

# **Unshakeable: Standing Firm In A Shaking World**

**Jeremiah Dennis**

**Philippians 4:2-9**

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We live in a world that's increasingly unstable. I think you feel it. You know it. You see it. The ground beneath our feet is shifting, driven by powerful, pervasive forces, global upheaval, political division, economic uncertainty, social unrest, racial tensions. Just listen to the news headlines from this very week. Russia launches largest drone assault since invasion began. Famine risk grows in Gaza as blockade continues. US inflation creeps up again squeezing families. Shooting outside D.C. museum as part of global antisemitism.

Instability abounds, but instability isn't just out there in the world. No, it's up close and personal. It's in our homes, our families, our relationships. Friction and fractures stretch bonds to the breaking point. Over 40% of first marriages in this country will end in divorce. Families once marked by love and trust are now defined by anger, tension, hostility. Domestic violence is on the rise. The home, which used to be a haven of safety, is now a place of harm and the instability goes even deeper. It's out there, but it's also in here. It's inside of us.

Our nerves are stretched tighter than a violin's strings. People are crippled by paralyzing panic, debilitating fear, consuming stress. Confirming this is the American Psychiatric Association. They report that 43% of US adults are more anxious now than they were last year. Another recent survey suggests that up to 40% of US adults are taking medication for anxiety, depression, or other mental health concerns. 38% of Gen Z individuals report experiencing a midlife crisis due to life pressures. Gen Z, by the way, is age 27 and down.

The trend is even gloomier among teenagers. 42% report persistent sadness or hopelessness. 22% have seriously considered suicide. We live in a world that's shaking and all too often we feel like we're shaking too. Question is, what is a believer to do in a world rocked and riddled by crippling instability?

Well, heaven's clear word to us is this. Stand firm. Be unshakable. God's plan for God's people has always been that they would hold steady and the idea is pervasive throughout the Bible. Psalm 62:6, "He only is my rock and my salvation, my fortress, I shall not be shaken." Isaiah 7:9, "If you are not firm in the faith, you will not be firm at all." 1 Corinthians 16:13, "Be watchful. Stand firm in the faith. Act like men. Be strong." Galatians 5:1, "For freedom, Christ has set us free. Stand firm, therefore." Ephesians 6:13, "Therefore take up the whole armor of God so that you will be able to withstand in the evil day and having done all to stand firm." 2 Thessalonians 2:15, "So then brothers, stand firm and hold fast to the traditions." And in like manner, the Apostle Paul tells the church in Philippians 4:1, "Therefore, stand firm thus in the Lord."

Question is, how do we do that? How do we stand firm when everything around us and everything within us feels unstable? Well, the Apostle Paul answers that question in verses 2 to 9 of our text here, Paul gives us five keys to spiritual stability, five strategies to remain anchored in an unstable age. We begin the search for stability where instability often hits the hardest in our relationships.

***The First Key To Spiritual Stability*** is in verses 2 and 3, ***Stand Firm In Unity***. See, unity matters because disunity destabilizes. Disunity fuels chaos, breeds confusions, fractures fellowship, especially in the church. Perhaps that's why someone once quipped to live above with the saints we love, oh that will be glory, but to live below with the saints we know, now that's a different story.

That was the story in the Philippian church. Sparks of disunity threatened to set the whole body ablaze. Look with me at verse 2. "I entreat Euodia and I entreat Syntyche to agree in the Lord." What's going on here? Well, you have two women, Euodia whose name in Greek means prosperous journey and Syntyche whose name means fortunate. They have fallen into significant personal conflict. We don't know the details, Paul doesn't elaborate. Likely, it was some combination of pride or rivalry or resentment over some personal slight. But here's what's striking about this conflict.

It's not between two women who are fringe participants in church. These are two strong believers. Paul says this in verse 3. "They labored side by side with me in the gospel." The idea is they were gospel soldiers in the trenches with me and yet now, these two godly women with a track record of faithfulness are embroiled in a conflict that is serious enough, public enough, and damaging enough that the Apostle Paul is compelled to intervene. Their conflict was creating chaos in the church. People were taking sides. Factions were forming. Hostilities were spreading. The Apostle Paul knew that had to be stopped because disunity corrodes the church from within like a cancer. It breeds enmity, bitterness, unforgiveness, and strife and it wrecks our witness to a world that watches.

