

I. James in Biblical Perspective
The Gospel Life According to James
“Gospel Living Through Gospel Wisdom”
Book of James
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This is our inaugural study in the book of James in which we'll be in this book for the next several studies. We'll start with the first four verses. James 1:1-4 says *[1] James, a servant of God and of the Lord Jesus Christ, To the twelve tribes in the Dispersion: Greetings. [2] Count it all joy, my brothers, when you meet trials of various kinds, [3] for you know that the testing of your faith produces steadfastness. [4] And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.* This is God's Word; it's the truth, infallible and inerrant. The grass withers, the flower fades, God's Word abides forever and by His grace and mercy may it be preached for you.

I have been studying and preparing for this series for well over a year. I have two emotions – excitement and absolute trepidation. I have excitement because of the content of this study which I'm calling *The Gospel Life According to James* and you'll see why in just moment. I'm excited about its themes, its cause, its challenge, its comfort and all that is in this book. But I also have some trepidation in terms of the book itself. Before I get more into that let me start this way.

Go back with me 2,000 years and its 15 years after the death, burial, resurrection and ascension of Jesus Christ. That is basically how long I have been at Briarwood as pastor. Two things have occurred here. One is the absolute, astounding explosion of Christianity. First there is 120 people, then a sermon is preached and the next thing you know there are 3,000 and that's just counting the men. Then people are being added every day. Then there is another public meeting and 5,000 are added and that's just counting the men. There is this explosive growth of Christianity that is taking place and the evil empire strikes back with ridicule, mocking and outright persecution, both religious and state persecution. It results in deacons like Stephen who is stoned to death. Two times we know of where Peter and John are arrested and the persecution becomes so intense that many of the believers scatter but all that does is add to the explosive growth of Christianity in the church. They go to Antioch but not only that when Stephen was killed an on-looking religious terrorist whose name was Saul, in that fifteen years was converted and now he's a believer. His ministry has been established, its expanding and growing. With that comes greater expansion of the church and all of that is taking place within fifteen years.

So here is this explosive growth and intense persecution. Stephen is killed. James the brother of John in Acts 12 is killed. Peter and John are arrested during this time. Believers are scattered and dispersed in Jerusalem through the intensity of the persecution and you're the pastor of this church in Jerusalem. What do you do? That pastor's name was James. One of the things he did at that fifteen year mark was he wrote this epistle with its stark reality of the persecution that come against believers and its stark reality of the imperfections of believers. I hear there is gossip, slander, favoritism, prejudice etc... There is this stark reality that James brings that there is this push back

from Satan and the world using religious institution and the state. At the same time there is the reality that believers who have been saved by grace are still projects in the journey of grace and they haven't arrived. So how then shall we live? So James' heart is moved by it.

I'm excited about being in this text because now for almost thirty years every series of sermons I preach is entitled "In Perspective." I even have a radio program called "In Perspective." It was in my study of this book years ago why that title has been used in series of sermons since, through conviction that came over me. Some of you have perhaps been to my study and we've had the privilege to talk and pray together. You have probably noticed that every time we meet we pray. If you've met with me more than two times I may change the words a little bit but it's the same prayer every time. The reason why is because of this book of James. What I pray before we talk is because of what this book says and its conviction that it brought to my heart years ago.

I love this book for so many reasons. I'm excited about us getting to it but here is another reason why I'm fearful though. It had to do with the comment from the great Reformer Martin Luther. As Luther looked at the book of James he said, "O this strawy epistle. It doesn't have much weight to it." In fact, Luther couldn't believe that the writer of this book had any relation to Jesus at all. Luther said "How could he have written something this light weight, this off-base, this, dare I say, almost is it works religion? (I'm paraphrasing Luther here.) Well, we can't get rid of it but this one and some others like II Peter, Jude, Revelation, I, II, and III John, we'll keep in the Bible canon but we'll make them canon number two." He introduced this idea that liberal theologians have taken hold of ever since then where there are some things that God is really saying but these other things He isn't really saying. There is a canon within the canon or a canon above the canon. Here I am telling you that I love the epistle of James and Luther basically said "I'm not sure this book belongs in the Bible." Don't think I'm a little fearful here. I am a little fearful but I will say this is one of the five areas that I disagree with the great Reformer Luther or I would be a Lutheran today, but we'll unfold that and unpack that.

