

Whosoever Will 9-27-26

Good morning. We are continuing our journey with James through his book. This morning, we're going to be looking at the last part of chapter 21, chapter 1, primarily verses 19 through 27. You know, we're all familiar with Nike and their "Just Do It" slogan, and of course, they've been getting a lot of bad press lately. But they are still a famous company, and a well-known company, and a highly recognizable company. When they picked their "Just Do It" slogan many years ago. Their concept was that it was for ordinary, everyday people—people who wanted to be overconfident, people who were filled with self-doubt or procrastination. So they combined that with their famous swoosh logo, which represented the wings of Nike, the goddess of victory, as a kind of a symbol of embodiment that ordinary people can have triumph over troubles. They can have swiftness. They can have accuracy.

But it also had a secondary meaning of stopping procrastination or avoiding procrastination. Just do it right now, and so that's what James is trying to say to us here. When we keep talking about we want to be better, we want to do better, but we just keep putting it off. You can't accuse James of procrastination because he jumps into everything head first. In the first part of this chapter, he jumped right into the problems that were plaguing these Jewish Christians, primarily the. The trials and tribulations that they were having, but those are inevitable. We all have them. It was not unique to them, and that's the point he's trying to stress: that anybody is going to have trials and troubles. Don't think you're being singled out. Now, in the latter part of this chapter, he addresses some other things. He wants to talk about how do we handle these trials when they come along? How do we handle these temptations when they come our way? How do we handle the truth? How do we deal with it as God reveals it to us?

He's already explained to us that we are fickle people; that we want to do good. We kind of live sometimes with one foot in the world and one foot in heaven. But what is our motivation for obeying God? Do we fear that He's going to rain fire and brimstone down on us, or do we actually obey out of a heart of gratitude or a heart of thankfulness for all the good things that God does for us? As I was studying this week, "perpetual" is a word that just kept coming up. That God's goodness is just Perpetual. It is non-ending. It is always there for us. He begins this section in verse 19 and says, "This you know, this, my beloved brothers and sisters. Now, everyone must be quick to hear, slow to speak, and slow to anger, for a man's anger does not bring about the righteousness of God." He begins with, "Know this." When we were studying in Matthew and in John.

Jesus frequently would use the expression "verily, verily" to get the people's attention, and that's kind of what John, what James is saying here. Know this, verily, verily. Heads up, this is important. Not only does it imply it is something that you need to know, but it also implies it's really something you already know. Maybe you have forgotten it. Maybe I need to remind you of it. It is a known fact. It is something that is provable. Know this: You may have already experienced this. You may have forgotten it. You may have overlooked it, but

it is still there. He refers to them as beloved brothers and sisters, the same words that he used at the beginning of chapter one. Obviously, he's addressing it to fellow Christians. We know from other places in chapter one that these were Jews that had been dispersed because of persecution, as the first century wore on. Persecution got greater and greater, particularly in Jerusalem.

And so a lot of the Jews were leaving Jerusalem and going to places where they would be more readily accepted, and they were called the Jews of the dispersion. They were scattered. So he says to them here that there are three essentials for a victorious Christian life: you should be quick to hear, you should be slow to speak, and you should be slow to anger. Notice that he puts hearing first, the thing he put at the top of the list, if you will. Probably the most important of these things. Remember, God gave us two ears and only one mouth. So the implication is that we should listen twice as much as we speak. It was a word that John used in the book of Revelation when he was writing to the churches. He that hath an ear, let him hear. That the message was so important that John had for them that anybody that can hear should hear.

And not only implies hearing, but doing something about it—not just in one ear and out the other, but absorbing it. Matthew says in 13:13 that we hear, but we don't understand. The writer of the writer of Hebrews called us dull of hearing, that we hear only what we want to, or we hear with selective hearing. Paul reminded the Romans and us today too in 10:17: Faith comes by hearing. The word of God. Here, hearing implies also a willingness to do it. That you both hear it, you absorb it, and then you use what you have heard. It's not forced submission. It also implies hearing and heeding. That is there a change that needs to be made? Is there a correction that you need in your life? As you hear these things, as they affect you, don't just hear them and ignore them, but hear them.

