around us back, who are sliding into the crevasse of death. Give us boldness in love with no judgmentalism, but boldness in love, understanding our own sin nature and our own tendency to fall into the same crevasse and then use us Lord. Use us for the good of those around us. In Jesus' name, amen.*