

Father God, we thank you for your presence in our midst. We thank you that you not only dwell with us but you dwell in us. And God we are surrounded by your presence this morning. All of our cares we cast in the name of Jesus before your feet. We come with confidence to the throne room of grace because we have been brought near through the blood of Jesus Christ. Thank you that we can come to you with boldness and confidence, knowing, oh God, that you will meet our needs according to your riches in glory by Christ Jesus. I pray that you will settle our hearts and minds as we center in on your word. As we allow your Spirit to speak to specifically, individually about what you want to say to us this morning. We pray God that you will allow the words that I speak to be set apart for your glory and your honor. The intents of my heart will be to bring you glory and minister to your people that they may be equipped and empowered God to live out their faith in the world. Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, our strength and our Redeemer. Speak Lord, your church is listening. Jesus' name we pray, Amen.

Last Sunday, we laid down three of the six characteristics of biblical encouragement or the biblical encourager. In our character study on Barnabas, the son of encouragement, we see Barnabas, this son of encouragement, in the life of the early church in the first 13 chapters of the Book of the Acts. We see this man anointed, appointed, used by God to minister to those around him in a way that build them up in the faith. And he was a builder, he was an encourager, he was an optimist, he was confident and he was hopeful of what God word could do in the lives, in the hearts of those who were receptive to the word. So last Sunday we dealt with number one: encouragers are generous. They're generous, they're blessed people, so they bless people. You know, the Bible says that God made a covenant with Abraham, he said, "I will bless you and make you a blessing". And so this man here, Barnabas, his name was Joseph, he was from Cypress, he was a wealthy man. He was a Levite. But he was a Christian. That's the point we want to make. He was a new creation in Christ. He embraced the new covenant, he was set free from the old, and he lived a generous life. In his generosity, he encourage people around him.

Secondly, encouragers except us where we are, and then they help to bring us to where we should be. That's very important. We have to accept people where they are, spiritually, emotionally, relationally, psychologically. We have to accept people where they are and don't expect them to be like we are. And then help them to come to the place where they should be like Christ, not like us. And I think we make ourselves a standard of what a Christian should be, and we're not the standard. Christ is the standard of what the Christians should be and ought to be. And we know that even we have been in this race of faith for many years, and we know the word, we memorized, we speak a little Hebrew and Greek, we still struggle, we still fall down, but we get up in Jesus' name. We press on and we refocus and get our minds stayed on

Jesus. Because this Christian walk is a challenge, it's a battle. We have three enemies and their constant. We have the enemies without; the world and the devil. And then that enemy within and that's the "biggy", it's the flesh. It's the old you, not the new you. It's what you were not what you are, but you battle with that flesh every day. And so we need people who can accept us where we are and then help us to be what we ought to be. That's what encouragers do.

And then thirdly, encouragers get excited about the progress of others. About the growth of others, the growth in their knowledge of God in Jesus Christ, the growth in their spiritual life, the growth in their prayer life, the growth in their time in the word and private worship and public worship, the growth that they display in the marketplace there, their boldness to share Jesus without fear. You know, people come into the faith more excited about God than we who have been in the faith since, you know, 1902. They are more excited and kinda like looking back at these folks saying, "what's wrong with them?" And we forget that we had that same fire, that same zeal and that same passion, but we lost it along the way. Why? Because we got hit by life. We got hit by the challenges of life and the realities of life. We got hit by the endemic problem of humanity. Which is sin, falling-ness, fragility, brokenness and we're trying to put ourselves together with our psychology and sociology when we need theology to do that. We need theology to restore us into that pre-destined image of God through Jesus Christ. That's his work in us. We need some encouragers to come alongside of us in flesh and blood. Who's been walking with the Lord and talking with the Lord and know the Lord intimately and personally. Who can speak truth to us when we're discouraged and broken and fragile. Encouragers like Barnabas, he got excited about the progress of the churches outside of Jerusalem.

