

A Life Worthy of the Gospel

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Well, if you will go ahead and turn with me to Philippians chapter 1, and we will be in verse 27 this morning. Philippians chapter 1 beginning in verse 27.

Last week we walked through Philippians chapter 1 19 to 26 where Paul revealed that the gospel shapes our perspective on life and death. We saw that Paul's confidence rested not in himself but as verse 19 says in the supply of the spirit of Jesus Christ. Not just a trickle, but a flood of the spirit of Jesus Christ. We ought to desire more of him as Paul does right in this text.

Now, Paul's passion was to magnify Christ in life or in death. You see, he mentioned that it is more of Christ than death. He didn't see it as a negative. And that's verse 20. Understanding the call to remain is to share the gospel. And then his declaration was breathtaking. Verse 21, for to me to live is Christ and to die is gain. And I asked last week a question. If you filled in the blank honestly, what would it be to me? To live is what? Is it Christ? Paul lived torn between heaven and earth, desiring Christ, yet remaining for the Philippians, the church in Philippi for their good. We see that in verse 22 to 24 and then verses 25 to 26, he trusted God to produce fruitful ministry through the Philippians.

And what did he want? He wanted for their progress, for the Philippians to know more of what faith is, to know more what it means to be more mature in Christ, to know what it means to be unified in the gospel, in the local church, and then to have joy and more of it, the furtherance of their joy. In fact, in verse 26, see, Paul's ministry produced joy in God's people because that's what, remember I said his prayer was answered. It was they had more joy for Christ and then they went out to spread the gospel just like he was doing. So you see for Christ to be glorified in them. Paul wants ultimately through them that Christ will be glorified. Right? That is the end goal is that he will be proclaimed that and that he will be glorified in and through their lives whether he is present or whether he is absent. We're going to see that for Paul.

Now, the heart of last week's message, just to kind of dial in here, person who considers Christ to be everything will not settle for anything less than good. What God produces by his grace is evident even in the worst of circumstances. His grace is overwhelming. It's more than enough in whatever circumstances you may be right now. For better or for worse. So Paul turns from his own testimony to the Philippians calling and then ultimately ours in verses 19 to 26 where he talked about right how the gospel shapes us in our own life when we're here as well as in death. What we're going to see this morning in verses 27 and 30 is Paul's going to show us how the gospel shapes our life here on earth. Okay, here on earth.

So let's stand out of respect for God's word as I read verse 27 to verse 30. Verse 27 says this, "Only let your conversation be as it becometh the gospel of Christ, that whether I come and see

you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel, and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, having the same conflict which he saw in me and now here to be in me. May God bless the reading of his word. You may be seated.

What we see here in verse 27 is God produces a life worthy of the gospel. A worthy life of the gospel. You see, Paul begins with a single word that sets the tone. Look with me. Verse 27. Only only. Meaning whatever else happens, this one thing matters. It's of utmost importance. But then notice the phrase let your conversation be as it becometh or worthy the gospel of Christ. See the word conversation here in the original language means citizenship. It means citizenship to live as citizens worthy of the gospel of Christ. So then what does it mean to live worthy of the gospel? You may ask. Let's start with what it does not mean.

This verse is not a call to try harder. That somehow it's of your effort in the flesh. Not at all. As if you did something to earn your citizenship. Not like that. See, if you are a believer in the Lord Jesus Christ, you became a citizen of heaven as soon as you trusted in him. Christ for salvation. From what? From your sin. And you saw that no longer trying to save yourself, but rather no longer trying to save yourself and trying to earn favor with God, right? Which is the opposite of grace. It was what? The finished work of Christ. The finished work of Christ on the cross that brought salvation to your soul and allowed entrance into heaven. That's grace, right? Unmerited favor from God. It was a finished work of Christ. Amen.

So, as a reminder, believers are citizens of heaven. So, Paul captures the play on words here. If you will turn with me, Philippians 3:20, you'll see the same word used in this verse. Philippians 3:20. It says for our conversation is in heaven from whence also we look for the savior the lord Jesus Christ. So for example from this text to act as a citizen.