And do something about it. The second thing, after hearing, of course, comes speech. When we get to chapter four, we're going to see that they were apparently openly debating each other during worship services in this one particular church that received this letter first. That they were openly arguing and debating over things of religion, perhaps. After you have listened carefully, then you can speak. One writer said this: "It's better to remain silent and let all think that you are a fool than to open your mouth and remove all doubts." That's a good motto to live by every day. Jesus warned in Matthew chapter 12, starting in verse 36. He says this: "But I tell you that for every careless word that people speak, they will give an account for it on the day of judgment. For by your words."

You will be justified, and your words will be condemned. Those things that we have said, those things that we have uttered in a moment of anger or in a moment of passion, probably forgotten about since then. But God has not forgotten them. God remembers them. God keeps very accurate records. So one day, those very words that we have used in haste will be used against us. In Proverbs 17:27, Solomon wrote this. He who restrains his words has knowledge, and he who has a cool spirit is a man of understanding. A perfect

description of a calm, collected person. Do you? Do we ever argue with God? Maybe not out loud, but in our heart, in our mind, sometimes in our intention. We know we should do something, but we argue with God. We don't do it.

And every time we do it, it's a wasted effort. God's always going to win. He is always right. When He pricks our heart about something, He knows what He's doing. It's us that does it—that we ignore it and we basically argue with Him. The last one that James talks about here is anger. It's a word sometimes translated wrath. We would justify it by saying, "Oh, it's just righteous indignation," but Remember too, anger is only one letter away from danger. So reacting in anger is never pleasing to God. It never accomplishes anything. It never builds up a relationship. No matter what the provocation is, be careful before you become angry. And the warning is especially related to non-believers, to our witness before them.

If they see us in situations where we're unable to control our anger, our temper, then it leads them to believe being a Christian doesn't really make a whole lot of difference. They're just like I am. If you want a good example in the Bible about someone who was quick to speak and quick to anger, it was the Apostle Peter. On the very night that he vowed he would die for Jesus, he turned around and denied him on three occasions. He cut off a man's ear in the Garden of Gethsemane in a fit of rage. But Paul reminds us in Romans that vengeance, that anger, doesn't belong to us. It is reserved for the Lord. Verse 21, James continues. Therefore, ridding yourselves of all filthiness and of all manners of wickedness, in humility receive the implanted word, which is able to save your souls.

Ridding the word means to take off, like dirty clothes, like a change of clothes. But it also implies that if you're taking off something, you are putting on something else. In Ephesians 4, Paul admonished the Ephesian people about discarding old, sinful, hurtful habits, to not only to take them off, but to throw them away, to discard them forever. And to put on a new attitude, to put on new behaviors, to embrace a lifestyle that was more becoming to a Christian, a lifestyle that was more pleasing to God. And he also reminded them that doing this would better equip them for the spiritual battles that would be coming their way. And we all know that Satan is there waiting on us at every turn in the road to try to trip us up, to try to ruin our testimony, to do anything that he can.

To defeat us as God's people, the next thing he talks about here is filthiness. It is a word that usually implies moral vice or moral impropriety. The actual word means earwax, and it implies anything that dulls your hearing, particularly when it comes to spiritual things. When God whispers something in your ear, don't let your Sinful earwax keep you from hearing what God is whispering in your ear, and not only hearing it, but doing something about it. He speaks here of wickedness. Wickedness refers to evil desires or impure intent of the heart. One of those things that the Bible constantly warns us about that the heart can lead us astray very quickly, very easily. So he says, make sure there is no wickedness hiding within you.

The last word that he uses here is implanted, and as is typical in the Bible, writers often turn to agricultural examples, and that's exactly what this one is. The picture is of something being grafted in, of new stock being grafted into an old plant. Our hearts have sometimes been compared to a garden. Left alone, a garden is going to grow weeds. If we leave our heart alone, if we don't fill it with the things of God, Then it's going to become filled with filth, with trash, with things that don't belong there. And every day, a little bit more of God's word and God's goodness is crowded out of it. That there's no room left for the things of God. That we have filled it up with the things of the world. That the old plant has taken over the new stock, if you will. But like a garden, the heart has to be prepared too. If you remember the parable of the sower, the ground God.

