

Jas25 –The Whole Truth James 5:12

Pastor Dave Shepardson Calvary Chapel Nuevo / www.wordbymail.com

Open your Bibles. Title of the message today, “The Whole Truth.” We’re back in James, we’re still in James. Relax. We’re going to be there awhile. James Chapter 5. We’re doing all of verse 12 today.

James kind of stops us in our tracks today. We were kind of rolling and felt like we were rolling to the end. A lot of the New Testament letters are kind of rapid fire towards the end to kind of wrap up the letter. And James says “Wait a minute. There’s one thing I haven’t really talked enough about. That’s the sin of your tongue.”

James has talked about the sins of our tongue since the beginning. Really, in every chapter he’s talked more about the sin of our tongue and the incredible damage that the sin of our tongue can and does cause in our life. He’s talked more about that than anything. But here in James 5:12 he slips in one more opportunity to get in one more exhortation.

Here’s the difference between an exhortation and an encouragement. An exhortation stings. And it usually leaves a two-by-four mark. This is an exhortation, James’ last exhortation about our tongue. I love the way he does it.

Although, this is a verse that does require some real historical background understanding. Hear me when I say that. This verse requires some real historical background understanding for us to grasp. But if we will grasp it, this verse can be absolutely life-changing. This one verse, which really, many verses in the Bible I can say this about, this one verse can radically and permanently transform our lives.

Here’s the exhortation. Tell the truth, the WHOLE truth, and nothing but the truth, so help you God.

Let’s pray. Heavenly Father show us Lord show us why you inserted this verse as James began to close his letter, show us why you inspired James to stop the movement of his text and to address this subject. Show us how it goes with the previous verses and how it sets up the coming verses. And most of all show us what it means. Show us what you are calling us to. Show us Lord, the incredible pure honesty and integrity that you are calling your followers to and show us the transformation and the peace and the radical defense against the enemy that pure integrity provides us. Show us all that and more we pray in Jesus’ name, amen.

Let’s go ahead and read the whole text before we start.

James 5:12 (ESV)

12 But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under condemnation.

Do you promise to tell the truth, the whole truth and nothing but the truth, so help you God? It's an oath we still take, right, in courts? I meant to check, are we still allowed to say “God” in a public courtroom? Have they outlawed saying “God” yet? I think it's on the books. I don't think it's passed yet. But still today, we can still say the name of God and we are still actually asked, required to some extent, to take this oath. There was a day when this oath was taken with your right hand on a Bible. That's no longer the case.

But the oath, to tell the truth, the whole truth and nothing but the truth so help you God still exists in our courts and it is what this verse is about. Now, if you're a Bible student, you might say, “This verse says you are not to swear by any oath. That you are not to take *any* oath. How can you say that the oath that we take to tell the truth, the whole truth and nothing but the truth is what this verse that says ‘Don't swear by an oath’ is what this verse is about?”

That's the point. That's what I wanted to share with you. Listen; there are a lot of people who take this verse out of context, out of the historical context, who say we should never swear any oath. All oaths are forbidden by God. I hope you'll see in this message that James is actually in the context of the verse (which is the only way we interpret the Bible) that James is forbidding the swearing of trivial, superficial ridiculous oaths. He is forbidding the type of ridiculous oaths that enable you to say that you're telling the truth when you're not. He is forbidding the type of oaths that you and I would know as “crossing your fingers behind your back.”

Let me just tell you, if we would do this, if we would live our lives (listen carefully please) and make our choices in a way that would allow us to always tell the truth, the whole truth and nothing but the truth so help us God, if we were to live our lives and make our choices that way, it would radically transform us. It would radically transform us. It would bring such peace. Such peace.

Oh the Christians who are carrying the burden of some hidden secret. It's so destructive. It would bring such peace. And can I tell you, please, it would prevent you from being used as a tool of the enemy to damage the lives of the people around you and the church that you are in. If you would live your life in such a way and make choices in such a way that you would be enabled by the power of God to tell only the truth, to tell the entire

truth and to tell nothing but the truth (which means not embellish the truth) let your yes be yes and your no be no, that is a radical Christian life. That's what James is calling us to.

