

the gospel of

JOHN

all intents and purposes

JOHN: A Job Half Done

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John 16:16-24

Good morning, Doxa. We are going to read scripture from Gospel of John, Chapter 16 verses 16 to 24.

A little while, and you will see me no longer; and again a little while, and you will see me. So some of us disciples said to one another, what is that he says to us, a little while, and you will not see me, and again a little while you will see me, and because I'm going to the Father. So they were saying, what does he mean by a little while? We don't know what he's talking about. Jesus knew that they wanted to ask him, so he said to them, is this what you are asking yourselves, what I meant by saying a little while and you will not see me, and again a little while you will see me? Truly, truly, I say to you, you will weep and lament but the world will rejoice. You will be sorrowful, but your sorrow will turn to joy. When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. So also you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you. In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the father in my name, he will give it to you. Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.
This the word of the Lord. Please be seated.

Good morning, Doxa. Thank you. My name is Derek LaFontaine. For those of you who don't know me, I'm a non-staff pastor here. You guys are amazing. I love you guys. My family has been part of this church from the beginning. I look out and see so many faces out here that I just love so much, and I'm honored to be able to be up here and preach Jesus to you. We live incarnation, God's country. Is that right? That is God's country. Pastor Tim, right? There you go. I want to introduce my family. My wife Janice, beautiful wife, Janice. Keanu and Kekoa are my two sons, they're 10 and 11. My daughter Hope she's 25, and she just got engaged to Tanner. Tanner, raise your hand. I'm just kidding, man.

So yeah, just a great family that God has blessed me with, and we've been part of Doxa from the beginning. We've just served in several different capacities, and a little bit of information-a little bit...it's not formally announced yet, but our family, most of you know this, we're moving to Maui in the middle of March. So it's pretty emotional for us just to leave this amazing church. We're being called to go somewhere else. I'm leaving the fire service. I've been a firefighter for 22 years now and I'm retiring and actually going to go work for a church in Kihei. So, any questions on that let me know.

But this is not about me. I don't want to get emotional right now. I want to make this about Jesus. So let's get to work. So today we're going to traverse a lot of ground in about 30 minutes- from the deep suffering, and sorrow and lamenting that Jesus says the disciples will have and how it relates to us today; all the way to the joy that Jesus says cannot be taken from us. And then we're going to talk about the authority that we have to pray in Christ's name, which is a big deal, right? So it's a lot of ground to cover. Let's get started.

I think it's safe to say we're all looking for joy, right, as opposed to suffering. Raise your hand if you're out there looking for suffering. Are you looking for sorrow? Who is out there looking for sorrow? In fact, we go through great lengths in this world to avoid it, right? And what is joy versus happiness? We talked about it in that first question, right? I would say that happiness is based on your circumstances and joy is foundational. Like even though it was a bad day, my foundation, whatever it's built on, right, at least I still have that. Like this hasn't fallen apart. So I know I'm okay. And I made a list of a few large buckets of things that we might put our hope and joy in. I chose them based on the opposing sorrow they might bring if they fail us, right? Like the amount of joy they bring are related to the amount of sorrow we experience when they fail.

And the first one I chose is relationships-other human beings. If you're not married yet and you have a boyfriend or a girlfriend, or maybe you're not married and you're hoping for one, right? There's that friction. And then, say you're married, and you have a husband or a wife. Now I've heard it said that choosing your spouse is like the second most important decision you'll ever make, right? First is Jesus and then your spouse. Pretty important, right? That's a lot of weight to put on somebody, right? But then there's kids, then there's family, and there's friends. And we come here to Doxa, not just to corporately worship Jesus and learn and be discipled, but we want relationships. We want friends, right? Nobody wants to walk through this life alone. But what happens when relationships fail you, right? Brings a lot of sorrow.

The second big bucket I chose was money. Money's a big one. Everything has value. Everything costs something. Even your career can be tied to money. Career brings purpose for sure, but sometimes we choose our career based on how much money it's going to bring. So we can afford things like houses and vehicles, and we need to provide for our families. We need to fill those houses with stuff, vacations and comforts. It also reveals issues in our heart, like peace. Your peace can be tied to how much is in your bank account. And when things fall apart, your

money keeps you safe. Say you lose your job and your savings is empty. There goes your joy, right? Here comes the suffering.