Today, fourthly, encouragers display a heart of humility. Oh that's a big one. They display a heart of humility. Let's look at Acts Chapter 11, verse 25 and 26, the word of God says, "So Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called Christians." Beloved, that is the lifestyle of Barnabas, the son of encouragement. He possessed a heart of humility. When the Gentiles were coming into the faith, the leaders at Jerusalem said, "we're gonna send the encourager". The Encourager went to Antioch and saw all these people from diverse ethnic cultural backgrounds and said I need to go get Paul. A man without humility would have said, "They called me in. I can fix this thing. I can work the program myself, I can teach everybody by myself. I don't need no assistance." See, ego does that. But this man had humility and he said I'm going to get a man who has a gift to preach and teach and bring him along side of me to help build up the body of Christ. This man demonstrated humility. Tyron Edwards states, "true humility is not an abject, groveling, self despising spirit, it is but a right estimate of ourselves as

God sees us.” So when you break down humility, from a biblical standpoint, humility is seeing yourself the way God sees you. That’s what it is, basically. Not to see yourself as others see you, not to see yourself as the world say you should be, but to see yourself as God called and save you to me. It was William Law who states, ”humility is nothing else but a right judgment of ourselves”. Encouragers assess themselves as God sees them. They do not see themselves as they see themselves. Because when we start to see ourselves as we see ourselves, we become self-focused, narcissistic, preoccupied with me. Me, myself and I. But true encouragers assess themselves as God sees them. They don’t think less of themselves, they think rightly about themselves. Because they have the proper assessment of themselves from a Biblical perspective. They’re oriented in Christ. So their orientation of themselves is in Christ. There are new creations. They’re sons and daughters of God. They’re forgiven, they’re reconcile, they’re adopted, they’re sealed until the day of redemption, they’re chosen, they’re called, they’re forgiven. And that’s how you should see yourself. And it’s from that perspective that we relate to others. Romans 12:3 says it this way, “For by the grace give to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.” That measure of faith right there in that text is your spiritual gifting and your spiritual calling. You gotta know your gift and walk in your gift and minister your gift to those around you for the purpose of encouragement, not for the purpose of entertainment, but for the purpose of encouragement. So however you’re serving God, you do that for encouragement to the body. Philippians 2:3 says, “Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves.” Beloved, if you’re if not born again. If the Spirit of God doesn’t dwell in you, it’s next to impossible to be this humble. There are some people who are humble without the Lord, but we are talking about Biblical humility, not worldly humility. There are a lot of worldly, humble people you run into through your life time. People that think about others more than themselves, but they’re not born again. People are very generous, but they’re not born again. Because their humility is oriented in self. Our humility is oriented in Christ. Jim Collins wrote this book called “*From Good to Great*”. It’s about how you take a good organization, like a local church, turn it into one that produces sustained results. And several key characteristics are identified to move in organization, but we would call it the organism from good to great. The first is called level 5. So, in this book he deals with 5,4,3,2,1 certain levels and certain qualities that go along with those levels, but this level 5 is powerful. Because Level 5 leadership is described as modest and willful, humble and fearless. You hear what I just said? At the same time, you could be modest and willful. At the same time, you can be humble and fearless. Is not that level 5 leaders have no ego or self-interest. Indeed, they are incredibly ambitious. But their ambition is first and foremost for the institution or from the body and not

for themselves. What they have and what they are, they pour into the body and not themselves. Barnabas was a Level 5 leader. He has so many gifts, so many qualities, so many abilities, that he took all that he was in Christ and poured it back into the body of Christ. You have believers that come and suck everything out of the body of Christ and never come back to pour anything back in to make the body better. They get their spiritual fix. They get their theological toke and they're out the door and you'll never see him again. They get the prayer they want, they can get the baptism they want, they get the acknowledgement that they want and then they run and they hide. Because they don't want to be committed to a local body of believers. Because to be committed is to be accountable and people don't like accountability. Even on the job, you don't like someone confronting you and telling you you're not doing and what you should be doing. "Well hey, I'm doing what I'm supposed to do why are you questioning me, question her or questioning him." So we just resist accountability. That's why its hard for people in the local church at times to commit to the mission of the church, which is evangelism and discipleship. It's because they're going to be held accountable and nobody wants to be held accountable. But accountability is good, it's not bad. So Barnabas was a Level 5 leader. He realizes that he needs help with all the new believers at Antioch. He didn't believe he could handle this on his own. That the people at Antioch needed someone who was gifted and called by God to pour into them the truth that God poured into him. And so he searches for a man in Tarsus. He leaves Antioch and finds Paul in Tarsus and bring Paul back to Antioch. Paul and Barnabas begin for one year to encourage the body of believers to teach and preach the gospel. The Kerygma, the apostolic proclamation of the new covenant.