The same seed in each location. The difference was how was the soil prepared. Some was rock hard. Some had thorns and thistles in it. But the good soil had been prepared. It had been tilled. It had been fertilized. It had been watered and was ready. That's how our hearts should be. They should be open. They should be receptive to the things of God. The Bible says if we are receptive to God's word, we should receive it with gladness. We should honor it. John reminded us frequently: Do not twist God's word. Do not change God's word. Do not add to it. Don't take it take away from it. And the other thing we talked about: arguing with God. Don't ever argue with God's word. God's word is always going to win. It is infallible. It is eternal. It is unchanging. So it is pointless to argue with it because God created it perfectly. In verse 23, he goes on and says, "If anyone is a hearer of the word,"

And not a doer, he is like a man who looks at his natural face in a mirror. For once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. Hearing isn't doing. The greatest sermon known to man will do you absolutely no good if it doesn't reach your heart. If you do not apply it to your heart and your life, you hear a great message. You are impressed with it. It touches you. But then, if you just turn and walk away from it and don't implement it, don't use it, don't apply the principles that you learn in it to your life, then it has been of no value. You might not have, might as well not have heard it from the beginning. And we encounter so many people in the Bible, particularly when we were studying the Book of John, people that heard Jesus first hand, the greatest preacher that ever walked this earth.

And yet they heard his words, they heard his admonitions, they saw the things that he was doing, they understood his heart and his compassion, and yet they were unchanged by it. If anything, they were more hardened by what they saw him do and heard. That their hearing really was dull. They were totally unchanged and unrepentant. But the Bible says the blessing comes when you have heard something and then you have responded to it. You have both heard it and you have done it. Don't you just love that person that looks back in the mirror at you every morning, always telling you how very good you look, how very good you are doing today, always telling you that you simply cannot improve on perfection? But that's one kind of mirror, and then there is

God's mirror, the mirror that shows us like we are, warts and all. So when God holds His mirror up to us and we look in it.

How how do we react to it? What is what is our reaction to God's mirror, not that mirror in your bathroom? Well, the first one is you do a quick glance and you rush out the door. That's the concept of you grab your Bible, you find the shortest verse you can find, or maybe the shortest chapter that you can find. You hastily read it while your mind is really on something else. And five minutes later, if somebody asks you, you couldn't tell them what you just read. It had no impact on you whatsoever. Or you look in God's mirror and you immediately forget what you saw. A deep, heartfelt, heart-wrenching look is often very uncomfortable, but it can also be unforgettable. God can reveal things to us that we've never seen before, that we did not realize were there. If you remember in the story of Isaiah, he wrote early on in his book about having seen himself as he really was.

And he was a man undone. He was none of the things that he had always perceived himself to be. He was the opposite of all of it. He says, "Woe to me." The third reaction is to see it, to understand it, to recognize it, to know there is a problem, to know there needs to be a change, but then don't do anything about it. I don't know. Some of you are old enough to remember the Fonz on TV. And when he looked in the mirror, it was always "Don't mess with perfection." There's no change needs to be made here, and that's the attitude that we have sometimes too. But hearing is not enough. We look in God's mirror, and if we see it, we hear it, but do nothing about it, then we go away unchanged, and that's a tragedy. God has failed to make a difference in our lives. We have failed to let Him do what He wanted to do with us. God wants us to be doers of the.

The word, the Greek word here is poietai. It actually means poetry. Poetry is something that is beautiful. It is something that is written, but it is intended to be performed, to be shared, to be heard, to be enjoyed. So we are to be doers of God's word. We are to do the poetry of God. We are to hear His word, and we are to obey His word. And if you notice here, the idea of being a doer.

Is in that ongoing tense that we talk about so much. Doing the Word of God never ends. It is a lifetime journey for the believers. It is ongoing construction, if you will. Don't you love it when you pull out an instruction sheet of something you have bought and you pour out a hundred pieces, and the instruction sheet says at the bottom, "Some assembly required." It doesn't mention the fact that you need nine tools. And seven different kinds of bits for all the different things that are in there. One of my favorites is Ruth Bell Graham. She was Billy Graham's wife, and many years ago, she and Billy were traveling together in a car. They got caught in traffic. There was road work ahead, and at the end of the road work, there was a sign announcing the end of the construction. She took out pen and paper.