The third bucket I chose is a big one for me—health. Health. One day you're healthy. The next you're not. Most of you know, I'm a firefighter. I worked in the 911 world for a long time, and I've seen thousands of situations where somebody's healthy one moment, sick the next. And maybe it's a recent diagnosis, some chronic issue. Maybe it's cancer. I have three friends right now going through cancer. Two of them have no idea if they're going to be alive next year, which is tough. But you lose your health and there goes your joy.

The last bucket I chose is interesting, but I thought it was a good one. It's your plan. Like you have a plan for your life, right? And I admit I'm not the planner in our family. Janice is the planner. Our schedule is ironclad. But thinking about it, I actually do have a plan. The number one thing on my plan is nothing goes wrong. My relationships will be great, money is great, you know, career is great, my health is great. Nothing fails me. And I think that we all have that tendency, right?

But then something you put your joy in fails you, and now it's not going the way you thought it would. And it brings sorrow. It robs you of your joy. Even brings confusion. It seems like the plan is going sideways, but there's something we can add to the Christian perspective on plans. It's God. It's God, right? We believe God has a good plan for the world and he's got good plans for us. And I think we would all say that we trust God and his plan.

But what happens when things go wrong and your life doesn't fit with what you thought would happen? Raise your hand, seriously, I could raise my hand for all of these...raise your hand if your story has taken some unexpected twists, unexpected sorrow and suffering, broken stories and you ask yourself, is suffering and sorrow part of this plan, Lord? But we also know that he is not done with us yet. Amen. That is true.

This is not a sermon on how you can live a better life if you would just focus more on God. This is not a Christian self-help sermon. This is a sermon about Jesus, about sorrow and joy and the plan. The plan set in place before the foundations of the world. And I want to say a caveat here. Sorrow does not mean that you are a weak Christian. Sorrow is an appropriate response to suffering and sin. In fact, it's a godly response. When things go wrong we should grieve. We should feel sin's effects.

I believe Christians are the only people who have the ability to live in the friction of joy and sorrow. That the two of them for the time being actually live in tension with each other. Jesus is a man of sorrow. He suffered for the joy set before him. His plan is unfolding in ways we don't always understand. And we can expect two things, sorrow and joy. And we're about to enter into the story where the disciples' world is about to fall apart. It looks like the plan is failing and Jesus is preparing them with love and compassion for what's about to come. Let's pray.

Lord, we need you right now. God, I need you. Lord, I just pray right now that you'd use me as you see fit. Lord, you know I'm 90% heart, 10% head. So I just pray, Lord, the things that are from you stick; the things that are not, do not. Lord, you see everyone in this room right now. You know our stories. It's amazing to me, Lord, how you bring us together corporately and you use us as a people, Lord. But not only that, you come into our lives individually. You are working in every person's individual story here and you are Lord of these stories. So teach us something about sorrow, something about joy and something about prayer today. Thank you. In Jesus name, Amen.

All right, we're going to talk about three main themes today and the first one is suffering with Jesus. Suffering with Jesus. The second theme is joy in Jesus. And the third is prayer by the authority of Jesus. So turn to John chapter 16 verses 16 through 24 in your Bibles. I want to orient you to where we are in the story a little bit first. We're entering into the middle of a conversation between Jesus and his disciples. It's Thursday night. It's the night before he's going to be arrested, tried, then crucified. So the night just before that. They had just finished the last supper, which was an amazing conversation if you go back to chapter 13 and 14 I think it is. And they left that room and Jesus starts another conversation and we come into the middle of that conversation with the disciples, and we'll start with verses 16 through 20. So let me read them.

Jesus says, A little while, and you will see me no longer and again a little while and you will see me. So some of his disciples said to one another, what is this that he says to us, A little while, and you'll not see me and again a little while and you will see me and because I'm going to the Father. So they were saying, what does he mean by a little while? We don't know what he's talking about. I love that. Jesus knew that they wanted to ask him. So he said to them, is this what you're asking yourselves-what I meant by saying a little while, and you will not see me, and again a little while, and you will see me. Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn to joy.

So let's talk about sorrow with Jesus for a moment. When Jesus says a little while and you'll see me no longer and then in a little while you will see him. Remember it's the night before his arrest, his trial and crucifixion, his death, and then his resurrection three days later. So when he says you won't see me, he's referring to his death and his burial. And when he says, you will see me, he's speaking about his resurrection, but he doesn't tell them exactly what's going to happen-doesn't tell them that. He keeps it sort of vague on purpose. Yes, he says he won't be around much longer, that he knows the disciples are sad, but Jesus doesn't tell them how it's all going to happen.