Charles Spurgeon once said, "There should be no disagreements among Christians. You cannot tell what hurt may come to a church through two members being at enmity against each other." For this reason, the Apostle Paul doesn't ignore the chaos and the conflict. He confronts it head on, but not with brute force. He does it with wisdom and grace, with tact and diplomacy. Look again at verse 2. Notice how Paul addresses the women. "I entreat Euodia and I entreat Syntyche."

Paul doesn't play favorites. He doesn't take sides. Rather, he gently appeals to each woman and that word entreat means to beseech, to beg, to appeal to. So he's not thundering from afar with this crashing command. Instead, he is tenderly, earnestly pleading with them to agree in the Lord. But notice he doesn't stop there. In verse 3, he enlists a mediator because sometimes godly people can get so enmeshed in conflict that they can't find their way out and they need a biblical outside counselor to help them.

Verse 3, "Yes, I ask you also, true companion, help these women." The phrase true companion is probably a play on words meaning loyal yoke fellow. The picture is this. Two oxen, side by side, straining together under the same yoke, pulling together. Paul says, "That was you and me, brother." Maybe this man was an elder in the church, but he was a trusted ministry partner. Now Paul leans on him and he says, "I need you to bring these women together and broker a biblical peace between them."

Reconciliation is vital because unity in the church is essential. Paul writes elsewhere in Ephesians 4, "Walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the spirit and the bond of peace." Paul would write that because he knows disunity has the power to bend, break, rupture, crack, and corrupt the harmony that God desires for his dear children.

Maybe you don't view conflict in the church this way, but you ought to. It is deadly serious. It must be dealt with and addressed. So if you want to know a takeaway practically for these two verses, it's this. Don't let petty differences divide. Sadly, it happens all the time in churches. You homeschool; they send to public school. You believe in home birth; she prefers hospital birth. You eat carnivore, they love carbs. The funny thing is, we as people can get upset about things as silly as that. But whatever the difference is, I promise you it's not worth the division.

Deal with your conflict quickly, graciously, humbly. Swallow your pride. You'll be the first person to pursue peace. Don't say, "Yeah, but she offended me. She has to come first." Forget that nonsense. You pursue peace, and if reconciliation stalls, if you go to this person and it doesn't seem to be getting better, then invite an outside counsel, invite in a mature believer, reach out to your pastor. But at all costs, brothers and sisters, pursue peace because when believers fight, the world watches and if we can't make peace with one another, why would they think we have peace with our God?

But relational tension, that's not the only destabilizing force out there. See, even if your relationships are at peace, your heart can still be unsettled, tossed here and there by the winds and waves of frustration, fear, and stress, which is why the Apostle Paul doesn't just address circumstances, he speaks to our spirit because steadiness isn't principally about what's happening around us. It's also about what's happening inside of us.

So Paul next moves to another **Key To Stability** in verses 4 and 5, ***Stand Firm In Joy and Gentleness. Stand Firm In Joy And Gentleness.*** Let me show you that. Verse 4, "Rejoice in the Lord always. Again, I will say rejoice." That is a verse that is so needful in our day and age. So many people today walk around like they've just lost a bet. Grim faced, doom-scrolling, sighing into their coffee and avoiding the gaze of anybody around them. For them, life's soundtrack is just one agonizing groan, but believers, it must be different.

We're not meant to approach life in that way. In fact, the Apostle Paul, not encourages but commands. Verse 4, "Rejoice in the Lord always" and you say, "Well, what does it look like to

rejoice? What is joy?" Well, John MacArthur puts it this way. Christian joy is not a feeling on top of a feeling. It is a feeling on top of a fact. It is an emotional response to what I know to be true about my God.

Let that settle in. Joy is not an emotion. Joy is rooted in what you know and principally because Paul says rejoice in the Lord, which gives the sphere for this joy. Our joy is grounded and rooted in our relationship with the Lord Jesus Christ. Rejoice in the Lord, which tells us joy doesn't come from situation or circumstance. Joy doesn't come from your vacation plans, your retirement account, your Instagram page or your kid's report card. True and lasting joy comes exclusively from knowing and walking with Jesus Christ.