So for the first 15 chapters of the book of Acts, Barnabas' name always appears first on the marquee. It's Barnabas and then Paul. Barnabas then Saul. Barnabas was a modest, humble encourager. He didn't care about getting the credit, the notoriety, people patting him on the back, people saying great things about his abilities or his acumen. He was just willing to pour out with him what God pour into him to God's people. See we have to serve God in a way that we're not concerned about having the top billing, getting the credit, our name in the neon lights. Encouragers are humble hearted people. Humility by the world definition, often implies diminished self-confidence or low self esteem. That's how the world defines self. That's not how the Bible defines us. The world talks about self confidence, self esteem, but humility in the Bible means getting your confidence from God. Getting your psychological health about who you are from God. A God who subjectively and objectively loves you and valued you more than you do yourself. He know you better that you know yourself. Better than your counselor, psychiatrist, priest, Bishop, or Pastor knows you. And so he wants to build within you, not some self esteem to self-confidence, but God esteem, Christ esteem. That's what he wants to build in you. Because when he can build Christ esteem in you, then people can bring you

down. Circumstances can't break you. Trials can't break you. You may bend but you won't break. Because you have Christ's esteem, God's esteem. But if it was self esteem, yeah, that'll tear you down and you'll feel beat down. But when you have Chris esteem and God esteem, you see yourself as God sees you. You analyze life from God's point of view, then, beloved, you gonna stand firm. And you're going to encourage people even in the midst of your own discouragement. You're gonna build up people even in the midst of your brokenness. And God has a way of using discouraged and broken men and women to pour encouragement into other broken men and women. He has a way of taking the fragmentation in your life, in the fragility in your life, and using that to build up someone else who's fragile and fragmented. You're operating on a different ethic. You're operating not on self but savior. Not me but Christ. You're operating a different wavelength. You will hear what I'm saying. Biblical humility means believing what God says about you over anyone else's opinion, including your own. It requires embracing who you are in Christ. 2 Corinthians 5:17, "if anyone is in Christ, he or she is a new creation, old things have passed away, behold all things becometh (I like the New King James there) becometh new." It's a process. You're becoming new. Your new, but you're becoming new. It's not over yet. It's a lifetime experience. It's from the womb Spiritually to the tomb, physically. It's a process of growing in the grace in the knowledge of our Lord and Savior Jesus Christ. Because when you really know Jesus, you're living and looking and sounding like him. People think, "I really know Jesus. I can quote all the verses in the Bible". No you don't you just know to quote verses in the Bible. The devil could quote verses in the Bible. It's not about your intellectual acumen, your mental capacity. It's not about what you know. It's about who he is in you and what he's trying to do within us, in the church. He's trying to unwrap the grave clothes off of our souls so that we can walk free. We still have those grave clothes on, we drag them like mummies. We're dragging that old life with us. He's trying to get us unwrapped so the new can shine forward. To be Biblically humble, spiritually humble is to be so free for concerns for your own ego, that you unreservedly elevate those around you. But we have too many people that its about their ego in the life of the church. It's about their performance. It's about top billing, credit, access, authority, power, influences — is all about that. It's not about one another. Encouragers look at one another's not just the one himself. Encouragers, as we said earlier, freely give of their resources, because they're people of generosity, they accept were you are and they help you to get where you should be. And then encouragers get excited about the progress of others, and they have a heart of humility.

This next one is powerful to me. Encouragers maintain the unity of the faith. Ephesians 4:3 says, "eager to maintain". But first if you go to verse 1 and 2 in the 4th chapter, he is talking about the attitudes that are the fruit of the spirit that exists within the encourager. That means born again, believers. He named all those qualities that exist. And then he said people