In honor of the Super Bowl coming up here. I want to use a sports analogy. It would be like an NFL quarterback at the Super Bowl coming into the huddle during the most important play of the game. There's a minute left. They're down by three. It's a make-or-break play. And he says to the team, he comes into the huddle, he says, okay, here's the plan. Just hike me the ball and I'm going to fade back. It's going to look like they're going to sack me. You're going to panic. You probably think we're going to lose, but then we're going to score a touchdown. On Two, break! And if you know anything about NFL play calling, like if you've heard an NFL play call before?

They're ridiculously long and very detailed and everyone has an assignment. But the team would look at him and be like, are you nuts? Get serious. Seriously, what's the play? Like he's crazy. But all joking aside, this is sort of what Jesus does. He tells them the beginning and he tells them the end. But I think he wants their trust for the middle part. Can you relate to that? But he's not an NFL quarterback trying to score a touchdown. He's the son of God sent to earth to execute a plan to save the world, a plan that was established long ago. And he wants their trust. He wants their trust for the middle. Do you think if he told them the detailed plan that they would've believed him? There's no way. He cares deeply for his disciples, and he knows the next part of the plan, his crucifixion and death and how it's going to go down is going to cause them much sorrow.

They have walked three years with the Messiah. They've seen him cast out demons, heal the sick, give sight to the blind, cleanse lepers, restore paralytics to walk again and even forgive sin. All that power they have seen, all that power they have seen. Can you imagine the confidence they have in him? And now they're going to watch him withhold all of that power. They're going to watch him look weak. They're going to watch him allow himself to be tortured and killed on a cross while being mocked by the world. They're going to be confused. Maybe think all is lost. Maybe even question whether he is the Messiah. Like this can't be the plan, right? This can't be the plan. And in the midst of all of it, one's going to deny Jesus-Peter. And many will scatter. It's going to cause sorrow and reveal their fragile faith. Can you identify with that fragile faith in the midst of sorrow and confusion? And Jesus says, Truly, truly, I say to you, you will weep, and you will lament at what's about to come.

I want to say this about our savior. Our savior, Jesus, knows their sorrow and he knows your sorrow. He experienced and he had deep emotions. He had deep feelings-sorrow and grief. Think about this as they're suffering, watching Jesus on a cross, being tortured and crucified, carrying the weight of the world's sin our sin, they're experiencing sorrow together with Jesus. And Jesus lamented deeply. Jesus was not a stoic, a stoic who masters his emotions like a stoic does, where emotions and feelings are for the weak. Sometimes I think that mentality works its way into our faith, my mine for sure. You're not too high. Your emotions aren't too high, but they're not too low either. You've learned to live right in the center, right where it's safe, even keel. You think if you reveal your feelings and emotions, you look weak, or it exposes your weak faith.

I asked a friend once how he stays so calm, and I actually liked his answer. He said, I've learned that nothing is as good as it seems, and nothing is as bad as it seems. I'm like, really? Nothing? Nothing is as good as it seems or bad as it seems. And I'll be the first to admit, I can so easily fall into that mindset. I love a good stoic. I do. I've been in the fire service for 22 years now. Firefighters, cops, military like Navy Seals, army rangers, DOD. We go to war every day, whether it's the 911 world, like my world, or actual war, and we have to be stoic. It actually helps us function. As a firefighter we show up on horrible, traumatic scenes like things you would never ever think you would see in life. Unimaginable things. We have to stay cool, we have to stay calm, we have to stay collected, and we have to be effective.

And then we go home to our families, right? And we never talk about what we've seen. But do you know how many people in these communities end up in PTSD counseling centers, suicide rates high, divorce rates high, depression is high. They have seen and experienced traumatic emotional things and then they just move on because it's easier. My friend's logic doesn't make sense because we see horrible things and it really actually is as bad as it seems.

But how about you? How do you feel? Did you know you're at war too? Doxa, you are at war. Because of the fall, you experience suffering. You weren't supposed to. And we have an enemy too. The enemy is seeking to devour and destroy, and you are not immune. You will experience suffering and brokenness. Many things in this world and in our lives are not okay, and they stir emotions and feelings just like they did for Jesus.