Wrote down what that sign said, and gave it to her family. And she said, "When I die, I want this on my tombstone." And today, if you will go to Charlotte to the Billy Graham Library, there where she and Billy are buried, her tombstone is simply a large rock, and on it is inscribed this: "Construction

complete. Thank you for your patience.” What a perfect testimony to a life well lived, a life lived being a hearer and a doer of God’s word. Before you use the word as a sword, use it as a mirror. The chains that bind us also remind us that we’re never going to reach sinless perfection. The Bible talks to us often about maturity, but the maturity there is the idea of growing as a Christian. We’re never going to ever be everything that God would like for us to be, everything that He had hoped.

We would be, but we can continue to grow. And as Ruth Graham’s tombstone says, “Construction is finally complete when we get to heaven, but until then, it’s an ongoing process.” Dr. Mark Bailey at Dallas Seminary says this: You must be receptive before you can be productive. You’ve got to receive the word and then use the word in order to be a productive Christian. There is some irony sometimes in the Bible. Everybody says the Bible has no humor in it, but sometimes if you look close enough, there’s little glints of God’s sense of humor in there. If you remember back in the story of Moses and the Exodus, when they were beginning to collect the materials to build the tabernacle in the wilderness, he got the women in the camp to bring their bronze mirrors.

And he melted them down. And do you know what he made with them? He made the laver, where the priests came to ceremonially cleanse themselves before beginning serving, before beginning accepting offerings for sin. So a little bit of humor there—that the thing of pride and beauty that the women had become a common thing of service before sin could be forgiven. Verse 25. But one who has looked intentionally at the perfect law. The law of freedom, and has continued in it, and not become a forgetful hearer, but an active doer. This person will be blessed in what he does. The perfect law of liberty, the perfect law of freedom. And he’s talking about God’s law, the Mosaic law, the first five books of the Bible, basically.

The law was given to show us what we could not do for ourselves, and that is to save our souls. God set a standard. It began in the books of the Torah, the first five books in the Law, but it has continued throughout the Bible. It is God’s standard of what we should do, what we should be, how we should react to others, how we should deal with all different groups of people. And the point is, we are totally incapable of keeping any of those laws. Our own. We need God’s help to do it. In other words, He has to save our soul before we can become an effective witness, an effective force for Him. So first, we read the Word, we hear the Word, we apply the Word, and then we do the Word. This is these are the steps of salvation. That we are then set free. We have peace, and we have grace. But we have to apply that peace and grace. It comes to us from God.

But sometimes we ignore it. Sometimes we refuse to use it. Sometimes we refuse to accept it. And I’m the perfect example. I would, if you ever need anything, worried about, please call me. I love to worry. I, I have to confess, every day my lack of faith. I worry about everything, and I’ll be glad to take some of your worry on for you if you’d like to. It just gives me great joy to worry and fret, which is a bad testimony for any Christian. But we are free to become what God wants us to be, what He intended for us to be. But the

choice is up to us. He's not going to make us be that obedient Christian. But He's going to give us all the tools that we need. He's going to give us the guidelines. He's going to give us the barriers to stay within those guidelines of doing what it is that He would have us to do to be victorious Christians. But the Jewish leadership took that perfect law of liberty, that perfect law of freedom.

And they basically turned it into a law of condemnation. They were like a lot of politicians today. They cannot tell you what they can do for you, but they can tell you what you should not be doing. And that's what the Jewish leadership was doing here with the law of God. They had added so many isms to it. It has been said they added over 600 of their own rules and regulations to the law that God had written.

And the point was, they set themselves up as the standard of what was right. They felt like they were the only ones that could keep these 600 plus additional rules and regulations. So they were always in a position of telling you what you were doing wrong, but they were doing nothing wrong. They set the standard, and then you had to follow that same standard. In 2 Timothy 3:16, God said this: All Scripture is inspired by God and beneficial for teaching. For rebuke, for correction, for training in righteousness—all of the things, the reasons why God gave us His infallible, perfect Word. When commenting on this verse, Dr. Warren Wiersbe says this: that Second Timothy three sixteen shows us, first of all, what is right teaching, what is not right—a rebuke, how to get it right, a correction, and how to stay right.

