



## BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Philippians 4: 6-9

2013

"Peace"

TRANSCRIPT

Thank you Mark, and good morning. We are nearing the end of our study in Philippians. We're in Chapter 4 and we're going to look at verses 6 through 9.

Paul has told the Philippians to "Rejoice!"; he has told them that "The Lord is near", and now he writes,

<sup>6</sup> Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup> And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

<sup>8</sup> Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. <sup>9</sup> The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.

Philippians 4: 6-9

May the LORD bless this reading of His Word, and bless our time of study in it together. Let's pray.

Father, what a blessing and privilege it is to be here on this Sunday morning with Your people. What a beautiful day it is, but certainly it's a profitable day when we're with Your people, and we're studying Your Word which is inerrant. And You give us great counsel through Your apostle in our text this morning; 'Not to be anxious'—and the reasons we should have peace; many reasons for that.

Many reasons for that: You're coming back, Your Son is, and history is going to conclude gloriously and triumphantly for You and Your people; and, in the meantime, You're sovereign; You're in control of everything in our lives. And that is a fact we need to grasp and to understand, to know, to believe, and to live in light of. So help us to do that, LORD, so that we'll fulfill the things that Paul says; so that we won't be anxious, but rather, we'll pray and rejoice.

So LORD, that's the kind of people we should be. It's what You want from us; it's what we have every reason to be. So instill these things in our minds and in our hearts, that we would live a life that's consistent with who we are—a life of faith, and one that certainly exhibits to the world the new creation You have made each one of us. Thank You that we have it.

We thank You for the Lord Jesus Christ, and our opportunity to study this morning. We pray You'd bless it. We pray these things in Christ's name. Amen.

*(Message)* About a year ago, one of the best known images of modern art went up for auction at Sotheby's in New York, "The Scream," by the Norwegian artist, Edvard Munch. According to an article in *The Wall Street Journal*, the auction expected the picture to fetch at least \$80 million. It actually went for \$119.9 million.

You may not know the name Munch, but most of you, if not all of you, are familiar with "The Scream." It's strange, but one of the most iconic images of modern times. It's a picture of a ghost-like figure with a cartoonish skull, walking across a bridge, with its hands over its ears, and its mouth in an oval shape, giving out a scream.

It's not surprising to learn that Munch was depressed when he made the picture. He wrote on the back of it, "Trembling with anxiety." So the article asks the question, 'Why is this picture so popular?' One woman answered, "A scream is a very human thing, the inner sorrow, or the inner anguish and inner pain. That's timeless." Maybe.

Maybe, but it shouldn't be, and doesn't need to be. A message of the apostle in Philippians 4 is, 'Don't scream. Rejoice! Don't be anxious. Pray; and the peace of God will guard your heart.'

But that woman was right. Anguish is timeless. Modern man doesn't have a corner on worry or despair. It's been in the race ever since Adam ate the fruit and hid from God. And even though Christ has come, and He has brought salvation to the world, and believers in Him have that salvation and are secure for time and eternity—still we worry.

The Christians in Philippi were worried. And we know some of the reasons, (at least we can speculate). There was a dispute in the church, (we looked at that last week), between Euodia and Synthe. And no doubt there was some division; and sides had been chosen; and there was some anxiety in all of that. Then there were also false teachers pestering them.

And there may have been persecution. Philippi, as you know, was a Roman town, and a pagan town. And from the very beginning, when the Gospel first was preached there, the city persecuted the preachers, Paul and Silas, and put them in jail. So that may have been part of the problem.

And then, apart from all of that, there are the difficulties that we all experience in the most peaceful of times; when our health fails or our finances fall. Even when we do everything the right way: Live an obedient life, seek to please the LORD with a pure heart; still, trials overtake us just like they did Job. He was a righteous man, he was a man of prayer, he was a man of devotion. Then suddenly he lost his fortune, lost his home, lost his family, and his health as well—and he ended up on an ash heap, covered with angry sores.

So then, his not so helpful friend, Eliphaz, reminded him, "Man is born to sorrow, as the sparks fly upward." (Job 5:7). That's true for all of us. That's true for the most earnest Christian. He or she has sorrow. So what do we do? Wring our hands in despair? Scream? No, again Paul's given us a lesson, and it's at the heart of this lesson as well: 'Rejoice!' 'Don't worry'. 'Be anxious for nothing.' —That's our study.