Spurgeon said, "If the Lord be your joy, your joy will never dry up. All other things are but for a season, but God is forever and ever," which is why the Apostle Paul can say rejoice in the Lord always and because some people might say you don't understand, my circumstances aren't joyful. Then he repeats it. Again, I will say rejoice and it may be hard to receive this truth, but no matter ... if you're a believer, no matter how dark or devastating your day is, there's not a moment in that day in which you're not able to enjoy God's joy.

You can have joy when you lose your job, when your kid doesn't make the baseball team, when conflict erupts with your spouse, when your fiancé walks away and says, "I changed my mind," or when the doctor says, "I'm sorry, it is cancer." You can have joy in each and every one of those circumstances, not because the moment is good, but because God is good.

There's an illustration of this in Acts 16:25, Paul and Silas are in prison. They've been beaten, they're chained, they're in the stocks and you would think worst situation possible. Well, they were singing songs of praise to the Lord. So they grasped this important principle, but we need to grasp it too. How do we fight for joy in a joyless world? How do we cling to joy when life is hard? You do it by anchoring your heart in what you know specifically with reference to your relationship with the Lord.

You know that God is sovereign, wise and good. You know that God's love for you is unbreakable. You know that Jesus paid for your sins in full. You know that one day you'll be forever freed from sin. You know that one day you'll be in heaven. Joy comes from what you know, but joy is never meant to be bottled up inside. No. Paul shows us what it looks like when joy bubbles over and begins to affect the way you treat others. That's verse 5. "Let your reasonableness be known to everyone."

See, this is where joy on the inside becomes grace on the outside and notice it is to everyone. It's evident, obvious and visible to everyone. Those at work, those at home, those on the sports field. One commentator says it this way. This is how other people are to experience the Christian's joy in the Lord through what this verse calls reasonableness. What is reasonableness? It's almost impossible to accurately capture all of that word, it's so rich and textured, with a single English word. Some commentators give a whole host of terms, forbearance, yielded-ness, geniality,

kindliness, gentleness, sweet reasonableness, considerateness, charitableness, mildness, magnanimity, bigheartedness, generosity.

I think maybe you could capture a lot of that with the word gentleness. When a Christian's life looks like gentleness, it looks like a spirit of gracious restraint, humble strength, patient self-control. See, a gentle person doesn't demand their rights. They stay calm under pressure. They show kindness when they're wronged. They're not easily offended. They don't retaliate. They're gracious with the faults of others. They yield when they can. They choose mercy. They absorb offenses. That's gentleness on display. It's the heart of Jesus according to Matthew 11:29 who was gentle and lowly in heart.

The Apostle Paul supplies the motivation we need to live out this gentleness. It's there at the end of verse 5. "The Lord is at hand," so let's live like he's watching because he is and let's live like he's coming back because he is. But here's the thing, even with joy and gentleness firmly rooted in your heart, that's no guarantee of permanent stability because there's a powerful force that often storms and invades the heart. It's called anxiety and anxiety is plaguing our country.

More than 40 million Americans are currently diagnosed with anxiety disorders. It's actually 42.5 million Americans. Anxiety is so common psychologists have been forced to come up with a host of terms to classify it. Separation anxiety, social anxiety, generalized anxiety, substance-induced anxiety, panic disorder, and the list goes on. The danger with all these terms, the danger with the secular world's assessment of anxiety is that once you accept the label, then it becomes your identity. It becomes who you are. Then when you have the world's label, you often seek the world's remedy. But I would submit to you as your shepherd who loves you, the solution for anxiety doesn't lie on the counselor's couch or in the medicine cabinet.

Pop therapy and pills cannot cure you. They manage symptoms, they don't cure. If you want to deal with the source, if you want to break anxiety's stranglehold, you need a stronger remedy and the Apostle Paul gives it to you. ***The Third Key To Spiritual Stability***. In verse 6, ***Stand Firm In Prayer***. Do not be anxious about anything but in everything by prayer and supplication with thanksgiving, let your requests be made known to God." That's a remarkable verse, and I'm not wild about tattoos, but if you want a new tattoo, get that one, right, but do it in a public way like right here so that every time you look in the mirror you're reminded of truth and then everybody talks to you as a reminder of truth.