Again, he has spent more time dealing with our tongue than any other sin. And so last message, as he finished last message, he reverts. (And some people have a hard time connecting these two because there is not a clear Greek grammar connection. And some scholars struggle with connecting these two.) Here's the point, last message we were talking about unjust suffering. It was about how a Christian should handle unjust suffering. What are we called to do in the midst of unjust suffering? James says:

- #1) Be patient and establish your heart, stand steadfast, firm
- #2) Set your sights on the soon and coming return of the Lord Jesus Christ
- #3) Don't grumble against one another when you're suffering
- #4) Consider (or take hold) of the examples of the prophets who endured such unjust suffering

And then in verse 12 he says "***and above all.***" It says "but" above all, but it's not a contrast word in the Greek, it's a word that's most often not even translated. He says, "***above all.***" Coming out of how to handle suffering he says "***above all.***" Do you see it there? So he says above all. So he says, listen, if you're suffering, be patient, set your sights on the return of the Lord, don't grumble in your suffering, consider the suffering of the prophets and above all do not fall into the swearing of superficial, ridiculous oaths.

How many of you know that in times of intense stress and difficulty we tend to over-react. Anybody else but me? When you're under it, just lock yourself in a room. Because when you're under the stress and the pressure the potential for you to make huge errors is huge. And so James says be patient, man. Think of the return of the Lord, don't grumble, consider the prophets and above all don't fall into making some kind of crazy oath. Don't swear. Don't make superficial oaths.

Instead, be committed to *speaking the truth, the whole truth, and nothing but the truth, so help you God.* That's how you get through. In light of everything James has said regarding the sins of our tongue, which has been a lot, on the heels of how James has said how we are to handle unjust suffering, because this sin of our tongue is so absolutely destructive in our lives, above all James says, don't fall in to this sin. Don't fall in to this sin.

12 But above all, my brothers . . .

Meaning brothers and sisters, he is talking to all believers. He's talking to Christians. Remember when he was dropping the judgment bomb on the evil rich, he didn't use the word "brothers," but now he comes back to brothers as he did last message during the encouragement of suffering. Here he says:

12 above all, my brothers & sisters - do not swear

Do not swear. It's not about cussing, you know that? This word "swear" is not about cussing. This word is referring to this type of swearing: "*attempting to strengthen something you say by adding some type of oath to it.*" You've heard it. "I swear by everything that's holy." (I don't even like to say these things because it's contrary to the commandment of God.) "I swear by all the tea in China." "I swear on a stack of Bibles."

You know what I am talking about. Frivolous, superficial, ridiculous oaths that you take to try to convince somebody that you're telling the truth when you're probably not. That's the type of swearing James is talking about. Taking some type of oath or bringing in some type of power to convince somebody you're telling the truth when you're probably not. Here's the big one for me, right? I had a real hard time with this in the early years. (I'm sorry I always use examples of people attacking this church. You must think we get attacked a lot.) Here's the big one "The Lord revealed to me." "The Lord spoke to me." When someone says "The Lord revealed to me that Dave is really sent by the devil to destroy this town," it's not true. So you can add whatever you want to it to try to convince somebody it's true. If it's not true, it's not true. It becomes a frivolous oath that God is against and fortunately for those the oath is directed at, God promises judgment to those who take those types of frivolous oaths.

Let me tell you what R. Kent Hughes says. It takes some historical context to understand all I just said. I just said James is talking about frivolous, superficial oaths to try to cover something that's not true by convincing someone it is true by calling on some big "something." Here's what R. Kent Hughes says about the Jewish community in the first century. This problem was in the religious community of Jews in the first century.

R. Kent Hughes

Evasive swearing became a fine art. The height of accomplishment was, while lying, to convince another you were telling the truth by bringing some person or eminent object into reference . . . All of this produced a moral schizophrenia: "I'm really not lying, but I'm also not telling the truth."

You know what I am talking about. All you have to do is put a little different emphasis on a word and you can claim to have told the truth when you were really lying. James is

talking about suede shoe, side-stepping, double-tongued dealing between people in what we would call the church, in the religious community. It was an epidemic in James' day, it is epidemic today. The only difference today is that we can suede shoe, double-tongue, two-face, side-step on our phones. We can get all kinds of untrue on our phones, right?