Here is one other thing this epistle does. I believe there are five mythologies that are embedded and enshrined in the contemporary church today, particularly in the Western contemporary church, and James utterly puts a stick of dynamite under all five of them and blows them up. As we work our way through James I'll try to bring your attention to all five of them and when he blows it up. I have laid this book out to be an eighteen study series and don't get discouraged that we'll start off a little slow spending a few studies in the first verses.

Did you realize that this book is the most quoted book in the New Testament? Here are some quotes from this book. 'God cannot be tempted' (James 1:13). 'Every good and perfect gift comes from above' (James 1:17). 'Faith without works is dead' (James 2:20). 'Be quick to hear and slow to speak' (James 1:19). 'The anger of man does not achieve the righteousness of God' (James 1:20). 'Be doers of the Word and not merely hearers only who delude themselves' (James 1:22). 'Resist the evil one and he will flee from you' (James 4:7). 'Even the devil believes...' (James 2:19). 'Humble yourself under the mighty hand of God and He will exalt you at the right time' (James 4:10). 'The effectual, fervent prayer of a righteous man avails much' (James 5:16). Those are just a few that we constantly quote from. There are 108 verses with quote after

quote after quote as infiltrated our conversation, but I love this book for it is lofty yet practical. It is challenging yet consoling. It is compassionate yet convicting. It is inspiring yet intimidating. Thus I'm excited and thus I approach it with trepidation. So let's jump into this book.

I want to give you one thing in this study as we look at an overview of James. The best way to get to this one thing is to answer some question. The first question is who wrote this book of James? James 1:1a says [1] *James, a servant of God and of the Lord Jesus Christ...* He calls himself a servant and literally a slave of God. The Greek word for slave here is *doulos*, sometimes translated bondservant. We will unpack James 1:1a more in the next study but before I get to those statements in the next study I want to go ahead and preempt the discussion.

You might be thinking that we have already been told who wrote this book and that is James but I would say James who? There are four of them in the New Testament. Which one of them would it be? Who are the four James'? The first one is James the brother of Jesus. He was a skeptic, unbeliever, mocker and arrogant challenger of Jesus and His ministry. There is James the Less, the Younger, the son of Alphaeus and probably the brother of Matthew, the tax collector. The only thing we pretty much know about this one is probably who is brother is and who is dad is, otherwise nothing else. Then there is James the brother of John who was cousin to Jesus. Then there is a fourth James who is the father of Judas, not Judas Iscariot. There were two Judas Apostles and the other one was sometimes called Jude and his father's name was James of which we know nothing about, except who is son was.

Which one of those four would it be who wrote the book of James? If it had been James the son of Alphaeus or James the father of Jude there would have had to have been something else next to that. You can't just say James. Now for some all you would have to do is say their name and most would know exactly who you're talking about. For instance, there would be many who would know the name Tiger or Phil the Thrill or Jack especially if you knew I was talking about golf. For others all you have to do is give their name and people know exactly who you're talking about and that's this guy, James. So that leaves us two possibilities. As Jesus is raising up His disciples He focuses on three – Peter, James and John. Very likely it can't be that James because in Acts 12 Agrippa kills that James. When Agrippa finds out that everyone likes that he arrests Peter and John the second time. So it would be hard for it to be that James.

The writer of the book of James is James the brother of Jesus. This is the one who grew up with Him, who mocked Him, who was an unbeliever, a skeptic and who becomes the pastor at the church of Jerusalem. He is one of the four pillars of the New Testament church – Peter, Paul, John and James, the brother of Jesus. He is the moderator of the first general assembly of the Presbyterian Church in Jerusalem. Well, there is a general assembly in Acts 15. Who were the choices to moderate this meeting? There was Paul who just had this big missionary journey planting all these churches and just got back. There was Peter who was a great choice. Some say he was the Pope by then. There was also John but they elect James to moderate this meeting. If you were in a class that had Peter, John and Paul in the class and they elect you captain that's not bad. That's a guy who all he has to do is put his name, James. Eusebius, the historian knew him. Josephus, the historian knew him and others knew him. This is James the brother of Jesus.