Now listen, I am not saying that we should be crying emotional messes all the time. That's not a bad thing either sometimes. Or that everybody needs counseling, that you should be overcome with emotions and feelings and let them rule your life. That's not what I'm saying. Yes, the heart is deceitful and our feelings are absolutely informed by sin. But don't throw the baby out with the bathwater. It's exactly because our hearts are deceitful and informed by sin that Jesus wants to change it and heal it. I bet if you dig deep enough into the mess of your heart, you will unearth things Jesus wants to engage with you on, to care for you and make you more like him. That's what we call sanctification.

And Jesus is our example. Jesus experienced emotions and feelings because that is how God made us. He had sadness, he had grief, and then he would go to the Father. The suffering and pain on this earth grieves Jesus so much that he went to the cross for it willingly. Jesus knows your suffering and sorrow because he himself suffered and he had sorrow. And Jesus lamented.

I want to explore lamenting with you for a moment. What is lamenting? We don't use that term very often. So this is what it is. Here's a definition I have. Lament is prayer, expressing sorrow, pain or confusion and even complaints. Lamenting is the chief way Christians process grief in God's presence. It's how we process sorrow with the Lord, with Jesus. And I know there's no shortage of sorrow in the world, right? Sorrow is everywhere in this world. And that includes here at Doxa. As a church body, I know this for a fact—we have struggling marriages, we have broken relationships, we have miscarriages, debilitating health issues, depression, discouragement, or maybe you've done something you can't forgive yourself for, so you're stuck in that guilt and shame. I mean the list goes on.

My question for you, Doxa, is do you lament? Do you bring your sorrows complaints and concerns to the Lord? There are several reasons why we might not lament, but I listed three possible reasons here and I want to follow each reason up with the truth. The first reason we might not lament is because we believe our experience of pain is invalid or our complaints are just illegitimate. We read scripture that says things like rejoice always and give thanks in all circumstances. And we interpret always as "only." Like rejoice only. Give thanks only. You think God is telling you to stop complaining or worrying. It's not that big of a deal compared to real suffering. I'm guilty of this. I feel like if I say sometimes, in some of my prayers, God, this sucks-

whatever I'm going through. And then all of a sudden, I kind of like cower, like, oh wait, wait, sorry God, I didn't mean it. Really, I'm thankful. There're others suffering way more than me. I'm good. I'm good. But the truth is that guilt and shame is not from God. There is so much scripture about how God cares for your cares. No matter how big or small, your complaints are valid. There's no sliding scale with God. He loves you.

The second reason we might not lament, we don't want to reveal to the Lord our sinfulness, our foolishness or our immaturity. Like he doesn't already know, right? We don't want to admit we are weak people, and our prayer requests are laced with sinful or mixed motives and we'll reveal our weak trust in him. I have an analogy for that. Here's how I feel sometimes when I'm praying for things. I feel like I need \$20 to survive tomorrow. I've got to have \$20 to survive and I only have \$19. And I feel like when I'm praying for that last dollar, I feel guilt and shame. I feel sinful. I'm yelling to God for this last dollar. And he's saying to me, you're not thankful you don't trust me.

But here's the truth, go back to truth number one. That guilt and shame is not from God. He meets us right where we are. Yes, he knows I'm sinful, obviously. He knows I'm foolish and I can be immature. But it's Christ's merit we are praying by, not our own. And I will say, I've learned this, I'm pretty sure you guys can all relate to this-usually that \$1 he is withholding makes me depend on him. He always shows up and provides. But that last little bit, he's not giving you, drives you to him. And he knows that. He knows that about me. I have to keep leaning on him. He always shows up and he wants us to bring it all to him.

The third reason we might not lament-we're too weary to speak. This is a big one. You're either so weary, you can't find the words-you ever been there-you're foggy-brained, you're heavyhearted, you're incapable; or the inverse of that, right? You've asked the Lord so many times you feel that all you get is silence. Now you're just tired of asking. You're fatigued from speaking to the invisible God. So you just stop because it seems like he doesn't care. And the truth is this, although your weariness is real, the truth is he cares deeply for you. He is not invisible. Just look around. Look around you. Doxa is full of people, full of the Holy Spirit. When you are too weary to pray, God gives you the church, his people to pray for you. The hands and feet of Jesus step into the gap. That's why we have MC (groups). That's why we have DNA (groups). That's why we have after service prayer. And a shameless plug to the gospel care team. I think I see Amy out there. We have a gospel care team that is here to enter into your sorrow with you. The church is here for you, Doxa. So let's make it a point to lament together. Let's be transparent in our lamenting. I would love to see a line for after-service prayer. That would be amazing. That would be encouraging for me. Just keep that in your mind.