You know that whole area of our culture that should be correctly called "anti-social media?" Because it is very "anti" in my past experience, very dangerous. You can really stretch some truth in "anti-social media." It was an epidemic then, it's an epidemic now, the only difference is we have more technology. The technology may have changed, but the sin nature has not changed one bit... so much for evolution. I'm going to give you some examples of this evasive swearing in just a minute.

That's what James is referring to in James 5:12 when he says: ***above all . . . do not swear, either by heaven or by earth or by any other oath . . .*** Now if you understand that in the context of how these people swore by everything, every which way and another, you'll say "Oh, that's what he's talking about." Quit swearing an oath by all kinds of crazy stuff. Heaven or earth or tea in China, or whatever. Quit it. Just stop it.

James is actually repeating the teaching of his big brother, Jesus. Isn't it cool James finally came around to understanding who his big brother was? Jesus was James' big brother and James was just repeating the teaching of Jesus. And Jesus said this exact same thing, referring to the superficial, trite oaths that people in the religious community were taking. That's what we would call the church. And they were taking these silly superficial oaths to try to convince other people they were telling the truth when they weren't. Or when they were embellishing. Or dramatizing. Or reducing the truth. James repeats Jesus' teaching: Just stop it. *Just stop it.*

James 5:12 says instead of this double-tongued, two-step, suede shoe, sideways dealing with people:

James 5:12 says:

[just] let your "yes" be yes and your "no" be no . . .

This is a strong call for Christians to be single-faced instead of two-faced. Right? Remember Jr. High and how we would call people two-faced? And we would say, "That so-and-so, they are so two-faced." And usually there would be a few expletives that came after that, at least in my circle. They are so "two-faced." What does it mean? It means that a person would tell one person one thing and another person another thing about the same thing. That's being two-faced. James is saying quit being two-faced. Quit telling

one person one thing and another person another thing about the same thing. Just let your yes be yes. And let your no be no.

I think as Christians, I think being two-faced should be a daily crucified sin. Because we are so prone to being two-faced. So prone, it's not just a problem in Jr. High, it's a problem in the church. Big problem, in the church.

Here's the formal word, okay? The word is "duplicity." But when you're on the Jr. High playground, you're not saying, "Oh that person is so duplicitous." Webster's defines this word "duplicity" as "*contradictory doubleness – of thought, speech, or action, especially the (false impression) of one's true intentions by deceptive words or action.*" Two-faced.

This is the issue that James is addressing. As Christians we must crucify two-facedness. Crucify it permanently. And instead we must live in whole integrity. Not two-facedness, but single integrity. Wholeness of integrity. Speaking the whole truth and nothing but the truth (which means not adding or taking away from it) so help us God.

At the end of verse 12 it tell us why. James is great with encouragement. ***let your "yes" be yes and your "no" be no, so that you may not fall under condemnation.*** So that you may not fall under condemnation. So that you may not fall under judgment. "Wait a minute, I'm already saved. I can do what I want."

This word fall into judgment, the Greek tense that is used there, means a one-time judgment. Not a continual judgment. So back in verse 9 when James says ***do not grumble against one another so that you may not be judged***, it's the same tense. Not talking about eternal judgment but a one-time judgment. Can Christians fall under the consequences of their sin while they're still Christians? Yes, we sure can. The Bible calls that judgment. James says don't be two-faced. Let your yes be yes and your no be no so that you don't fall under condemnation. There is judgment we call consequences in the Christian life.

That doesn't mean you're not saved. If you're truly saved *you are truly saved*. If you're truly saved God has promised to finish the work that he has started. If you're saved, you're saved; you are not going to lose your salvation. But that doesn't mean you won't experience judgment by consequences of your sin in this life. Hebrews 13 is real big on that, the chastisement of God, the discipline of God; it's for your good.

The purpose of James is not to describe the type of judgment or what the judgment looks like, if you fall into this sin. The purpose of James is to motivate you to say, "I don't want any of that. Whatever the judgment is for this sin, I'll pass. I think I will just crucify my

tendency to be two-faced and embrace the power of God to be single faced, to have whole hearted integrity.”