with that mindset, with that perspective, they are eager to what? Maintain the unity of the spirit in the bond of peace. See, unity is what the church maintains, not manufacturers. None of us can build unity. The world thinks it can build unity. The world presents a unity of diversity and they present that model and then the church grabs it. So now today the church is on this multi culture kick. There should be one culture in the church — Christian. There are many multi-ethnic people in the body of Christ. It's just not a part of your local body of Christ, but you're a part of that body where they are. If we're one in Christ, that means we are multi-ethnic already. But this is what the church messes up. The world was so hard on the church about the fact that I don't see enough white people mixed with black people. So we are American Christians. So black and white is a thing with us 'cause of the history of America. So they feel let's get equal amount of whites and equal amount of blacks and then "woo we got unity now". That's not unity. That's conformity. You're conforming to a model that the world presented. Made you feel guilty, so you're going to have a ministry in the early 1980s called *Promise Keepers*. What happened to the promise? I wanna know. What happened to the promise *Promise Keepers*? It did not work. Why? Because it was manufactured by men. Now you got this new movement, and I respect the leaders, and they're smarter than me, they're more educated than me but I don't agree with their viewpoint of Scripture. And so they got this thing called *Grace and Not Race*. Their whole movement is to integrate local churches. What I'm saying is you guys are just limiting the power of God. You just want black and white. What about Asians? What about Hispanics? What about biracial? What about people on Islands? What about Alaskans? What about Australian? I mean, you're limiting with this black and white concept. Yeah, you're limiting the power of the gospel to save souls not colors. But when you save the soul, color comes with it, culture comes with it, experiences come with it, a background comes with it. You get all of that when you save the soul. Jesus said make disciples of all ethnic groups. He didn't say "make it black and white". But that's what we've done in America. I'm telling you that's a wrong headed approach to evangelism and discipleship. It's limited in this perspective. It's almost self massaging your own heart. It's like you are trying to take away some kind of guilt implied in your own heart. When you maintain the unity, you don't manufacture it, it's already there. See, that's what the New Testament deals with. We're already one, we're already united, we're already sisters and brothers. What's the problem? We got to act like it. That's what we haven't been doing. We haven't been acting like we are brothers and sisters in Christ. We haven't been relating to each other relationally like we're brothers and sisters in Christ. We haven't been caring for one another like we're brothers and sisters in Christ. We haven't been serving one another like we're brothers and sisters in Christ. We're just trying to take care of something external to make the internal guilt be better. That's not unity in the Bible. That's unity of America. Remember that song that sang in the 60s when they joined

hands in the church and they sway from side to side? It was part of that civil rights movement and everybody was singing it. *"We shall overcome...deep in my heart...I do believe one day..."* What kind of overcoming are they talking about? It's racial, it's not Spiritual, it's not Biblical. We get caught up in the sway thinking we are doing the work of God. But guess what happened 'cause after the civil rights movement actually died? Everybody went back to segregation. You go where you like, they go where they like. We can't encourage one another when our ability to encourage in the body of Christ is limited to just us. It's got to be open to all believers. Don't you run into believers in the grocery store? Don't you run into believers at the gym? Don't you run into believers at work? Don't you have some believers that don't go here? They go somewhere, but they live next to you or around from you, and you interact with them, beloved, you're call to encourage the body of believers. Not denominationalism, but redeemed men and women saved by the grace of God. From every language, ethnicity, kindred and tongue, land and people — that's how you maintain unity. Widen your view on unity first and you narrow your focus on what unity of the faith and unity of the spiritually is. It has nothing to do with race. It has everything to do with soul, heart, mind and will. The real you. That's what it is has to do with. So unity is what the church maintains. We're maintaining that means what? It's already present. We are saying, "It's not present yet, not in America until we can get 50/50, then we'll maintain, then we'll reach unity." Beloved, that is the world conforming us to their image instead of we influencing and conforming the world to God's image. Unity is something we keep, not create. Unity is something we preserve, not produce. Only the Holy Spirit can produce unity in diverse people, with diverse opinions and diverse backgrounds and diverse experiences, only the Holy Spirit can do that through regeneration. Encouragers recognize how we need each other, that everyone is significant, and that in Christ we are one. We're not becoming one, we're maintaining unity, but we are one. We are one because as Paul says in verses 4 through 6. Look at Ephesians 4, it says, "there is (not there will be, there's going to be) there is (that's like right now, that's what that means right now) there is" what? "one body and one Spirit — just as you were called to one hope that belongs to your call" one what? Lord one, one faith, one baptism, one God and Father of all, who is over all and through all and in (you) all." That's rich! That's transformative. That frees you from guilt implied and not real. Most of you suffer from guilt that's not real. Truth sets free. In Acts 13:1-3 Barnabas and Saul are a part of a multi-ethnic group that is worshiping, praying and fasting today. Present are Barnabas, a Jew from Cyprus, Simeon of Niger, North Africa, who was undoubtedly black, Lucius of Cyrene, North Africa. Manaen, who was basically a part of Herod's council, when Herod Antipas was the ruler. Herod Antipas was the man who beheaded our brother John the Baptist. Manaen, becomes a leader of the church at Antioch. That's a multi-ethnic group. Encouragement is built on the foundation of unity. Unity produced, unity establish, unity

already created — that's what God did. We are called to preserve, keep and maintain it. That's where true encouragement flourishes when we understand we are one.