Let's go back to the city of Philippi. What did it mean to be a citizen in the city of Philippi which was by the way a Roman colony at the time? You see in Philippi the laws of Rome was enforced. The people wore the same kind of styles that they wore in Rome. Do as Rome do as Rome does, right? The expression. They also spoke Latin. That was the language of Rome. And then everything in Philippi was like Rome because it was a colonial city. Therefore, as a citizen of heaven, contrasting now, we ought to or they ought to the Philippians to act like they act in heaven and speak the language of heaven. This is not achieved by the way of human striving, but by God's grace shaping us, right? We can't see heaven. We don't know how people look and speak in heaven. So, we see it in the words of Paul here on earth. And so we see that in this Greek verb for look in this verse is found in most passages dealing with the second coming of Christ and expresses the idea of waiting patiently but with great expectation. So that's kind of closing up Philippians 3:20 looking for the savior the lord Jesus Christ whether we die now and see him or when he comes back in his second coming.

Now let's go back to verse 27, chapter 1. Verse 27, chapter 1. As a Roman colony, Philippi highly valued its Roman citizenship. It was an honor. It was a privilege to be a Roman citizen. Paul directs the congregation's focus from Caesar to Christ. Now, you can fill in anything in there from with Caesar to our president, for example, or any president for that matter, right? Whoever

is holding office of the president, is that the focus of our congregation? Was that the focus of the congregation of Philippi? No. He wanted to redirect them from Caesar and Rome to Christ and heaven. And then he urged them to model the behavior of Christ, not acting and mimicking like a Roman would do. You see, because the ultimate loyalty was not to Caesar and his kingdom, but what? God and his kingdom. Not any political position here on earth. Another way of putting it. He stressed instead a need for them to strive for the gospel in unity. That we are unified in the gospel, not in any political position. Not for Caesar, not for his office. No, this is way above that. This is way more glorious. Amen.

And so he says, "Look higher. Look further. Strive for the gospel in unity. Be unified in this." Because when you stand together with one another in the gospel, you get what is best. You get what is best from God himself. Not from what Rome can give you. Not what America can give you, but what God can give you. That's what we know as brothers and sisters in Christ. Amen. We know God supplies all of our needs. We talked about that in the previous sermon. Amen.

So, this emphasis on unity potentially suggests a degree of division within the Philippian community. There was an issue here. And I won't go into it, but it is found in Philippians 4:2-3, which you see that Paul is usually, by the way, quite specific when he corrects somebody. Especially when it comes to bad theology like the Galatians. He was honing down your theology is wrong. Let me give you the correct answer to your theology. He doesn't do that. He doesn't hone in on correcting a theological point here. It's not that you know bad here in Philippians chapter 4, but he makes it somewhat vague. What do I mean by that? The content of this argument in these verses suggests that the problem wasn't necessarily heresy, steering away from the gospel or believing a wrong theology. It wasn't that, but rather a personal relational breakdown between two people that it shifted the unity of the gospel to, "Oh, I'm better than you or no, I'm better than you." It was more of a personal conflict between two sisters in Christ. And he had no issues with theology, no issues with the gospel. No, it was just some personal thing, a secondary issue that Paul wanted them to deal with because ultimately it points back to the gospel. Can the gospel unite you two together? So, I won't go too deep into it, but that's what I wanted to kind of highlight here because there was somewhat of a division in this community. And this is one point that Paul will bring up in chapter 4.

And by the way, this letter was read to the whole congregation for our benefit. Is that our situation? Do you all have somewhat against somebody a secondary issue like personal things, right? Because you know why Paul initially mentions in verse one that the oversight was to be done by the pastors and the deacons. See this is the privilege to serve you this congregation as a pastor and as well as the deacons. He mentions both groups that it's us our job. It's our mandate to bring unity to this church for the unity of the gospel. And that I take as a great honor and a great privilege and it's clear instructions here for me to continue to emphasize how important it is for the unity of the gospel. So I ask this question to myself and I suggest you to ask the same question to yourself. Which citizenship are we emphasizing more in our lives? Because the answer you come up with emphasizes citizenship in heaven or on earth. Which one are you emphasizing more of? It's that important.

One commentary puts it this way. We are an outpost of heaven on earth. Our whole behavior must be in agreement with the worthiness of heaven. Again, our citizenship, not by human effort,

not by moral resolve, not even religious discipline is good enough because none of that comes from heaven, right? It's God's grace that manifests in us through the gospel. The grace and the gospel has a connection. And God does it. He gives us the Holy Spirit. And this Holy Spirit is the one that magnifies Christ. Amen.