Righteousness, all of the tools that we need as victorious Christians, right there in Second Timothy 3:16. God gave us ears to be open, but mouths to be closed. Sometimes we are our own biggest problem because we get it backwards. We have our ears open, we have our ears closed, and our mouths open. There's an old saying that goes around about make sure that your brain is running before you put your mouth in gear. And that is very true for us as Christians. He says here to continue in it. The word is para. Alongside, we get the word paraclete, which is the description of the Holy Spirit, our companion, one that Jesus gave us to walk alongside us each day. But it can also mean to linger or to persevere. That as we study God's word, as we.

Into it, we should linger in it. We should persevere in studying it. When we find something that we do not understand, search it out. Search it out with someone who might could give you some advice, someone that could help you understand the Word of God. And He says, in so doing, you will be blessed. Jesus used that word so many times in the Sermon on the Mount. In some translations, it means joyful. You will be blessed. You will be joyful. James has already told us in verse 12 that even in these hard times that these scattered Christians were going through, that there was blessing even as they persevered. And Paul told the Romans that perseverance builds character and it builds hope. That's Romans 5:3 and 4. In verse 26, he goes on and says, "If anyone thinks himself to be religious and yet does not bridle his tongue, but he deceives his own heart."

This person's religion is worthless. Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep one's self unstained by the world. To help the orphans and widows, but at the same time keeping yourself unstained. Religious. It is from a Greek word. It really means going through the motions, all for show. No inward change. It's all visible. It's all on the outside. And what a perfect description of the scribes and Pharisees. They prayed long and loud on the street corners. They wore elaborate fringes on their robes. They wore wristbands and headbands that had verses of scripture on them. When they tithed, they did it openly, loudly, showily. And God condemned all of these things. That it was just going through the remote the emotions. They had turned.

God's great law into nothing but a worthless religion. The word today to us means service to a god or a deity, basically idolatry, overt piousness with nothing to show for it. But God, He says here, God requires a pure and undefiled religion, and it goes right back to all of those things we've been talking about: hearing the word, sharing the word, practicing the word. All of these things. Can help us to keep our faith pure and undefiled. So, again, how do we do it? Well, the first one, of course, is always our speech. A controlled tongue leads to a controlled life. As we learn to have victory over our tongue, over our anger, over our outbursts, we will become more victorious in our Christian lives. He talks here about service, service to others.

Don't just walk by a situation and see it and say somebody should do something about that. If it's something that you can do, something that you can help with, then indeed you need to stop and do it. Do something about it. Don't look the other way. Don't wait for somebody else to come along and meet that need. He also implies here separation from the world. We live in a society pretty much without God today. John confirmed in 1 John 5:19 that Satan was the prince of the power of this age, prince of the power of this world. That God has given him great leeway over the earth. He is the prince of this world. The children of this world are the followers of Satan, and friendship with them, with this world, can lead to love of the world, and love of the world becomes conformity to the world. And that was one of those things that Paul warned about.

In the book of Romans, that we should never be conformed to the ways of the world, never be conformed to the things that are going on around us. That we should be unique, we should be different, or that we should be in all ways God's people. That we should be noticeably different. Probably one of the best examples of this in the Bible is Lot's family, and he did all of these very same things that we're warned against here. That when the time came for Lot and Abram to separate, graciously Abraham gave him the first choice, and the Bible says he looked at Sodom and Gomorrah and he saw how beautiful it was, and and the Bible teaches us that it was a beautiful place at that time. He then pitched pitched his tent towards Sodom and Gomorrah. Eventually he moved there, and eventually he sat down at the city gate.

As one of the leaders of the city, so all of these things were done without consulting God. That he took what he saw, what he thought was best, what looked good to him. He did all of that love of lust, lust of the eye, lust of the

flesh, pride of life, things. And if you want to know about what one last lingering look will do for you, remember to ask Lot's wife. The last thing he talks about here are orphans and widows, and that was a very unique group of people, very distinct group of people in the first century when James was writing this. They basically had no rights, they had no privileges, they were outcasts from society. Their circumstances was that they were usually indigent. That if you did a kindness, if you did a deed for one of these widows or orphans, there was very.

Very little likelihood that they could reciprocate, that they could do a good deed for you. They had neither the strength, nor the time, nor the resources to do it. A service to them in James's day was truly sacrificial service. You were doing something for somebody that needed it, but they had no way of repaying you. The widows and orphans here were a perfect example of true sacrificial Christian love and sacrifice. Faith works best when we become forgetful when we have forgetful ears and become effectual doers. Real faith produces real works, works that make a difference, works that make a change in people's lives. But when faith works, religion goes away.