When I was working for this company in New Haven in my early years at Bible College, I was making grills for fans. My thumb got caught in the machine. When it pressed down, it stays down and come up when its timed to come up. When it came up my thumb was just busted. My whole body grabbed the thumb. I was literally on my knees, screaming at the company. They called EMS and they took me to some emergency room and they said we can't do nothing with your thumb but give you pain pills. The thumb has to grow on its own. You can't put stitches in it. If you take a look at my thumb you will see there is some damage. It didn't just hurt my thumb, it hurt all my fingers and my other thumb. It hurt my knees cause I bent down. It hurt my stomach cause I grabbed it. Hurt my arm, hurt my mind and hurt my eyes. My voice was screaming pain. Because why? My body is unified. So when you hurt, guess what? I should hurt. When you are distressed, I should be distressed. When you need help, I should feel you need hurt. I'm a part of you, we are part of one another, we are one. And if you gonna be a true encourager you have to see your brother and sister as unified to you as you're unified to them in Christ. If we could just see that, our encouragement would blossom. But you know we come to church, "That's their business, I got nothing to do with them. I'm here to get my praise on. I'm here to get a word from the Lord." And you exclude those who are part of you. Aren't we members of the body of Christ? So I should be concerned about other members in the body of Christ. And when you reach out and you try to touch and encourage, that's fine. If they don't respond, you've done your job. Let it go. Don't cry over it. If people don't want to receive encouragement, they don't want to connect, they don't want to be accountable, then that's fine. They can make their own choice. But I did what I was called to do. Extend the invitation, extend the consideration and see how they will receive it. But it's because we have a lack of understanding about oneness and unity in the body of Christ we operate as individual free spiritual agents. And some of us are like Secret Service agents, we're not present. Philippians 2: 1-2 says, "So if there is any encouragement in Christ (there is), any comfort from love (yes), any participation in the Spirit (absolutely), any affection and sympathy." All that is a positive Yes. Then he says, if that's true, Paul says, "Complete my joy by being of the same mind, having the same love, being in full accord and of one mind." That's the mind of Christ. Finally there is Saul, a Pharisee from Tarsus. This group of diverse believers reflects the truth that Jesus wants a church that doesn't limit itself or make distinctions based on boundaries, nationalities, economics, or distinctions that the world places on us. Encouragers work to maintain, to preserve, to keep unity wherever they are. People who discourage us almost inevitably can also be found sowing seeds of discord, back biting, gossiping and creating division.