It’s strong encouragement. I just ground into James 5:12 and put it there right where you can have it. So, let’s go over to the cross references, shall we? I told you I was going to give you examples, now is the time. They are in Matthew Chapter 5. James is echoing two primary teachings by Jesus Christ. The first one in Matthew 5:33 in the ramp up of the Sermon on the Mount. Let me just tell you this. In the Sermon on the Mount, Jesus is *raising the bar on the Old Testament law from the physical to the spiritual*. He’s not doing away with the law, he’s not condemning the law, he is raising it to a higher level.

Matthew 5:33 (ESV)

33 “Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’

Jesus isn’t doing away with significant life changing oaths to the Lord. He is raising the bar on what it means for us to give our word. Continuing in verse 34.

Matthew 5:34-36 (ESV)

34 But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God,

35 or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.

36 And do not take an oath by your head, for you cannot make one hair white or black.

Again for emphasis, why is Jesus saying all this? Why is he saying don’t take an oath by heaven, don’t take an oath by earth, don’t take an oath by your head, don’t take an oath by Jerusalem? Because that was the common tendency. And so just like Jesus said “You’ve heard it said don’t murder, I say to you if someone is angry they are guilty of murder,” he’s not doing away with the Old Testament law of not murdering, he’s adding to it. “When the Old Testament says, do not commit adultery, but I say to you if you have lusted after a woman you have committed adultery in your heart,” he’s not doing away with the Old Testament law of not committing adultery, he is adding to it and raising a spiritual bar. So when he says, “You’ve heard it said don’t swear falsely and make sure you accomplish your oaths before the Lord,” he’s not doing away with that, he is raising the bar. He’s saying “Listen don’t even take an oath. Not by anything, heaven, earth, Jerusalem, the hair on your head, all the tea in China, nothing.”

Here's the truth historically. The rabbi's were actually writing down (they had lists) of which oaths you could make that you didn't have to keep. The rabbi's had lists. If you swear by this, you have to keep it. But if you swear by this you don't have to keep it. And so they had lists of those you had to keep and those you didn't. Here's the fun part. The lists always changed, and every rabbi could have his own list.

Here's what was going on. The Jewish religious community which was the well-to-do community, the "upper crust" of society, they would get the list of what oaths they didn't have to keep from their rabbi. And that would enable them to make oaths to someone, usually in a business type deal, that they didn't have to keep. See there were no contracts, nothing in writing, there was no "let me confirm that with an e-mail" there was none of that. Your word was supposed to be your bond. And so this guy can say "I can swear by this and my rabbi says I don't have to keep that oath – gotcha! I had my fingers crossed behind my back."

That's what was happening. That's the historical background. That's what Jesus is dealing with. That's what James is dealing with. And so in Matthew 5:37 Jesus says:

Matthew 5:34-36 (ESV)

37 Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil. (or from the evil one)

He says that because he is talking about these characters who are side-stepping, suede shoe, double-talking, game playing, half-truth, finger-crossing making commitments that they didn't in turn intend to keep. And so he says "All that stuff you guys are doing is from the evil one. Stop it. If you're going to follow me, if you're going to be my disciple, then you say 'yes' and mean it. Or you say 'no' and mean it. And quit messing around with all that forked-tongue, two-faced double talk."

If you think I am too intense about it, let me share with you Jesus' intensity. He's says it's all from the evil one. Why? Because the evil one is the deceiver. He is the manipulator. The evil one is the trickster and here's a news flash. If someone were a child of the evil one, then they would be a deceiver, a manipulator, and a trickster with their words. That's not my idea, it's Jesus'. Write in your margin John 8:44. In John 8:44, Jesus says to the Pharisees who are the ones creating this double talk kind of swearing:

John 8:44 (ESV)

44 You are of your father the devil, and your will is to do your father's desires. He . . . does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.

And if we're leading that type of a life, then there would be some evidence as to who our father might be. Not my words, Jesus' words. Instead, let's act like God's kids. How's that? Jesus says ***I am the truth. I am the way the truth and the life.*** Jesus exists as the truth. And so we need to walk in that whole truth and nothing but the truth so help us God, and the so help us God is necessary because by nature we are two-faced, deceiving manipulators (it's in our nature and it has to be crucified every day.) But when we walk in the Spirit we won't satisfy the lusts of the flesh, we can walk as God's children, living in the truth, speaking the truth, the whole truth and nothing but the truth so help us God.