Okay, so a little review. Jesus dies on a cross. He's placed into a tomb and that is what he means by a little while and you won't see me, because I'm going to be dead in a tomb. You're going to suffer. You're going to weep and you're going to lament. But let's move on to the good news. On to joy in Jesus. So what does he mean by, then in a little while you will see me? Well, he means three days later he rises. He's going to be resurrected. They don't know that at the time, but he's going to be alive. He's going to prove that he's the Messiah. Then he'll walk 40 days

with them, teach and train them, and ascend into heaven to sit at the right hand of God, which is what he means when he says, I'm going to go to the Father.

And then he sends the Holy Spirit, which was last week's sermon, which is a great message by Pastor Eddie. If you haven't heard it, go back and take a listen. So Jesus is saying, you're not going to see me, and then you will. And the very thing that brought you much sorrow will be the thing that leads to great joy. You need to go through the sorrow to get to the joy. And then Jesus uses this analogy, and I love his analogies. They're so appropriate all the time. They're so intentional. Jesus says in verses 21 and 22, when a woman is giving birth, she has sorrow because her hour has come. But when she has delivered the baby, she no longer remembers the anguish, I love that word, for the joy that a human being has been born into the world. So also you have sorrow now, but I will see you again and your hearts will rejoice and no one will take your joy from you.

He compares their sorrow to the suffering of a mother giving birth. And I think most of us probably have an idea of the pain a mother goes through when they're giving birth. But only some of us know the real deal, right? The real feeling of that, the extreme pain that mothers go through giving birth. I'm just going to throw this out here. I think Jesus's choice of words is so appropriate. Anguish. It's anguish. But think about that. He's comparing the extreme physical pain, the anguish a mother experiences while giving birth to the emotional pain, the disciples will feel. They will feel anguish. That's huge. He's saying the disciples will experience extreme emotional pain and suffering as they watch Jesus go through what he's about to go through.

But on the other side of this is new life. The mother holds the baby. It was worth it. On the other side of this sorrow, you will see me again and you'll realize this new life will bring a joy that cannot be taken from you. You will remember everything I've said and realize the plan is unfolding exactly how it's supposed to. And you will have a joy that cannot be taken. And that applies to us Doxa. Think about that. No one can take this joy from you, Doxa. Everything changes and can never be taken. Think about this from the disciples perspective. Jesus is in the tomb dead. They're confused. Did the plan fail? They're lamenting, they're sorrowful, they're in a room three days later on that Sunday. Then Jesus' grand entrance-walks through the walls, shows them his scars on his hands.

He's alive. He's alive. Jesus is alive! It's true! Can you imagine that moment when they see Jesus and they realize he's alive? He's the Messiah beyond a shadow of a doubt. Let the world mock. It all makes sense. It's true. And because of what Jesus did-death, burial, resurrection-when everything fails you, there are truths about you that can never be taken. No matter what anyone does to you, says to you, no matter the failure or the circumstance, life or death, there are things that cannot be taken. And I made an intentionally long list of who we are in Christ. Things that cannot be taken. And I'm going to read this sort of fast because it is a long list, but I think it's important. I have supporting scripture up here on the screen. So here are the things that can never to be taken from you, Doxa.

You are loved by God. You are accepted by God. You're a child of God. You are a friend of Jesus. You are a joint heir with Jesus. You are united with God, one in spirit. You are a temple of God. His spirit and his life lives in you. You are a member of Christ's body. You are a saint. You are redeemed and forgiven. You are complete in Jesus. You are free from condemnation. You are a new creation. You are chosen by God. You are established, anointed, and sealed by God. I love that one. Just remember that you are established by God. You are established by God, anointed to do his work and sealed by the Holy Spirit. You're given a spirit of love, power, and a sound mind. You're God's coworker. You're seated in heavenly places with Christ. You have direct access to God. You are chosen to bear fruit. You are one of God's living stones being built up by God as a spiritual house. You can always know his presence because he never leaves you. God works in you to help you do the things He wants you to. You can ask God for wisdom and he'll give it to you. And lastly, we get to spend eternity with him and each other in heaven. Amen? That's the joy that cannot be taken from you. None of that can be taken from you. And I want to ask you this...have we lost our awe of that list.