Because the truth of verse 6 is astounding. Worry-free living doesn't come from problem-free living. It comes from prayer-filled living. God's remedy for anxiety is not to run to the pills. It is to run to prayer, which is why the Apostle Paul piles up three different words that speak of petitioning the Lord, prayer, supplication, requests. Here's the hope. Instead of clinging to your cares and letting them weigh you down like an anchor, you can give them wings, you can set them free like birds that fly to heaven in prayer. In prayer that's discipline-specific and humble. Just like Psalm 55:22, "Cast your burden on the Lord and he will sustain you. He will never permit the righteous to be moved."

The New Testament echoes that joyful news. 1 Peter 5:6&7, "Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him because he cares for you." Isn't that incredible news? God wants your cares because God cares. But it's not general, vague and abstract. It says he cares for you.

So Peter takes his stand with Paul and he wants you to know as believers cast your cares upon the Lord. But there's a surprising insight in that bit by 1 Peter, 1 Peter 5:6&7. Notice it says, "Humble yourselves therefore under the mighty hand of God so that at the proper time he may exalt you." Okay, the command is humble ourselves. How do we do that? That's what's next. Casting all your anxieties on him.

In other words, humility is expressed by casting your anxieties upon the Lord, which means the converse is true. When we refuse to cast our anxieties upon the Lord, when we say no, I will hold on to this worry and I will deal with it. When we do that, we are not exhibiting humility. We are exhibiting pride. Maybe that's an uncomfortable thought, but Peter says, anxiety is pride. It's not a disorder. It's sin.

Anxiety, the heart of anxiety says this, "I must handle this concern. I can't trust anyone else to deal with it." Humility says, "Lord, I can't carry this. You must help me." Spurgeon puts it bluntly in only the way that he could. The very essence of anxious care is the imagining that we are wiser than God and the thrusting of ourselves into his place to do for him that which we dream he either cannot or will not do. That is so profound. Let me summarize it. In other words, anxiety says I must occupy God's throne because for whatever reason, either he won't help me or he can't help me. So I will hold on to my anxieties.

My dear friends, anxiety is not principally an emotional issue. It is a deeply theological issue. It reveals what you believe about God. Does God care for you? Does God not care for you? See, anxiety clings to care, prayer releases care. Anxiety imprisons, prayer sets free and especially when prayer is wrapped in gratitude. That's verse 6. "With thanksgiving, let your requests be made known to God."

Gratitude is essential because it shifts your gaze from your pain to God's provision. Gratitude grounds your perspective in who God is, not just what you're facing. Anxiety says focus on the problem. Gratitude says focus on his goodness. But you might say, "Listen, I got real hard things happening in my life. How am I supposed to be thankful when I'm in the midst of deep suffering?"

Well, 1 Peter 5:10, "You can be grateful that God is using your pain to restore, confirm, strengthen, and establish you. You say, "But how can I be thankful when I'm being unjustly accused and attacked by others?" Well, remember James 1:2-4 and be grateful that God is using your trial to make you mature and complete. You say, "My home life is a disaster. How can I be thankful when my wife is unreasonable and my children are disobedient?" Well, Romans 8:28, "You can be grateful that the Lord is using even this hard thing to conform you to Christ."

But God is so good he doesn't merely drop the command. He gives the command and the reward. Verse 7, what happens when you cast your cares upon the Lord and when you offer thankful prayer to him? Verse 7, "And the peace of God which surpasses all understanding will guard your hearts and your minds in Christ Jesus." Dear friends, what you get when you trust the Lord is the peace of God. You send the burdens up; he sends the peace down. But I want you to notice what Paul does not say here. He doesn't say, if you pray, if your heart is grateful, God takes away the problem. He doesn't say God even gives you what you ask for because God is too wise for that.

God knows that the need of the moment may not be yes to your request. The need of the moment is always his perfect peace. So he says, I'll give that to you, which is the very peace that God himself possesses. Spurgeon called it the unruffled serenity of the infinitely happy God. So the amazing offer is you can trade night terrors and panic attacks for a peace that transcends human understanding.

There was a man who was in the absolute darkest of moments. He was an old saint and he was scheduled to be burned at the stake the very next day. So you might think a man like that wouldn't sleep a wink that night. He would toss and turn in fear and anxiety, but you would be wrong. This man slept so soundly the night that the jailers had to come and physically rouse him to wake him to take him to die. How? How could anybody in that kind of situation sleep peacefully?