The last point, the final characteristic of an encourager is that encouragers are willing to give others a second chance. I know we always quote that phrase from Dr. Charles Stanley, "God not only gives second chance, but He gives a third or 4th, 10th, 100 or 1000 chances". God does. We're just talking about the encourager at this point, encouragers that God has in the body of Christ. Think about it, some people that you want to encourage don't want your encouragement. So what do you do? You walk away. Jesus did it all the time. He walked away. Sometimes you gotta walk away from people that don't want your encouragement. Don't make them hear you. Don't make them listen to you. See, now you're being hostile as a Christian. You have to give a reason of the hope that lies within you, with gentleness and respect. You can't Bogart people. You can't push him against the wall and says "you will want to listen to me before you leave". They don't have to listen to you. Encouragers are willing to give others a second chance. Now one of the surprising, almost stunning passages in the book of Acts is Acts 15 verses 36 and 41. And after some days Paul said to Barnabas, "let us return and visit the brothers in every city where we proclaimed the word of God and see how they are". We want to see how they're doing now, after a year of planting churches in their first missionary journey. Verse 37 says, "Now Barnabas wanted to take with them John called Mark. But Paul thought, best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work." Paul was ready to move. This young man was not ready. Paul said, "you're wasting my time. I'm on a mission. I don't need a straggler. I need folks who are active, engaged and involved. I don't have time for this young man." But Barnabas, the encourager he took Mark with him and sailed away to Cyprus. But Paul chose Silas and departed having been (I love this part) commended by the brothers to the grace of our Lord. That means the church. And he went through Syria and Cilicia, encouraging, strengthening, comforting the churches. They had a sharp contention. They resolved their contention and they reconcile with peace. The church blessed their separation to advance the gospel with different gospel partners. Barnabas was willing to give John Mark a second chance. After all the trials and triumphs they have shared together. After all their mutual ministry in service and accomplishment, they have a disagreement that was so serious that it caused them to part company. Barnabas and Paul decided to go back and visit the churches as we read, which they had preached and taught and Barnabas, ever the encouraging leader, wants to take the young man, John Mark with them. Paul says, "no way, he quit on us during the first missionary, he doesn't have what it takes." We don't know why Mark had felt left the first time. We don't know. People say he was young and wanted to stay home, he was scared of the travel. We don't know, he just refused to go. Ironically, Paul, the one who had benefited so deeply from acceptance in encouragement of Barnabas, couldn't give it to the young man. We're talking about real saved people. Just because you're saved and being used by the Holy Spirit, doesn't

mean you're perfect. Paul was not a perfect man. Nor was Barnabas. I'm talking about after salvation. They were not perfect. They dealt with their own personality. Their own short comings. They couldn't see because they had blinders, like you have blinders. I have blinders and my personality may rub some the wrong way and your personality may rub people the wrong way. That doesn't mean we are not saved. That means we are a work in progress. Paul is not willing to be what Barnabas was to him to Mark. He was unwilling to extend acceptance. To take the young man where he was and bring him to where he should be. Paul wasn't like that. He was a different kind of man. He was a very strong-willed man. He was a focused man. Fastidious Jew. He was ready to do what he had to do even if you didn't want to help him, he's gonna get it done. That's the kind of person Paul was from beginning to end. God saved Paul. God didn't manufacture his personality. He kept his personality. And God used that personality to preach the gospel around the world. He was unable to give encouragement he received. It's always difficult when Christians who are only saved by grace alone, welcome Grace for themselves, but then can be so unforgiving, harsh and judgmental to others. The disagreement between them was so sharp that Paul took Silas and headed to Syria, where Barnabas took Mark to Cyprus. Barnabas was willing to depart with Paul, his companion in ministry for those years, for the sake of an inexperienced young man. Because encouragers give others a second chance. Encourager accept us where we are and they help us to get where we should be. Encouragers realize our failure doesn't mean someone is a failure. Failure is an event not a person. Because Barnabas was willing to pour his life into John Mark, eventually the old encourager was able to reconcile and reunite, reunite Paul and Mark. In fact, in 2 Timothy 4:11 it says Paul is in prison. He's getting ready to be beheaded by King Nero. Emperor Nero. And Paul writes "Get Mark". Years later, "Get Mark and bring him with you, for he is very (here's the word) useful to me for ministry." Wow! You see the growth that Paul had to go through. Even Paul. He had to grow. He had to mature in the things of God. When was the last time you went out on a limb for someone and like Barnabas forgave the errors or their past or the hurt they caused you and you became a source of encouragement to them. Encouragers give freely their resource. They accept us where we are. They get excited about the progress of others. They have a humble heart. They keep building unity and preserving unity. Encouragers always, always give us a second chance. Let's Pray.

Father God as we stand before you today as a congregation, we pray for the sake of this family. We pray spirit of encouragement, that you empower us with your support and be our pillar of inner strength when the external pressure become so overwhelming. Be that inner strength to keep us worshipping and praising and serving and loving and doing all that you called us to do even under pressure. Lord Jesus, we want you to encourage this family as a whole in our times of need. There's so many needs we have here that only you can truly meet

those needs according to your riches in glory by Christ. Only you can speak to that need in such a way that you bring peace and hope and solace and comfort. We're absolutely nothing without. But we're everything when we stand with you. So Lord Jesus, be with our souls, our inner person. And once more, give us divine encouragement from the Spirit in the form of peace and unity and humility and blessings. In your mighty name we pray. Amen.