Secondly, to whom did he write this book? James 1:1b says he wrote it to the twelve tribes of the dispersion. Who is he referring to? This is an ingenious act of James because by doing this James does two things. One is he identifies his primary audience and then his ultimate audience. His primary audience is Jewish Christians in Jerusalem, many of whom in the persecution have been dispersed. That is language they understand because the Jewish people in the Old Covenant had gone through two dispersions, Assyria and Babylon. Now you have Jewish Christians who name the twelve tribes as their ancestry and now they are a part of another dispersion, as the persecution that has hit the church has scattered them. He is writing to them, connecting to the Old Testament and telling them that everything that we were taught is now fulfilled in Christ.

At the same time, Peter, Paul as well as James, are now opening up the ultimate audience which is the church of Jesus Christ because we are the children of Abraham. The twelve tribes have given way to the twelve Apostles. We are those of the dispersion, not because we were in Jerusalem and dispersed, but because we were dispersed and called into the Kingdom from all the nations of the world. That is why we call this a general epistle. It's not just one church, one group of people but it's something to be distributed and his audience is ultimately all of the believers who have been circumcised in the heart, who have become a part of the Kingdom of God from all the nations, the Royal Nation, the church of Jesus Christ.

The next question is when did he write it? I believe he wrote it sometime between the years 42 AD to 47/48 AD. If I'm right which I think I am and most of the commentators who are serious about Biblical authority pretty much line up here. In other words, James is writing this at about the half-way point of his life ministry. It's about fifteen years after his conversion and the resurrection of Jesus Christ and in 62 AD he will be put to death in Jerusalem. So in between there he writes this book to the church in Jerusalem to the Jewish Christians dispersed and to all believers who are being brought to Christ from all the nations of the world.

One of the reasons I believe it's at this time is because this same James was not only the pastor of this church with this burden in his heart and life to honor Christ with a Gospel life, but also he becomes the moderator of the general assembly in which they handle some very specific theological issues. For instance, do you have to obey the ceremonial law in order to position yourself to be a Christian? Do you have to be circumcised in order to come to Christ and then be baptized? Do you have to obey the law and become a follower of Moses in order to come to Christ? Do you have to become a Jew according to the flesh to be a Jew of the heart with a circumcised heart? That general assembly says 'No, be sensitive of your Jewish audience but a thousand times no for you are saved by grace alone through faith alone in Christ alone.' James affirms that with Peter and Paul. That general assembly took place in 48 or 49 AD. Wouldn't that have filtered into this epistle if James writes during that or after that? But it doesn't.

The backdrop of this epistle is trial, persecution, the sufficiency and purpose of Christ in the lives of His people under trial and persecution. That's the first fifteen years. So somewhere between 42 and 47 AD is when James writes this book. Now we will look at the big question and this is what we'll conclude with in this study.

Why did he write this book? There are some who believe, and I can understand why, for a religious terrorist by the name of Saul has just been converted who has now taken on his apostolic ministry and is preaching the Gospel of grace. You are saved by

grace alone, through faith alone, in Christ alone. Your works don't save you. Your righteousness is like filthy rags. You literally depend upon Christ's blood that was shed upon the cross for the forgiveness of sins and Christ's righteousness that clothes you to take you to heaven. Some people had begun to distort what Paul (Saul) was teaching to saying if we're saved by grace, it doesn't matter how we live and what we do doesn't save us then it really doesn't matter how you live. By the way, the more you sin the more grace you get so the way to get more grace is to sin more. That distortion was out there. So some believe that Paul during this time is responding to that distortion but I don't think so. I can understand why people would say that.

I think James is in the context of God's blessing of the Gospel from Jew overflowing to the Gentiles. He is in the caldron of persecution, death and people are losing everything. People are losing their lives, leaders are being arrested and all of this persecution is happening. Jesus said in Matthew to beware when you go out into the field for they will drag you before the synagogue and the courts. There will be religious persecution. There will be state persecution. Your own family will turn against you and that is exactly what is happening here. In the midst of all of this, James not only acknowledges that this is happening but he says to expect it to happen and expect more of it to happen. Expect this; the Gospel that saved you from your sins will sustain you in the attacks of the evil one and beyond that God is sovereign and He is using those trials to develop you. That is the burden of James' heart.