It's Paul's instruction. Most of us read these verses with, maybe, some shame. We don't always stand up under the pressure. I don't, I know that. But Paul did. If anyone practiced what he preached, it was the apostle. The one who said, "Be anxious for nothing", (vs6), had every reason himself to be anxious and to worry. He had a life of hardship and challenges like no one else. He was beaten, he was stoned, he was left for dead. More than once he was shipwrecked. He spent a night and a day in the deep, (in the sea). He was sick and rejected, thrown in prison, put on trial, abandoned by his friends—and I'll bet the apostle Paul lived with chronic pain.

That was the life of an apostle. That was certainly the life of the apostle Paul. You can read his catalog of hardships in 2 Corinthians chapter 11; and that's just some of them for that was written before he was put in prison at Philippi. These are just some of the hardships that he went through, with the pressures and the trials and the concerns that he had.

Still there in Philippi, in light of all of that, and with chains and in jail, he could say, "Rejoice in the Lord always." (vs4). "Be anxious for nothing." (vs6). And he shows us by his example and his instruction what is possible for us, and what should characterize us. And on the face of it we recognize the soundness of his advice. We hear this kind of advice, (or we think we do from time to time), 'After all, worrying doesn't change things: It makes matters worse—so, 'Don't worry!' '

But Paul meant more than that. He certainly meant that, but he meant much more than that. He's doing more than identifying a very common problem that we have, and the uselessness of worry—he had a solution; and that is, 'To pray.' Verse 6,

"Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

Now, prayer assumes something very basic; *very basic*. And that is that, 'God is' — 'He exists'; so it assumes faith in God. In fact, in Hebrews chapter 11, in verse 6, the great chapter on faith, the author writes, "Without faith it is impossible to please *Him*, for he who comes to God must believe that He is and *that* He is a rewarder of those who seek Him." I like the authorized version on that. It says, "For those who *diligently* seek Him," because it is an *intensive* verb that's used there of *seeking*.

Well, we have faith. We begin that way. That means we believe in the God in the Bible, which means we believe in the Trinity. There's one God who exists in three Persons, who are equal in power and glory: God the Father, God the Son, and God the Holy Spirit. Prayer is talking to that God. And that, Paul says, is the answer to anxiety, because it is through prayer that we obtain God's blessings.

God has a treasure of blessings for us; and the means He has appointed for us to obtain those and appropriate those and live in those blessings, is prayer. Prayer means something. Prayer is necessary to obtain the blessings that God has for us, that Christ obtained for us at the cross.

Now I say 'we', 'we *believers*'; that's who this promise is for. And we know that from the beginning of the book. That's assumed here, but Paul you'll remember, begins the Book of Philippians by addressing "the saints". That's how the book begins, "To all the saints in Christ Jesus who are in Philippi." (vs1). We are children of God. And as God's sons and daughters, we have open access to Him and are able at any time to come to the throne of grace and seek help in time of need—and receive it. And we can do that through Christ, through our faith in Him. And that's Paul's counsel here; that's what he's telling us to do. 'We're to make known our needs', he says, 'with prayers and supplications and thanksgiving.' (vs6b).

Supplication is prayer, but it's a specific kind of prayer: It's an *earnest request*. It's a *humble request* that God meet a need. And that's what God invites us to do, to make our 'requests known to Him', and do so at all times. The author of Hebrews encourages that, to come to Him, 'come to the throne of grace', continually. (Heb 4:16). That's where we're to live in our minds: We're to be at the throne of grace, seeking help in time of need. And we are to be thankful *all the time*. Not sometimes, but all the time. Thanksgiving recognizes that all good things come from God—and in the believer's life, everything ultimately is for our good. And it's not just a platitude that I'm giving—that's the witness of Scripture.

That's what the apostle Paul teaches in one of the best known verses, at least to our minds I'm sure: Romans chapter 8, verse 28, "God causes all things to work together for good to those who love God, to those who are called according to *His* purpose." All things? We can breeze through that verse we're so familiar with it. But think about that: *All things* work together for our good? Well, that's what Paul says.

How is that? Well, don't press me on that, because I can't answer that; I don't know. There are things that have happened in my life I wonder why'd they happen? Why'd they happen to that person? Why did this tragedy befall that family? I can't answer that. But I know what the Word of God says, and I have to live in light of that. There are things that occur that are hard and puzzling, but this is the promise that we have from the apostle Paul, who is inspired by the Spirit of God.