Turn to Matthew 23. Jesus gets into this oath trickery game very direct. Watch this. You'll be like "Oh, okay, I get it now." He's talking to the religious leaders in Matthew 23; this is the scathing conversation between Jesus and the religious leaders.

Matthew 23:16–23 (ESV)

16 "Woe to you, blind guides, who say (to others), 'If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.'

17 You blind fools! . . .

18 And you say, 'If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.'

19 You blind men! . . .

. . .

23 "Woe to you, scribes and Pharisees, hypocrites! . . .

Then in verse 33 Jesus calls them serpents and vipers. Jesus calls the religious leaders serpents and vipers because of this double talking two-faced duplicity that they were living in. He's talking to those who use word trickery to act like they are making a commitment when they're really not. He's talking to those who use word trickery to imply they are telling the truth when they're really not.

This entire religious culture had been consumed with this double talk that started on a Jr. High playground with someone crossing their fingers behind their back. And then it infiltrated the religious community so the people knew how they could double talk so they wouldn't have to keep their commitments. And listen, may I tell you as gently as possible, it's infiltrated the church, where we somehow feel like we can make a commitment or say something and not keep it. Maybe, our fingers were crossed in our pocket. I don't know. But it's infiltrated the church a lot.

Jesus says you can't play that game. Do you know why? Because in Hebrews 4:13 it says ***ALL things are naked and exposed to the eyes of Him to whom we must give account.***

Paraphrase: Jesus sees. Jesus knows. And there is no finger crossed commitments when you're dealing with Jesus Christ. He sees your fingers crossed and when you break the commitment you made to him, you might not think it's a big deal, but he sees it as a big deal. It's a very big deal. Jesus is calling us and James is repeating it in James 5:12, he is calling us to speak the truth. Just speak the truth, man. The whole truth without leaving out the parts that make you look bad, speak the whole truth and don't embellish it. Speak nothing but the truth, so help you God. So help you God.

Sometimes someone will share something with me and I'll say "You need to be honest about that, right now. You need to leave this room and you need to go and be honest." And they won't. And then next time I'll say, "Hey how'd that go?" And they hem and haw. And I will tell them, "You know, your sin will find you out. The truth will come out. And it will be worse if it doesn't come from you."

And it always is worse. And it always comes out. As we are transformed by the life of Jesus Christ in us, if we will crucify daily our tendency to be forked-tongue, two-faced, suede shoes, side-stepping manipulators of the truth, if we'll crucify that and just say, "Lord, help me God to tell the truth, the entire truth and nothing but the truth and allow me to give you the consequences, to trust you with the consequences," man oh man, would we be transformed. And the people around us would be transformed and we would be a tremendous witness for the transformation of Jesus Christ. Wouldn't we? Because our culture so expects us otherwise.

Can I just say one thing here? Speaking the whole truth and nothing but the truth does not mean speaking brutally to someone. It's not the brutal truth; it's just the whole truth.

Ephesians 4:15 (ESV)

15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,

The truth spoken in love shouldn't be offensive or purposefully painful or aggressive or rude. I will tell you, when I speak to the board of directors or to the elders of this church, I speak very pointedly, very matter-of-fact, very straightforward. Just like "Here's the truth, let's deal with it." But when I come to you about that same subject, I do my best "Lord please make me gentle. Lord please help me know how to address this situation." And I do my best, not always successfully, but by the grace of God I do everything I can to present the same truth to you, but in a gentle and loving way. At the board I'm like "This is sin, let's deal with it, let's move on to the next matter." But when I come to you, I'm like, "Let's talk awhile. Sit down, relax. Hey what do you think?" And the whole

time I'm just praying "Lord please, let me be gentle." So I finally get to the truth, I put it out there and then most people get mad anyway. But I do my very best.

Speak the truth in love, man. Why? Because Jesus told you to. But here's another reason why. Because it increases the chance of that person receiving the truth. *It increases the chance of that person receiving the truth.*

James 5:12 is about integrity, honesty and reliability in a Christian's life.

Do you remember the famous Bill Clinton/Monica Lewinsky lie fest? The President of the United States made it clear to our culture that truth was no longer absolute. And that all truth was now relative. And that your truth about what the word "if" means, can be different than someone else's truth. And if you use your relative truth to define your word "if" or "it," if you just redefine your truth about some small word, you can say you're telling the truth. And everyone one said, "Oh, that's what you do. The President of the United States got by with it, so we are going to join him, we're going to eliminate all absolute truth, make all truth relative. And it's true because of how I define 'it.' Well what do you mean by 'it' because I meant this... and you meant that."