You might be thinking why is he calling this a book and then an epistle? There is a reason why I'm doing that and that's because it starts off as an epistle but it doesn't stay an epistle. James 1:1 starts off with the language of an epistle and right after verse one it quits being an epistle. Then it becomes a prophetic book of wisdom. It takes its place right alongside of Proverbs, Job, Ecclesiastes and many of the Psalms. It becomes wisdom literature. That's what dominates it. The wisdom call is so clear that an early writer named E.J. Goodspeed said this, (paraphrasing) "I'm basically giving up on trying to outline James for there is no outline. It is a collection of Divinely inspired pearls of wisdom dropped by the Holy Spirit through the pen of James into this letter."

I like what Goodspeed said but I disagree with him. I do think you can outline the book of James. I do think there is a theme. In fact, I think Mr. Goodspeed was onto the theme but before I get there you can see this thing as a book of wisdom for there are multitudes of references to the Proverbs in the book of James. There are twenty five to twenty nine quotes from the six sermons of Jesus recorded in the Bible in the book of James. We can go beyond that. Twenty one of those quotes come from one sermon, the Sermon on the Mount which is the Royal Manifesto of the saving King to His people in His Kingdom.

Here is another way I like to refer to this. James will refer to Job. Job, I believe, is a biography begging to be produced of a man who in the midst of suffering was given wisdom and understood the purpose and plan of suffering ultimately in his life. The suffering he once decried he then cried out "Thou He slay me yet I will serve Him" (Job 13:15). Here is this glorious wisdom that took hold of Job. James is the handbook to understand what was happening in the biography of Job's life. In this short little book there are eleven parables that James uses following the very teaching methods of the illustration of his elder Brother, now his Savior and Lord to whom he is a slave. There are some extraordinary things in this book.

I want to give you a brief statement as to why I think James wrote this book. I believe this is a pastoral letter of wisdom, talking about the Christian life when under duress. Let me be more precise. It is compassionate yet relentless. It is a compassionate understanding of what it means to live in a broken world while you're going through the journey of growing in the grace and knowledge of Christ. It is a relentless call to the believer who has been made right with God to now live before God. It is a relentless Gospel call to embrace and obey the royal law of the King who died for you to save you, the One whom you have laid hold of by faith and you can now live for by faith. You are saved by faith and you can live by faith. You can even die in faith and in the midst of all of that no matter what the adversity, what the trial, you'll find Christ sovereign, Christ sufficient, Christ doing a work in you and Christ opening up an opportunity for you.

I want to give you one other little insight. There are 108 verses in James and 59 imperatives. In these 108 verses James will give to professing believers, for those who are in Christ here are 59 commandments. I want to take a little shot at the Paul/Luther controversy. James keeps talking about works and obedience but you're saved by faith alone and James does not argue with that. I want to stay within a time frame here but if you go through this thing you'll be amazed to know that twenty one times James says "My brothers..." and he is assuming that the people he is pastoring have this Gospel foundation in their life. Now they are trying to make sense as to why this stuff is happening. Is God sovereign? Is God doing something in it or is it just grin and bear it? What is happening here?

Here is the difference. As Paul goes out to the Gentiles and writes his letters, he will spend half his books telling you who you are in Christ by faith and you are saved by faith alone. Then he takes the last half of his books telling you that faith is never alone. Whether it's the first eleven chapters in the book of Romans and then Paul starts the twelfth chapter 'Therefore, I urge you by the mercies of God to present your bodies as a living sacrifice, holy and acceptable unto God. Do not be conformed to this world but be transformed...' and then he goes into the imperatives. He does it in I Thessalonians in the first two chapters and then he says 'now walk with me, as a prisoner of the Lord...' He does it in Ephesians in three chapters and time after time after time he says who you are in Christ and then he gets to Ephesians 4 and says 'now walk in a manner worthy of your calling...' then he lays out all the imperatives of 'put off, put off, put on, put off...'