This is God's Word, and so we believe it. 'We don't live by sight, we live by faith.' (2Cor 5:7). And this is where the life of faith comes in. We believe it in spite of everything that we see. Why? Because God's Word says it, and we trust the LORD. We come to Him "in faith", as the author of Hebrews says.

Prayer is "*with thanksgiving*", (vs6), which tells us a lot about prayer and the Christian life. We cannot come to God in prayer with bitterness and anger because we don't like our circumstances. Well we often don't like our circumstances, but when we come with that attitude, what it means is, 'We don't like providence. We don't like the

way God is managing the world, and managing our lives.' And all of that betrays a weakness on our part, a lack of faith on our part, really a diminished view of God—and an exaggerated view of our own importance.

Our struggle gets us down, and we think our struggle is with the circumstances that we're in. But it's really not, ultimately, it's with the God of the circumstances. And so we show impatience, we show anger, we show restlessness, and maybe even despair at times. And what we want to do, really, and what we're reflecting in that is we want to take God off the throne and put ourselves on it. And think we can do a better job.

We can't approach God in that frame of mind. The only solution to that is to magnify the LORD, to recognize who He is, recognize His greatness, that He is God, that He is all powerful, He is all wise, He is all loving and good, and He seeks our best, and He is going to achieve our best. That's, in part, the remedy of the problem—to think rightly about God.

Now I say that, and I say it with some humility and sympathy, I hope, because, as I said earlier, I haven't always measured up to Paul's standard. Many times I've fallen short. And I've said, we cannot come to God in prayer with bitterness and anger, but we do have that sometimes. What do we do then, not come to God in prayer? No, we have to come to Him in prayer, nevertheless, with that and set it before Him.

And I think really we pray, perhaps, the way that man in Mark chapter 9, (verse 24), did; "I do believe; *Lord*, help my unbelief." We look to Him. And remember, we go to the One who is our Father and who knows our nature—and He knows that we're just dust, and that He is patient and longsuffering with us.

No, we do fall short of what Paul is saying. Nevertheless this is true; 'God knows what is best for us, and what we need, and what we don't need.' Sometimes He doesn't give us what we want, and sometimes He removes from us the things that we love—but only for our good. And we must accept that; we must believe that; and rest in it.

That, again, is the life of faith. Talk about the life of faith, and I think everyone here would probably acknowledge, yes, that's how the Christian life is lived. We don't

live by sight, we live by faith. What does that mean? That means, in the midst of the trials, when you want to scream or whatever, you don't; because by faith, you trust what God has said, and you live by it. And we rest in that.

"Though He slay me," Job said, "yet will I trust Him." (Job 13:15). But, when we do that, when we approach Him in prayer, when we approach Him with that understanding and faith, Paul says something happens; something supernatural happens to us. He says, in verse 7, "And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus."

So prayer is not only the antidote to anxiety, it is the path to peace, inner peace—the peace of God. This is something that the world cannot give. This is the calm in the storm. And as I said, it is supernatural. It is what God gives to us as we rely upon Him, as we walk by faith, as we recognize who He is as our sovereign God—who has planned out our way from all eternity. And a way that leads to our greater good, through difficulties, through storms, through trials: But through those it leads to our greater good.

That's a peace that Paul says, 'guards our hearts.' Now that word, *guard*, is a military expression, as you can see. And one that the Philippians certainly would have understood, it would have registered with them since Philippi was a military outpost on the edge of the empire. 'We have', (what Paul was saying is), 'strong guards over our hearts and our minds, that give us stability of mind, that give us confidence in the midst of trying circumstances.'

That's what Peter had in Acts chapter 12, the account of Peter's arrest. The King, Herod, was wanting to please the Jews. He had executed the apostle James and saw that that was pleasing to the authorities. So to gain more of their favor, he had Peter arrested, and he was to be executed.

And so the night before his execution, he is in the cell, between two guards, (and there were other guards out front at the entrance), when the angel came in and found Peter sound asleep. Had to hit him; had to strike him on the side to wake him up. Now,



this is a man who's facing execution in the morning, and he's so sound asleep that the angel had to give him a swift kick. Well, that's peace. That's peace that 'guards the soul.' That is peace that was greater than the guards that he had around him; the kind of peace that conquers the fear of death. —And that's what Paul's talking about here.