In another sermon, I asked if we've lost our awe of who God is. My question for you today, Doxa, is have we lost our awe of who we are in Christ Jesus? Our bedrock of joy is the death and resurrection of Jesus. And the foundation that rests on that bedrock is who we are in Jesus that can never be taken. Everything is built on top of those two truths. Who God is and what He's done is the bedrock to the foundation of who we are. All on Christ's merit. This bedrock and foundation can never be shaken. Even when everything else is failing or has failed you, it can never be taken.

Okay, let's move on to verses 23 and 24 now. We're going to talk about prayer by the authority of Jesus. Jesus says, in that day you'll ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. Until now you've asked nothing in my name. Ask and you will receive that your joy may be full. So until Jesus, they prayed directly to the Father. And now Jesus is saying they can pray in his name. Jesus is here. Now you can pray by his name, by his merit and his authority. And that's amazing.

The power has been granted to us in Christ's name. It doesn't mean "name it and claim it" and "health and wealth." It's far more powerful and amazing than that. You are now part of God's restoration plan and your asks and your prayers are powerful in his name. And this means three things when Jesus says you can pray in his name.

First thing he means is we pray by his merit and by his authority. I don't end my prayers "in Derek's name. Amen." In fact, I have no merit. I have no authority. In fact, I've done more to not deserve any of that. I'm a broken mess of a man and Jesus came and rescued me. And now I get to pray in his name. It's his merit that gives us access to God. Without his merit we have no access to God. It's his authority. The Son has the authority.

And the second thing is, we pray in correspondence with Christ's character and his objectives. As you get to know Jesus better our prayers start to change, our prayers and our asks. But that doesn't mean that he doesn't want to hear it all now. That's not what the sermon is about. He

wants you to come to him with your mess. He knows where you are. He listens to you and he loves you. And your conversations actually are one of the primary ways he uses to change you. Talk to him and over time his desires become your desires and it's reflected in your prayer life.

And the third thing is that we pray in submission to Jesus. We yield to the cross. We yield to the resurrection, to the death, and to the life. You are submitting your life to the sorrow and the joy. And that's humbling yourself. That's humbling yourself before the Lord and his plan for the world and for your life. It's not you demanding to know the middle. You yield to his plan holding both the sorrow and the joy in tension. And I'm not sure if this will be helpful for you, but one thing that has helped me over time is I always try to pray with the heart stance that my greatest need or my greatest needs have already been met in Christ's name. It doesn't always happen. My heart's a broken mess sometimes. But it's my goal because it's true. My life has been saved for eternity. My life here on this side of heaven is a vapor compared to what's to come. I'm not saying you gloss over and minimize the suffering, but I am saying that our joy at a minimum equals the sorrow. And honestly, it surpasses it by miles.

In this part of God's plan we still suffer, but we can suffer well, knowing our greatest need was met by Jesus and can never be taken. That is what makes us live differently than the world. Our witness is how we experience deep sorrow with even deeper joy. In comparison, the suffering we experience now is kind of like Lake Washington. It's big and it's deep, but our joy is the ocean. Lake Washington is tiny compared to the ocean. Some of you are going through life altering circumstances. Some of you got a diagnosis or a prognosis, you're not even sure how long you have to live. Some of you're going through relational turmoil. Some of you are being treated horribly by someone. Some of you're in physical pain, depression, and some of you have done things you just feel condemned for. The list goes on. And these are all deep sorrows that our savior knows. Jesus, a man of great sorrow and great joy has made the way to new life, to a joy that cannot be taken away from you.

To end the sermon, I want to read some scripture together. I'll put it up on the board here. It's Revelation 21, 1 through four. So let's read this together. All right. Last service was kind of quiet. Let's find some joy in this scripture. Here we go. Then I saw a new heaven and a new earth for the first heaven, and the first earth had passed away and the sea was no more. And I saw the holy city, new Jerusalem coming down out of heaven from God prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, behold the dwelling place of God is with man. He will dwell with them and they will be his people and God himself will be with them as their God. He will wipe away every tear from their eyes. And death shall be no more. Neither shall there be mourning, nor crying nor pain anymore. For the former things have passed away. These are things that cannot be taken from you, Doxa. Let's pray.

Lord, thank you so much for what you are doing here at Doxa. Thank you that we get to experience sorrow together and encourage one another and lament together. Lord, but you provide a deep joy that cannot be taken from us, Lord. I just pray right now, God, over Doxa, that we just experience in our hearts, you speaking to us and you engaging in your encouragement. Lord, we love you. We pray all this in Jesus' name. Amen.