Turns into something much more meaningful. It is no longer idolatry, but if God is not the center of the religion, the center of the things that we believe in, the center of the things that we talk about, then it still is nothing more than idolatry. So James has no hesitation here. I had someone tell me just this past week that they had been beginning to study the book of James. And that they were going to start wearing steel-toed shoes to Bible fellowship because James just kept stepping on their toes, and it hurts. As I told you last week, as we go down through the book of James and we do our America 250, the things that made us the country that we are today, we're going to focus on as many people named James as we can.

Today, his name was James Montgomery Boyce. He was a Christian theologian. He was a Bible teacher, and he was an author known for writing about the authority of Scripture. And he was a great defender of Bible inerrancy—that there were no errors in God's Word, that it is perfectly His Word. He was the senior minister of the 10th Presbyterian Church in Philadelphia, and he served that church for 32 years.

In 1978 and on up until 1986, he convened three international conferences, and the purpose of these conferences was to restore confidence in the divine inspiration and inerrancy of the Bible. That he saw that as a great problem back in the late 70s and early 80s, that people were pulling away from the Word, they were questioning the Word, they were not believing the Word to be true, they were not believing it to be inspired by God, and they certainly did not believe that it was inerrant. But these meetings took place over the course of these eight years, and they came up with some statements about God's word and some of the principles that they established were this: first of all, that teaching the Bible in its historical context, using original Greek words, is the best way to do it. It's something that we actually try to do in here. We talk about what the words actually meant in that day, in that historical context.

Affirming that Christ is the central focus of the entire Bible—that's one of those questions you always ask when someone comes up to you and wants to talk to you about their faith. Always find out where Christ stands. Is he the center of their faith? The principles established also were affirming that the New Testament is God's fulfillment of the Old Testament. That as He wrote, as the prophets wrote in the Old Testament, so many of them were fulfilled in the New Testament. And some that we study today, that we attempt to understand, still have not taken place. We think we know how they're going to take place. We hope we know, but we have no guarantee. These principles also affirm that God was both that Jesus was both fully God and man, and faith in Him is the sole source of salvation. God alone is the source of all morality and should be the basis of man's social and judicial systems. And that's one of those things.

That has made America great is that the founding fathers understood this, and that the word of God had to be included in our moral and social and judicial systems. The Bible confirms this. The writer of Proverbs says in thirty chapter thirty verse five, every word of God proves true. He is a shield to those who take refuge in Him. God's word is inherent. It is infallible. It is all we need to be victorious Christians if we will just hear it, respond to it, and apply it. Let's pray before we go this week. Father, we thank you that you give us your Word, Lord. That it is true, it is inerrant, Lord. Thank you that it has everything that we need. We must just first hear it and then do it and then apply it. Bless us now as we go this week, Lord. That we would be good ambassadors for you.

That as we move about, people would see in us something that they would like to have in themselves. For it's in your name we pray. Amen.

James chapter one Verses 19-27 Take – a – ways

Trials – Temptations - Truth

Effective Christians will:

Receive the Word – Respond to the Word – Reflect upon the Word

A blood pressure cuff only works where there is life

It cannot create life

Religion is like a blood pressure cuff

It can measure but it cannot create

An unrepentant heart hinders the reception of the Word

Humility is the key to a successful Christian life
“I need Thee every hour”

Churches today need fewer hearers and more doers

James Montgomery Boice was a Christian theologian, Bible teacher and author known for his writing on the authority of Scripture and the defense of Biblical inerrancy. He was the Senior Minister of Tenth Presbyterian Church in Philadelphia for 32 years. From 1978 to 1986 he convened 3 international conferences designed to restore confidence in the divine inspiration and inerrancy of the Bible. Among the principles established in these meetings are:

Teaching the Bible in historical context using original Greek words

Affirming Christ as the Central focus of the entire Bible

Affirming the New Testament as God’s fulfilment of the Old Testament

Affirming Jesus was both fully God and man and faith in Him is the sole
source of salvation

God alone is the source of all morality and should be the basis of man’s
social & judicial systems

The Bible contains no errors in its spiritual & moral truths or historic &
scientific facts

Every word of God proves true; he is a shield to those who take refuge in
him.

Proverbs **30:5**