Now nothing that Paul is talking about here is original with Paul. The Lord taught all of this in the Sermon on the Mount, in Matthew chapter 6, verses 25 through 34. He said, 'Do not be anxious for your life.' And then He gets into the details of what shouldn't worry us: 'What we eat, what we drink, what we wear.' (vs25).

And then He draws some illustrations from nature. He said, "Look at the birds. They don't sow nor reap nor gather grain into barns. And yet," He says, "your heavenly Father feeds them. Are not you worth more than they?" (vs26). —'Of course! He feeds them; Isn't He going to feed you? Of course He is.' the Lord is saying.

'Look at the lilies of the field, they don't work or spin, but not even Solomon in all of his glory was clothed like one of them.' (vs29). 'If God covers the field so splendidly, won't he clothe you?' (vs30). 'Don't worry,' He said, 'about what you'll eat or drink or wear. These are the things that the Gentiles, (*the unbelievers, the pagans*), worry about.' (vs32). They worry every day about what they're going to have. Are they going to keep it? They worry continually. You're not to do that. The Lord says, "But seek first His kingdom and His righteousness, and all these things will be added to you." (vs33).

Live by faith, day by day. God's going to take care of your situation. Who better to give that assurance than the Lord Himself, the Son of God, who knows the Father intimately, fully, completely? He knows the mind of His Father. And it's His mind as well; He knows His intention toward us, that it's good, that it's loving; and He assures us that God will provide—'So don't worry; be anxious for nothing.'

Take care of today; be faithful today with what God has given to you and the Lord will take care of it—and He'll take care of tomorrow, too. He's not saying, 'Things will just work out for you; they just tend to work out.' No, He can say what He's saying because of who God is: 'He's in control; He's guiding things; trust Him; be obedient'—and every day

we'll see Him meet our needs and take care of things. Now that is solid ground on which to base our lives: Don't worry, because God's in control. He's sovereign, and He cares for us, like a father who cares for his children.

That picture, (the painting "The Scream" that's so iconic) ,was done, according to the article, a few years after Friedrich Nietzsche philosophized that God is dead; that we're all alone in the world. No wonder the picture resonates with so many people today. They believe, and they feel, that we are living in an empty universe; a cold, empty universe. 'We're on our own.' 'We're ruled by chance'. 'There's no reason for being here.'

One of the lead articles in Friday's *Wall Street Journal* was titled, "Middle aged suicides surge", and has a picture of shoes lined up, hundreds of shoes lined up in front of the Golden Gate Bridge, of people who had jumped off. The article begins, "The number of deaths caused by suicide has risen precipitously in the past decade, surpassing those caused by car crashes, and even some of the most fatal diseases, according to a government report released Thursday. The highest number are people in their 50s. Downturns in the economy correlate with the rise in deaths. The recession has wiped out jobs, stock market wealth, college and retirement funds. And people despair, and in a moment of anxiety, do desperate things."

That's the world. I won't say it can't happen to Christians, but if it does, it's because they're not thinking like Christians, but like the world. And John tells us, at the end of his epistle in 1 John 5, (verse 19), "...that the whole world lies in the evil one." And Jesus called 'the evil one', (that He called Satan), 'a liar and a murderer.' (Jn 8:44). And those who are in him are instructed by him; they are lied to by him; they are swept away in that moment of deception, and they do something desperate. He is a liar and a murderer.

The only place we are safe in this world is in the Lord Jesus Christ. He is real. The fool has said in his heart, 'God is dead.' "The fool has said in his heart, 'There is no God.'"

(Ps 14:1). There's no evidence for atheism. Atheists can't prove atheism. They can mock the truth, but they can't prove their position.

The evidence is for God; and the evidence is overwhelming. He has revealed Himself clearly and fully in nature—in *general revelation*. And He's revealed Himself in *special revelation*, in the Word of God, in the Bible—and He revealed Himself and manifested Himself in the personal work of His Son, the Lord Jesus Christ.

And He has revealed that He is a personal and powerful God. He hears us, and He answers us—not according to our will, not according to our desires, but His will; which is wise and according to His plan for our lives, (and a plan that is in detail). And it's for our 'good'; He says that.

He takes care of today. He will take care of tomorrow. Trials will come. Difficulties will come; but things work out by His grace. He promised that they will, (and personally, I have never in my life found Him to fail me). So pray. Pray about everything. Prayer is the path to peace.