The President of the United States made it clear it was okay to swear a false oath as long as we had our fingers crossed behind our back. The President of the United State was playing the frivolous oath game, just like the rabbis and Pharisees did in Jesus' day.

The New Testament does not prohibit all oaths, only making trivial oaths to try to convince someone of something. God himself made oaths to his people in order to come down to man's level to give us confidence and hope. (See Hebrew 6:17-19.)

How about the oath when you got married? How about the oath you took before God to be married until death do you part? That's a good oath. How about the vow you took to make Jesus Christ your Lord? That's a good oath. My family and I, all of us, took a vow before the Lord to serve him here, no matter what. That was an important vow. The vows the Bible supports are life changing, direction setting vows. And the New Testament does not forbid them.

What the New Testament does forbid is this suede shoe, two-step, double-tongue, two-faced messing with the truth. That's what James is forbidding. Don't do it. The bottom line is living in Christ means you're living in honesty. Full complete honesty. You can't be perfect; you can't expect to be perfect. James says in Chapter 2 if a man controls his tongue he is perfect or "mature" in all ways. I'm not saying we have to be perfect, I'm

saying that you should see the Spirit of God convicting you and inspiring you and motivating you to tell the truth, the whole truth and nothing but the truth so help us God.

Lord help me to live this way. Help me to live a life that enables me to just tell the truth, the whole truth and nothing but the truth because I will live in peace and the people around me won't be hurt.

Jesus said you can tell what's in a person's heart by what comes out of their mouth. So my last encouragement to you is, listen carefully to what is coming out of your mouth. Because it reveals the condition of your heart. And if you have a tendency to two-step, double-talk, two-face, side-step the truth you might need to fully surrender your life to Jesus Christ. You might need to fully surrender your manipulating of the truth to Jesus Christ. You might need to come all the way in and give your entire life to Christ, and allow him to transform you so you can sense his conviction and say the actual truth. "Yes" or "no." Not "yes, but..." or "no, but..." Yes or no.

True surrender to Jesus Christ and a daily relationship with him that allows the Holy Spirit to convict you of this means you can live in honesty. Let's make a commitment to do this right now.

Let's pray. *Lord Jesus, please, we want to be transformed by you in every area of our lives, Lord. We don't want you to just be "fire insurance." We don't want you to just make a place for us, because we want to know that we belong to you. We want to know that we've been transformed, and our tongue is the number one way we know. Our tongue is the number one way that we know that you've transformed our hearts. And so Lord, transform us in this area, we pray. Right now we pray that you would transform us in the area of complete honesty, telling the whole truth and nothing but the truth by your help and for your glory Lord.*

I want to give you a chance to pray right where you're at. Don't move. There's something in your life that you're not being honest about. There's something in your life that you're hiding. I'm not saying all of you; I'm talking to those that know I am talking to you. I want to give you a chance to deal with God about it. This whole morning we've been saying we're not messing around; we are here to be truly transformed. We want to be radical witnesses for Jesus Christ. We want people to know that he has transformed us; now is your chance. Would you confess, meaning you agree with God, that thing that you know needs to be dealt with needs to be dealt with? And then repent.

Lord, I confess. I need to address this area of my life. I confess it, I agree with you. Lord I repent. I turn from my manipulating, deceiving double-talk ways. I turn from them Lord

because I want to love you and not be judged by you. I want to experience your life and not be separated from you. And so I turn from those ways, help me Lord. Fill me with your Spirit to make whatever wrongs I can make right, to make them right. Help me to live in the truth, the whole truth and nothing but the truth. And Lord I pray for an accountability partner, a discipler. Give me the strength, give me a person – put his or her face in my mind right now. Show me who you would have to be my accountability partner on this matter that I can confess the truth to and who can pray for me to get me through this spider web of deceit I've created. Show me that person, Lord. Don't let me continue to deny this, but bring it up. Give me the strength and the peace and the power to get through it so that I can live in whole and complete honesty and integrity. I pray in Jesus' name, amen.