Philippians 2:13 says this, "For it is God which worketh in you to will and to do of his good pleasure." It's his pleasure. He is pleased when his children are magnifying the gospel. Amen. So when Paul says live worthy of the gospel, he is not saying try harder, but rather look up, look up and receive grace. And then grace initiates the Holy Spirit in you to magnify Christ. You won't be able to find grace anywhere except given by God. All things that are good come from above.

So insert your name there. Are you that kind of person where you're not looking for oh more discipline or trying harder or doing this or doing that, but you're a person that just yields just like you yielded to receive salvation the first time. And then in your sanctification, you continue to ask, you continue to receive grace. Amen. Grace upon grace. So let God's grace be the thing that shapes your life into reflecting more of Christ. Into reflecting more of Christ.

And then Paul continues with one spirit and one mind, right? It says that you stand. In verse 27, stand fast. It literally means to keep one's standing. So you're already standing. Just keep standing. In what? In one spirit and in one mind. You see the emphasis is that unity is not manufactured by human effort. It is not produced in the flesh but by the spirit of God. And the spirit of God is what gives us courage to remain standing. Gives us the ability to be steadfast and to be in harmony to be more Christlike that we see more of him in us. And then ultimately as each and one of us as brothers and sisters are doing that this local church becomes a light and salt to the world.

One commentary puts it this way. The spirit inspires the highest courage and helps all who partake of his influence to stand fast again to keep on standing on the gospel. And then we see here Paul says striving together for the faith of this gospel. And what is that? It's saying that we're not alone in the gospel. This is the reason why we have a local church. We're striving together as brothers and sisters in Christ together as a church community. So the Greek term for striving together means to strive, but then the emphasis is on competing and struggling together. Okay? So that's where this word literally comes from. Laboring and sharing a suffering or sharing a struggle or working together as a team. So how are you linked up together this morning? Is there a brother or sister that you're not doing things by yourself, but you're doing things together for the gospel sake. Right? And the more that we link up together, the better. Because the whole point is not that it just stops with two or three brothers or two or three sisters. It can the chain continues to all of us that we're all chained up together for what the gospel for the furtherance of the gospel and it literally has this word it's pronounced sunathleo so it has athlete in there so just remember that it's we're athletes but we're not athletes running by ourselves but we're running together all for the same what the gospel amen and then we see here that Christians are not trying to hold the line as it were that we're trying to out compete each other or look down on each other or oh you're better or I'm not better or whatever and putting the emphasis on ourselves. That's what I'm trying to get at. It's that we're working as a team. So we should not be thinking so much about ourselves, but we should be thinking about others more than ourselves, right? And so that's a picture is that God holds his people together. It's God that

preserve the gospel among us and then God empowers our witness which is the faith of the gospel. We believe in the gospel to be uniting us together. Nothing else unites more together than the gospel. Another way of putting it.

Now verse 28 puts it this way. If you look at verse 28 says, "And in nothing terrified by your adversaries." I want to kind of focus on this part of the passage. You see, God removes fear and gives instead courage. He removes fear from us and he gives us courage in the times of opposition. That's what adversaries means. When people are opposing the gospel, that's when we have more courage. God gives us more courage to keep standing. That's what this verse is talking about. See, the word is described as terrified. Like you will experience being terrified. And God knows that. And so, this word terrified, by the way, the way it's illustrated is a horse, right? I don't know if you ever done this before, but I've seen this happen. I didn't do it myself, but if you go up and you just scare the horse, what happens? It just bolts and it just runs until like you have to like wait till it stops or you do something else that hopefully is not as bad. It literally means like that kind of terrified. You're startled. You're running away. Okay. Have you ever felt that way? Like, oh, I just want to run away from the situation. I'm afraid. And so, he uses the most extreme word there. Like, I know you want to run away whenever people are opposed to you, but Paul says, don't. Why? Because the bravery that you're going to have is not going to come from you. So, don't think about just be brave, be strong, be a stiff upper lip. No, that's not what he says. That's not the emphasis he gives. Nor does he give that oh because you have a strong personality oh you've been a strong person so you can be fine that's not even at that level or it's not even oh you discipline yourself just ignore people doesn't mean that either but rather I like what this one commentary says the enemy is powerless against the power of God there it is the enemy is powerless against the power of God when your confidence remains fixed on the Lord He, the enemy, can do you no harm. So you don't go reflex back to, oh, what am I supposed to do? You go, Lord, you got me. You're going to keep me standing. And out of that, the power of God manifests himself in you. That's what we wait upon. His courage to come through.