But also *Think*. Think correctly; think on the right things. That's Paul's next word of advice, verse 8. "Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things."

In other words, 'Be careful what you put in your brain—it will affect your body.' We are material and immaterial beings, and the immaterial directs the material. (The material affects the immaterial as well: When we're sick, when we're in pain, when we're in difficult circumstances, it affects our mind, it affects our soul.) But it is the soul that directs the body. It is the soul that controls it. The Proverbs tell us that. Proverbs chapter 23, in verse 7, 'As a man thinks within himself, so he is.' The way we think affects the way we are.

And we can understand that. A healthy diet usually produces a healthy body. It's the same with the mind. What we read and watch and hear affects our thoughts, which guide our decisions. So what we feed our minds with affects the things that we think

about, the decisions that we make. The writers of Scripture were very much aware of that; and of the importance of a good mental diet; and how our meditations affect our behavior.

Paul was. So in Colossians chapter 3, in verse 2 he wrote something very similar to the counsel that he gives here. He wrote, "Set your mind on the things above, not on the things that are on earth." It stands to reason that if we meditate on worldly things we're going to become worldly. If we meditate on lusty things, then we're going to become lusty—and become fleshly people.

But then, if we meditate on Scripture, if we think about the things of God, we'll cleanse our minds and we will adopt the Lord's perspective on life—and we'll live His way. We'll live for Him. We'll live for eternity. We'll live a life that counts for all eternity—and a life that's stable.

But once again, it is so hard to do that, isn't it? Am I speaking for myself? I don't think so. It's a little like worry; Paul says, "Be anxious for nothing", and yet we still get anxious. We know this verse, and yet we still get anxious.

I got anxious yesterday; looked in my billfold and my credit card was missing. I immediately got anxious. I thought on this verse, and it calmed me down, 'This is going to be fine.' Called my wife; told her I was missing my credit card. She said, "I have it." [Laughter]. And then I really started worrying—[Laughter]—no, not really. But we do that. And the best of us do that.

H. A. Ironside was a very popular Bible teacher in the first half of the 20th century. Most of you are familiar with H. A. Ironside, Harry Ironside. He commented on Paul's counsel, 'Not to worry', He said, "I may tell myself not to worry over and over again, but my thoughts just seem to run away with me, like untamed horses."

And they do that; they do that with lots of things. They do that with the things on the earth. When we set our mind on the things on the earth our thoughts get on them, and our thoughts just run away with us, run away like untamed horses. And not necessarily thoughts about bad things, but *indifferent* things, matters of *temporal*

importance, maybe even good things that aren't really the best things, the most important things.

And there's a lot that can occupy our minds, and a lot that do occupy our minds. I read a statement by Aldous Huxley that I actually thought was a good observation. He was no Christian; in fact, he came from a line of famous atheists. His grandfather was Thomas Huxley, who was called 'Darwin's bulldog'. He was...well, let's put it this way, 'Evangelistic about evolution.' In fact, Thomas Huxley coined the word *agnostic*. —He was an agnostic. And Aldous came from that long line himself.

But I think he was right when he commented about, 'Man's almost infinite appetite for diversions.' Our minds tend to gravitate toward diversions. And again, I'm not talking about bad things. We can very easily fill our time with banalities, with trivial stuff, entertainment with a variety of diversions.

Now, having said that, people today have a lot to think about. And a lot of that is necessary: We think about business, we think about finances. —These things must be thought about. Businessmen must think about business most of the day. Whatever your occupation is, it must occupy your time, and so there's a lot that we think about. And diversions can be legitimate. There's nothing wrong with hobbies, or with watching sports. In fact, I think if we want to be able to converse with the world, and have a simple conversation with people, it helps to be able to talk about a wide range of things: It's good to be informed.

After the first service, after saying all of that, some of us stood back here and talked about some trivialities—about sports and statistics. Those 'things' have their place, and I do think actually are, as I say, very good, and help in conversations with others.

But, having said that, Christians need to be especially informed on the things of God—the most important things, the eternal things. If we want to strengthen the soul, and live wisely, we have to feed on God's Word. It must be a priority in our lives. And Paul gives us direction here on how to draw the line and where the mind should go. Our minds should go to what's *true*, and *pure*, and *lovely*.

Now, I suppose that can apply to a lot of things: to good music and good literature; and reading the paper, being informed about the state of things in the world; and reading biographies and learning from the lives of individuals.