James is not giving you the linear theology of it. He will give a command and then he'll say 'Now my brothers, knowing...' In other words, as he walks you through he keeps referring back to your Gospel foundation as he gives you your Gospel imperative. So he'll use words like 'turn sinners' and 'the Lord will save them.' Mercy triumphs over judgment. Wisdom comes *from* above. This is a gift of grace. He penetrates and permeates his epistle with his burden of 'here's how you stand and grow under the evil empire striking back whether it's family, religion, or the state.' Here is what is happening and what God is doing. You who have been saved by faith now you can live by faith and even we can die by faith.

Now here is the key. This is where I want to get you to. The reason he is writing this is if you are my beloved brothers then with me we are slaves of Jesus Christ, our Lord and Savior. As slaves of Christ in this world we have a foundation that can't be shaken. Jesus has covered us with His blood and He has clothed us with His righteousness. We have a motivation that is unstoppable. The love of Christ constrains

us. We have a Gospel foundation, Gospel motivation and Gospel life that we want to live in a broken world that is under attack. What do you need? James sticks in-between what you need to have. To have a life style for Christ you have to have a life love for Christ, to have a life love that propels you to live a life style like Christ you not only have to have the heart of Christ but you have to have the mind of Christ. So James' burden is that you get the wisdom to see life from above, not earthly wisdom.

James 1:2-4 says [2] *Count it all joy, my brothers, when you meet trials of various kinds, [3] for you know that the testing of your faith produces steadfastness. [4] And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.* Do you think James believes that everybody is perfect in grace? No, he says you're incomplete. This stuff that is happening to you is not because you are incomplete but it is sent by God so you will grow and leave incompleteness. In other words, rejoice for God just rang the school bell. You are about to learn something but you won't learn something unless you have enough sense to learn it. You don't need worldly sense you need Divine sense.

James 1:5-8 says [5] *If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. [6] But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind.* (In other words, if you don't have wisdom you can't stand and then the trials will drive you like the wind and the waves.) [7] *For that person must not suppose that he will receive anything from the Lord; [8] he is a double-minded man, unstable in all his ways.* In other words, I have a Gospel foundation, Gospel motivation, I've been saved by faith and I love Christ by faith. I want to live by faith so I need the mind of Christ to deal with this world and to understand it, in all of its brokenness and all the chaos of a sin cursed world.

I want to look at one more place in James. James 3:13-18 says [13] *Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom. [14] But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth.* (God has designed the trial for you better but if you don't have Godly wisdom instead of getting better you'll get bitter.) [15] *This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. [16] For where jealousy and selfish ambition exist, there will be disorder and every vile practice. [17] But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. [18] And a harvest of righteousness is sown in peace by those who make peace.*

In other words, to follow Christ in a broken world I need to have a Gospel life view to have a Gospel life style, propelled by a Gospel life love. That is why I entitle every series 'In Perspective.' What is God's perspective? O Lord, please give it to us. It doesn't come from a preacher. It comes from above. That is why every time I meet with someone in my office I pray "Lord, we're like children. We don't know how to go out or come in. As we meet please give us wisdom." That's why in our country, influenced by Christianity, judges would begin deliberation with a plea, 'God save this court and its judgments.' We are in desperate need of the wisdom of God.

Here is the takeaway. The Gospel life of persistent (perseverance, standing firm) ministry and joyful maturation in a sin-cursed world requires the God-sent gift of "wisdom from above." Until Jesus comes back we're going to be in a sin-cursed world.

It will be one of chaos and declared enmity against the Gospel unless Jesus Christ intervenes by the work of His Spirit to change the hearts of men and women, just as He has yours if you're a believer today. Enemies are turned into His family and friends. Then when that assault comes, believers with the Gospel foundation, Gospel motivation of love to Christ with God-given wisdom, can then begin to deal with the sufferings, challenges, adversities and trials with persistent ministry. Stand firm. Stay the course and even at the same time Gospel maturation, joyful maturation.

In other words, this trial has given me a platform to tell the world Jesus loves sinners. See the widow and the orphaned in a sin-cursed world, let me go! See the oppressed, let me go! See what is happening in a sin-cursed world, this is the opportunity that God has given to me to minister. What about your own oppression? This is the opportunity to tell the world that you don't have a single thing that makes my life. Christ makes my life for He is sufficient and sovereign. Even if you take my life, you just send me to Him. So here is the burden of James.