2 Timothy 1:7 says, "For God hath not given us a spirit of fear, but of power." Amen. And this is a God-given gift. It comes from God. And then God turns this opposition into a sign of his victory. Look at what Paul says. He says, "Which is to them an evident token of perdition, but to you of salvation and that of God." Let me just This is really heavy here. There's these two evidences. Number one, the token of perdition. What this means literally is eternal destruction which consists of eternal misery in hell. That's what it literally means. But to you of salvation, this is the present possession of all true Christians and future salvation. The sum of benefits and blessings which the Christians receive is redeemed for all earthly ills and will enjoy after the visible return of Christ. That's what this verse means and it is that of God. God's is the one that takes care of the results. That's what it literally means.

And I was thinking about this verse and how many times we go, "Oh, is he saved? Oh, is he going to hell?" We're playing God. It says here, "And that of God." God is the one that will ultimately determine if it's this person's going eternal destruction or for eternal life. Our business is to what? Share and live the gospel. That is what we are to do. You see, the opposition becomes, by the way, a sign of the enemy's defeat. The enemy is defeated when you do it this way. It's a sign of the believer's deliverance. Oh, I'm still here. I still love the gospel. I still love to share the gospel. What else? It shows God's sustaining grace. It's his grace that ultimately

gives us salvation. And by the way, it's up to his determining counsel what he wants to do with us and with somebody else. It's all of grace. And as we realize this more and more, we understand the heart of Christ because in Matthew 5:10-12, he shared the very thing that Paul shares here that you will be persecuted for the sake of the gospel. You will. And so Paul is basically reiterating what Christ said at the beginning. So as a sign for us to know it's not of us, it is of Christ. He's the one that shared this with us. So are we better than our master? In no way. Amen. In no way.

So the courage you display is not from you. It is from God. The endurance that you show in your life is not from you. Again, it is from God. And then lastly, the perseverance you experience is not from you. It is from God.

Let's look at verse 29. Now verse 29 says, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Here we see that God grants both faith as well as suffering. Faith as well as suffering. This is one of the most astounding verses in the New Testament because we see Paul says it is given what? To believe. It is given to believe. What does that mean? It means that faith is not something we generate. It is given to believe. It is not something we produce. It is given to believe. It is given to believe. See, faith is given. It's granted and it's created by God. Ephesians 2:8, for by grace are you saved through faith and that not of yourselves. It is the gift of God. It is the gift of God. See, suffering is also a gift of God as well. He emphasizes this point is right here in this text. See, this is even more shocking. Paul says, "But also to suffer for his sake." That is part of the gift. Do you see it as a gift? Do you see suffering as a gift just as much as salvation?

Because one commentator put this suffering is a gift of grace which brings power and eternal reward. Do you realize do you really realize this that when you suffer for Christ the rewards are eternal? Think about it. People suffer here on this earth temporarily for their sin and then receive eternal damnation. It's the same idea. But we suffer temporarily for eternal life. One is just in sin, one is unjust, not sin. And but there are eternal consequences for both. There are eternal consequences. So if you see it that way, that there's eternal reward for your suffering for the gospel sake, think of that kind of power that's generated in you. You're unstoppable. God will lay it on your heart the kind of fire that allows you to be quickened by their spirit and to be able to be a witness for Christ no matter how difficult it is, no matter how intense the suffering is. That's how much this gift is actually grace. It will help you to endure any type of affliction. So think about it. Suffering for Christ is not a punishment. Suffering for Christ is not a setback. Suffering for Christ is not a sign of God's displeasure. No, rather it is a privilege. It's grace. We get to participate in Christ. And then it means eternal reward. Romans 8:17 puts it this way. And if children then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him that we may also be glorified together. That's what this is saying is that we as brothers and sisters in Christ, we become joint heirs with Christ. Whatever he shares, yes, we think about the suffering, but everything he shares in him. Think about that. Everything positionally in Christ, all of the rewards come with it. And that's what it means to be glorified together with him. Glorified in Christ. I don't have time to go too deep in this, but it it just it should blow your mind. Go read Romans 8:17. It's something to meditate on. It's a powerful thing to meditate on.