I would submit to you it's because he was being rocked like a baby in the cradle of God's perfect peace all night. Who gets that kind of peace? Who is it available to? The end of verse 7, "He'll guard your hearts and your minds in Christ Jesus," which is to say this peace of God is for children of God, for believers. But maybe you sit here today and you know that you're not a believer. You're not in Christ Jesus. So your life is dominated by worry, gripped by fear, paralyzed by anxiety, imprisoned by your label. I would say to you, friend, you don't need therapy. You need a Savior.

Jesus died not just to carry burdens, but to cleanse sin, the heaviest burden of all. Jesus rose again to give peace not simply for the mind, but for the whole person. The path to peace begins with the simple footsteps of repentance and faith. So I would appeal to you, if you're not in Christ today, turn from your sin, come to Jesus, lay it all at his feet. He will receive you. He will forgive you. He will grant you peace, eternal peace.

For those of us who are in Christ, this peace that God so generously promises, it's not meant to just come once. No, it guards our heart day and night, but there is a catch. See, even if you pray faithfully, your mind won't stay steady if you're consuming chaos. See, prayer lifts the burden, but right thinking keeps it from coming back. So now Paul moves from the heart to the head. He advances into the battlefield of the mind.

***The Fourth Key To Spiritual Stability*** is this, ***Stand Firm In Thinking. Stand Firm In Your Thinking.*** Right? We've seen the call to stand firm in unity, in joy and gentleness in prayer. Now

the needful admonition stand firm in thinking. Martin Lloyd-Jones said, "Christian faith is essentially thinking." John MacArthur adds, "Careful thinking is the distinctive mark of the Christian faith." Right thinking produces right living. Bad thinking produces bad living. You don't need me to tell you our culture is full of bad thinking.

Just consider for a moment the content that fills our ears and floods our screens. Secular music, it glorifies most often profanity, immorality, greed, rage. Social media trains us to compare ourselves constantly, to react emotionally, to think shallowly. Even the news media often stirs fear, cynicism and despair. With all these forces converging on you, seeking to populate your mind, what's the danger? Well, the things that you let into your mind will soon run loose in your life.

Ralph Waldo Emerson famously said, "Sow a thought and you reap an action. Sow an act and you reap a habit. Sow a habit and you reap a character. Sow a character and you reap a destiny." Even he, secular as he was, understood the priority of thinking. So does Paul. Verse 8, "Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, and there is, think about these things. Think about these things as a command."

That word think, it doesn't mean consider casually. It has to do with dwelling, calculating and deliberating. It implies focused, intentional, disciplined, rigorous mental effort. This is not a lazy mind. This is a disciplined mind. You say, "Well, how do I do this?" Because again, this is not occasional. Actually, the verbal idea is do it constantly, continually and habitually. Make it your lifestyle to think this way. Well, how do I think this way?

Paul gives you eight filters, eight virtues that promote mental stability in a believer. Those come in verse 8. Whatever is true. Truth is that which aligns with reality and God's word as opposed to lies or speculation. Whatever is honorable, that which is noble, dignified and worthy of respect. Whatever is just, that which conforms to God's righteous character. Whatever is pure, that which is morally clean, free from filth. That which is lovely, whatever evokes love and admiration, not hate and hostility. Whatever is commendable, those things that are worthy of approval. Whatever is excellent, that which reflects virtue integrity and strength. Lastly, whatever is worthy of praise. That refers to conduct that wins the approval of others.

So I'm going to pause here for a moment. I'm going to warn you. I'm shifting from teaching to meddling. Do a sober assessment and be honest with yourself. How much of what you listen to, scroll through and stream into your home promotes this kind of thinking? I'm not trying to make you feel guilty, but I am trying to help you think clearly because you have an adversary. It's called the world and the world is on a campaign to corrupt your thinking.

The world does not want you to think biblically. It wants to cloud your mind and get you enmeshed, immersed in all the wrong things. So you have an active enemy everywhere around you trying to conform your thinking to ignoble ugly ideals and so if you want an output that's



different from your input, you need better inputs. Not worldly ones, better ones. May I submit to you the best input is this.