I have an outline that goes as follows; I. The Author: James (James 1:1a), II. The Audience: The Twelve Tribes of the Dispersion (James 1:1b), III. The Address: Gospel Wisdom and the Gospel Life (James 1:2-5:20). That's the whole burden. Mr. Goodspeed I do believe you can arrange it. It is the development and the display of the Gospel life of wisdom from above. In the midst of trials it is the development of wisdom and the display in the Gospel life of wisdom from above and this happens by adversity and prayer (James 1:2-18), by hearing and doing the Word, by avoiding partiality and formalism, by faith and obedience, by taming and controlling the tongue, by differentiation of Divine and satanic wisdom, by hating gossip and slander, by avoiding pride and presumption, warning the rich and the oppressors, by patience and perseverance, by prayer and praise, and by shepherding. That's the very unfolding of the Gospel life that is directed by Gospel wisdom.

If you are believer and you're reading this today, I want to say this very carefully. I am very indebted as I have worked through this text for months. After outlining the eighteen sermons and working my way through this, I went to consult with three of my mentors – Dr. Frank Barker, Dr. R.C. Sproul, and Henry Krabbendam. Then I went to three of my colleagues – Mr. John Piper, Mr. Tim Keller and Mr. John Blanchard. After consulting all of those it kept coming back affirmation after affirmation after affirmation so if you're a believer today whatever happens to unbelievers in this sin-cursed world, except for the condemning wrath and judgment of God, can happen to you. We die. We get sick. We have broken marriages in our families. We have disappointments. We have slander against us. We falter. We fail. Whatever can happen to an unbeliever except for God's condemning judgment and wrath, can not only occur in your life but it can be sent by God and by the way there are things that will happen to you that will never happen to an unbeliever.

Here is what you will find out. With wisdom from above you will know how to respond and Christ is sufficient. James learned it. Fifteen years after he wrote this book he was dragged to the synagogue by the Sanhedrin and he was convicted. They said to James, "Too many of these people are becoming Christians. You are undermining the Jewish people." They sentenced James to stoning and in 62 AD on the day they were going to stone him a priest intervened from the Sanhedrin and said "That's too good for him." So they took him all the way up to the pinnacle of the temple. I have seen the very

stone that James stood upon. It is the same place where Jesus was tempted from. When I take people to Israel we get the opportunity to stand at the pinnacle of the temple right in front of us that was up there where James stood. There, scores of feet above the ground, they said to James “Recant!” James said “Jesus Christ is risen, He has ascended and He is coming again. I love Him” and he could hardly get all that out of his mouth before they pushed him off the temple where he fell almost a hundred feet to the pavement below.

When I stand and look at that pinnacle where there at one time James fell, I remember what the famous historians say about this event. The fall didn't kill him. He was called James the Just because he loved mercy and truth. It was said by Eusebius that James went to the temple to pray so much that his knees had developed calluses and looked like camel's knees. It was said that James was able to, in torture, pull his body up to a kneeling point and he began to pray for his torturers. He was living his epistle. The sufficiency of Christ had given him a platform. It grew him in grace to his last breath when a priest took a fuller's bat and beat him to death and James entered into glory. This is the man who writes to us. My elder Brother is the Savior and Lord, the Sufficient. Let's pray.

Prayer:

Father, thank You for the moments we could be together. I thank You so much for this sufficient and glorious Savior. My dear Lord, there must be those that You have drawn to seek and know where is life and they can learn that they don't have a Savior who eradicates the trials of life but they have a Savior who saves them from their sins and will deliver them from some, through them all to Himself. There is a Word that can transform their minds so that they see life from the wisdom above and not the chaos of the demonic wisdom of this world. Would You O Lord, send them to the Savior? Friend, come to Christ today. He is ready to receive you. He has loved you and loosed you from your sins at the cross and will grow you in grace even in the adversities of life. He will never leave you nor forsake you. Father, for Your people, as we take these next eighteen steps through this book, fill our hearts with the knowledge of our Gospel foundation in Christ, our Gospel motivation of the love of Christ that constrains us, Gospel wisdom to see life from the enthroned eyes of Christ with the mind of Christ and then a Gospel life that will draw others to Christ. I pray this in Jesus' Name, Amen.