But continuing on, we're going to see here in verses 27 to 30 is that the Philippians were being delivered from living a comfortable life and missing a great reward. That's why Paul is really dialing in here because the suffering was getting more intense as they were sharing the gospel more. More suffering was going on. And so they were easing back and maybe I should just live a little bit more comfortable life. I'm a Roman citizen. Come on. Let's just take it a little bit easy, Paul. But Paul's like, "No, you're missing the point. You're missing the point. It's not about comfort. That's not what the gospel is supposed to do. It's supposed to see eternal things, see things eternal perspective. The more you see of heaven and the more conversation you have from heaven, the more God is pleased and ultimately you have a greater reward. And so I'm just sharing this because this is the focal point of what Paul's trying to get here towards the end of the text. It is we have to really walk not by sight but by faith literally especially in this age today where there's so many things to look at right so many opportunities here in America to live a comfortable life right would you not agree we live in a pretty amazing time in history where everything is given to us we just press a button and like within a couple hours we get food right there's no other generation before us that has this kind of convenience. So think about their comfort level and our how difficult it might be for us in our comfort level. How many we're missing eternal rewards for the temporal rewards. So yeah, really think about this because it literally speaks even more volume to our time and to our age. Amen.

See, God uses suffering again to loosen, not tighten, but loosen our grip on earth. Remember that whenever you're suffering for Christ, he's trying to loosen you up from the grip on earth. And then loosen your hands from that and then deepen your longing for Christ in your relationship with him. And then to purify your affections, you start to sense, oh yeah, the temporal things, I don't even want to look at it. It disgusts me. Like that kind of language hate to like love. You know that language, right? Like you love Christ so much it looks like hate to everything else in the world. That's purifying work of your affections, of your heart. And then that you begin to produce wanting to see more eternal rewards than temporal rewards. This is what suffering does for his people. So always remember that why suffering happens. It's for your good. It's a gift of grace. Always remember that.

Let's look at verse 30. Verse 30. Having the same conflict which you saw in me and now here to be in me. This is very touching part of Paul expressing I know brothers. I know sisters what you're going through. You saw it in me. Now you see in yourself. And he's again that intimacy, that affection that he has for the Philippians just as much they have for Paul. He's sharing his intimacy right here in this text because I know what you're going through, brothers. I know what you're going through, sisters. You saw it in me. I see it in you. I'm hearing about it. I'm hearing about it. And so the Philippians saw Paul, by the way, suffer in Acts 16. Let me just share with you the list of things he suffered for in Acts 16. But and he was with Paul and he was with Silas by the way. So Paul and Silas were targeted by a mob and because of their gains was gone from fortune telling. These group of people this mob were losing money from fortune telling because of what the work of Paul and Silas is sharing the gospel. They're like you don't need this go you know the salvation is the gospel. The gospel and they were being saved from fortune telling and this mob got really really upset with Paul and Silas to the point of dragging them. They literally dragged them by their hands and they were seizing an opportunity to drag into the marketplace literally in front of everyone. Okay. Think of like the most populous place. That's what it was considered the agora like downtown LA with a bunch of people or Times Square like it was the

people were most people gathered and they would drag they dragged them to face the authorities of that city and then what they did was they stripped them. Now this is not just stripping one part of the clothes. They literally stripped them naked, okay? To humiliate them before everyone because remember Rome was an honor shame system. So they wanted to just shame them as badly as possible, right? Look at what they did with Christ. They stripped him naked by the way even if all the movies share that he wasn't. No, that was their cruelty. Their honor shame was to make them naked and then they stripped him in front of everyone. And then it says that they received many blows. This is not just slap on the wrist. No, this was deep bruising, open lacerations and broken wrist potentially to the point of severe muscle damage. Okay. And so this is Roman law. They were very good at making people suffer. And so after all of that, the stripping, the many blows, the humility, they were sent to a holding room which was called the inner prison. And by the way, the inner prison was the deepest part of the prison cell. And so it would be pitch black, damp, infested with vermin, and likely smelled of open sewage. And then on top of that, they both lacked medical care and attention. They had many stripes, bruises, muscle damage that were left untreated for days, possibly weeks, unwashed throughout the night. And we know this because a jailer doesn't wash their wounds until after the earthquake. That's further in Acts 17. To make things worse, the jailer fastened their feet into stocks. And these Roman stocks were designed to spread the legs apart to an unnatural and painful degree, causing severe cramping and making it impossible to find a comfortable position to sit or sleep, especially with bloodied shredded back. So they were awake and you know what they were doing? Singing. They were giving praise to God. And the jailer is like, "What in the world is this?" Most people would just be agonizing in pain. They were praising God. And you know what happened with the jailer, right? That's the kind of things that God puts his people to with this furtherance of the gospel.