You will not find a resource that is better able to concentrate on what is true, honorable, lovely, pure, of good repute, worthy of praise as God's word. Perfect his word is. If you want spiritual stability, let this book be your best friend. Immerse yourself in the Bible. Let God's truth retrain your thinking, reshape your mind, reorient your affections. May we be the man of Psalm 1.

"Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers. But his delight is in the law of the Lord and on his law, he meditates day and night."

To give it to you a bit more modern. Blessed is the one who doesn't take his cues from the culture or absorb the bitterness of online outrage or scroll endlessly through the values of a godless age. Instead, he fills his mind with God's word, morning and evening.

This truth is so basic. Spiritual stability comes from mental stability. Mental stability comes from biblical thinking. So Paul encourages all of us, stand firm in thinking. If you do all of this up to now, you will experience a degree of stability perhaps you've never known. But there is one thing yet you lack. It's not enough to believe what's right. We also have to live what's right. See, truth learned must become truth lived. Right thinking is meant to lead to right living. Truth is meant to inform but also transform.

So our ***Fifth and Final Key For Spiritual Stability*** is this, ***Stand Firm In Acting. Stand Firm In Acting.*** In other words, in your behavior. Like the words of the old hymn, may the mind of Christ, my Savior, live in me from day to day by his love and power controlling all I do and say. Right? That's the idea of verse 9. What you have learned and received and heard and seen in me, practice these things and the God of peace will be with you.

What Paul is doing is saying, imitate me. He already said that back in chapter 3, verse 17, "Brothers join in imitating me." Now he's saying it again because Paul didn't just teach the truth, he lived the truth. That's why he says what you've learned and received, which refers to instruction passed down from him verbally. Now he says what you've heard and seen, which is my behavior, my lifestyle in me, all the things that you've observed from me. Now it's your turn. Practice these things.

He doesn't say do. No. He says practice which has the idea of make this your lifestyle, your habit. Do it continually. Let it define you. Let it be who you are. You are one who lives out the truth of this passage. Christianity is more than information. Christianity is meant to be information plus application. That's what Paul's getting at, right? That's why Jesus says in Matthew 7:24, "The wise one is the one who hears his words and does them." James says the same thing in James 1:22, "Be doers of the word, not merely hearers." Because truth is meant to be lived. Obedience is meant to be practiced. But the caveat is don't do it in your own strength. Don't walk away saying, I better do better. I need to try harder.

Remember that the empowering, the enabling comes from the indwelling Holy Spirit. So yes, we respond, but we do it, as Galatians 6 says, by walking in the spirit, submitting to the spirit. When we do that, when we have a lifestyle characterized by obedience, look at what happens. The end of verse 9, "The God of peace will be with you." That's a promise of perfect presence. Intimacy with the creator himself. A deeper communion, a settled confidence and unshakable calm, where the God of peace, not merely the peace of God, but now the God of peace himself, he will be with you.

The world around us is shaky, but we don't have to be. The Apostle Paul has given us five keys for spiritual stability. Stand firm in unity. Stand firm in joy and gentleness. Stand firm in prayer. Stand firm in thinking. Stand firm in acting. Every one of those responses finds its perfect expression in the Lord Jesus Christ. Jesus brought peace between heaven and earth. Jesus rejoiced in the father's purpose. Jesus prayed with unwavering trust. Jesus set his mind on what was true, and Jesus obeyed even unto death on a cross. So if you look inside and say, "I'm a bit unsteady," lift your eyes to him. Let his example inspire you, his presence strengthen you and His peace steady you. Look to Jesus and stand firm. Let's pray.

Father, we want to respond to this truth. We want to walk stably, resolutely just as Jesus walked but it's hard. The world seeks to destabilize us. So please, Father, empower us to be those who pursue unity, who pursue grateful prayer, who pursue right thinking, right acting, who pursue the right attitudes. Because Lord, when we do those things, not only will our lives be bursting with joy and so satisfied in your presence, but we will be bright, shining lights in a dark world and the name of Jesus Christ will receive glory and honor as it's due. So we ask for the power of your spirit, which lives in your people, help us to respond in all the right ways to this message for the sake of the Savior, in whose name we pray, Amen.