But we know, that this is certainly the Scriptures that he, (*Paul*), is speaking of. And he makes that plain in verse 9, "The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you." In other words, 'We get peace in this world through the knowledge of God and then practice "these things" of the apostles.'

Scripture nourishes a sound mind, which results in a stable life, a life of wisdom. And when the trials of life come, as they must, (they will come for all of us), we will then be able to weather the storm, because we have built a life on a firm foundation.

Now, that doesn't happen in a moment. Maturity doesn't happen overnight. It takes time. It takes a lifetime. We're always a work in progress. We will not be perfect until we enter into the presence of the Lord, until we see Him. And then we'll be like Him. Until then, we are a work in progress.

But the dividends, the rewards that we have in pursuing that life of maturity are the best. And there's no better example of that than the apostle Paul himself. He was in prison. He was in chains. He was facing trial. He was facing possible execution, but he was at peace, and he had joy. And he was serving the Lord in the midst of that. What was *true* and *honorable*, *right* and *pure* for Paul was the Lord Jesus Christ—he's made that very clear. His great ambition was to *know Him*, know about Him, but know Him personally—and live His life, live *resurrection life*.

It may be true, (as that lady was quoted as saying), that there is an "inner anguish, an inner pain that's timeless." —But that's true of the world. It's true for those without the Lord. It's not true for God's people. And to prevent anguish and worry from taking root in our hearts, we need to follow Paul's example. He had trials in this world, but in the midst of them he had peace, as we can as well.

There's a quote from Charles Spurgeon that I have found impressive and helpful. I've read it before; and it's worth reading again and again. It impressed J. I. Packer and he included it in the first chapter of his book, *Knowing God*. It's a lengthy quote. (I won't read it all. If you want the whole quote, you can look in that book.) But part of it, of what Spurgeon said, is this,

"There is something exceedingly improving to the mind in a contemplation of the Divinity. No subject will tend to more humble the mind than thoughts of God. But while the whole subject humbles the mind, it also expands it. He who often thinks of God will have a larger mind than the man who simply plods around this narrow globe. I know nothing which can so comfort the soul; so calm the swelling billows of sorrow and grief; so speak peace to the winds of trials, as a devout musing upon the subject of the Godhead. It is to that subject I invite you this morning."

That morning was January 7, 1855, when Charles Spurgeon, just 20 years old, began his great London ministry. Those sentiments, those statements of Spurgeon at that very young age account for the ministry that he had, and the life that he lived.

Was he ever anxious? I'm sure he was; I know he was. We all get anxious. We worry about things. But I know this, we don't need to. And we don't need to because God is in control. And the way to keep worry and thoughts from running away with us like "untamed horses" is to do what Spurgeon did, and what Paul instructs us to do, to 'Dwell on whatever is *true* and *pure*—and pray.'

Some do that better than others, but every child of God has the LORD'S assurance, "I will never desert you, nor will I ever forsake you." (Heb 13:5). And He will bring us safely through all of this, through this life, to our eternal rest. Now knowing that, believing that, resting in that quiets worry, ends anxiety, and it gives peace. Now that assurance, again, is for believers. It's for the saints.

Are you a saint? Which means, 'Are you a child of God?' Really, all believers in Jesus Christ are saints. Have you put your faith in Jesus Christ? Have you looked at Him, understood Him to be the Son of God, the eternal Son of God, who became a man and

died in the place of sinners, so that all who believe in Him would be saved? Because, if you have not, we invite you to do that. And at the moment of faith, all your sins are forgiven; the Spirit of God lives within you; You're secure for time and eternity, and you are in the hands of the Lord God who cannot forsake you, cannot lose you, and will bring you safely to your eternal destiny. Believe in Him.

And you who have, rest in Him. Be encouraged by what Paul says. Be at peace, because in Him we have peace with God. And we do have the peace of God; so may we enjoy that. Let's pray.

Father, we do pray that we would enjoy Your peace. We read about that. We've read that we're not to be anxious. We've read earlier that we're to rejoice. We have the assurance that, "the Lord is near"; He's coming again. We will triumph. We are living triumphant lives, even in the midst of difficulty. Help us to understand that, to live in the reality of that, and the conviction of that.

Strengthen us, LORD. Bless us with these truths we pray. And we pray these things in Christ's name. Amen.

*(End of Audio)*