I asked a question myself and I have you ask the same question. Where has the furtherance of the gospel stopped because we focused on ourselves more than the gospel? Because we have Paul who experienced the same conflict that the Philippians experienced as well. And this burden drew actually more fellowship with Christ and each other than in any other situation. We think it's it separates people. No, it actually brought them so close that he was so intimate with them and so loving to them and they received the same accommodation from Paul. You see, the one commentator puts it this way. Suffering for the truth links us with Paul and with the noble army of martyrs in all the ages. In all the ages. Think about it. Christianity has been going on for over 2,000 years. All of them we get to link up arms with for the gospel. So God uses suffering to deepen our fellowship, not separate our fellowship. Suffering creates dependence on God. Suffering helps us to share our hopes and our joys and our identity in Christ.

So as I come to a conclusion here, what is Paul teaching us? What does he want us to know from everything that I just preached to you from? He wants us to live a life worthy of the gospel. Not of us, not our effort, not any discipline ourselves, but God's grace forming Christ in us. That we become open vessels of his grace and that we would be able to stand firm that we would be held together because God puts us together in this situation in these kind of situation and that faith is a gift and suffering is a gift both are graces. God uses suffering to prepare us for glory. Suffering is not a loss. It is a gain. It is grace. It is fellowship with Christ. We do not walk alone. We walk upheld by God and surrounded by his people. You will not feel alone. Don't ever let Satan or your own flesh think, "Oh, when I preach the gospel, I'm going to be alone." No. Remember

verse 30, that intimacy that God does that no amount of communication, no amount of communication can do this kind of work in our souls. The communication with God number one and the communication horizontally with his people. See, that's what changed the world upside down. That's what changed the world upside down. So may God grant to us this morning this kind of openness to receive more of God's grace both in faith as well as in grace. May this message strengthen you. May this message give you more courage to step out of your comfort zone and that you would experience greater perseverance of your faith and that you would see more of the extension of God's grace in your life.

For those that are lost here, I want to speak to you by the kindness of God. Romans 2:4 says this, "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance." Do you see God's goodness here? He wants you to turn not out of fear, not out of force, not out of effort, but out of the goodness of God. Out of the goodness of God. Come to him. Jesus says, "Come unto me all you that labor and are heavy laden. I will give you rest." You know, rest does not demand anything of us. Rest does not expect performance from us. Rest does not ask for us to find favor, but rather to rest in the grace of God and the merits of what Christ did for us on the cross. Again, the finished work of Christ. It is finished.

Where are you in your efforts? Do you feel hopeless? Is God showing you that this world is not all that it is? That there is eternity before you? And if God is speaking to you this morning through this message, it's for your good. It's for your salvation in Christ. Come to him. And for those that are Christians, I want to speak to you as well. You already know the Lord. You already know his heart. But some of you may be weary. Some of you might be bruised spiritually. Some of your joy might have been diminished or dimmed lately. This invitation is for you as well. God does not ask you to carry your burdens alone. Right? That verse, come unto me all you labor and are heavy laden, I will give you rest. That also means continually. He reminds us to bring them to him. Bring your weariness. Bring your spirit that feels bruised. Bring the diminished joy to him. And he will heal you. You're being bruised. He will give you back the joy of thy salvation. And he will no longer make you feel worried, but feel the burden is light once again. So as you stand to sing, God is speaking to your heart, whether to you that are saved or to save you or to steady your heart for continual strength. The great shepherd is calling his sheep. Amen.