

# The Upper Room

## Sermon #6: The Power of the Gospel: Joy and Peace

John 16

Dr. Matt Cassidy ---- April 30, 2023

We're going to look at John chapter 16 because it is one big thought. This is the last formal teaching that Jesus has before His death and resurrection. And it is the culmination of the reason that Jesus came here. And Jesus is going to teach in John chapter 16 about the power of the Gospel. And the power of the Gospel is that we can experience joy even while mourning, peace while everything is in a panic. We can be rejoicing in the midst of our suffering. We can have tranquility when there's chaos.

So, that's the big idea. Let me show you how Jesus is going to do this. He's going to begin and end this teaching time by saying, "I have said these things to you for this purpose." Wow, okay, He's trying to make it very clear. And then I want you to see how—I did it with different fonts—He's going to talk about the truth of the hardships of life. And at the same time, He's going to talk about the truth of joy and peace that come with the Gospel. Because of the Gospel we have joy and we have peace.

**John 16:1**

**"I have said all these things to you to keep you from falling away."**

So, here we go. I'm just going to read through Jesus' teaching time. They go back forth between the disciples, but I'm going to save us some time. So, try and keep up.

In John 16, verse 1—hear how it starts: "I have said all these things to you to keep you from falling away."

**John 16:16**

**“In a little while, and you will see me no longer; and again a little while, and you will see me.”**

Then in verse 16—here’s the gospel: “In a little while, you will see me no longer; and again in a little while, and you will see me.”

**John 16:20-22**

**“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 into joy. <sup>21</sup> 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. <sup>22</sup> 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.**

Verse 20 says, “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 into joy.” Verse 21: “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 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.”

### **John 16:27-28**

**... for the Father himself loves you, because you have loved me and have believed that I came from God. <sup>28</sup> I came from the Father and have come into the world, and now I am leaving the world and going to the Father.**

Verse 27: “ ... for the Father himself loves you, because you loved me and have believed that I came from God. I came from the Father and have come into the world, and now I am leaving the world and going to the Father.”

### **John 16:33**

**I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.**

Verse 33: “I have said these things to you, that you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”

## **The Power of the Gospel**

You see how He starts at the beginning with the Gospel, and He's going to explain the Gospel again. He has two points about joy and about peace. Each one will be attached to the Gospel. The Gospel, iconically, is an empty cross which leads to an empty tomb, and it's Jesus sitting as a judge. Those are the three pictures of the Gospel that are being presented here. And I want you to see that the Gospel is facts. That's what Jesus is appealing to. It's history, not wishful thinking, that we could have joy or that we could have peace. These are promises of God and we're supposed to change the way we think. We're to transform the way we think based on these things that are true.

The Gospel is that Jesus died--death and the resurrection at His return. He died for our transgressions. He was raised to give us His righteousness so that we might be adopted into His family. He returns to the Father to bring justice and to serve as an intermediary for us. Jesus said,

*“I have said these things ...” so that you will have joy in the context of mourning, so you will have peace while there is chaos; that you would be rejoicing even in your suffering, and that you would have tranquility when storms of life are all around you.*

Here’s the point. Unconditional joy is possible. Peace that transcends understanding is available to us. The Bible teaches--“I have said these things”—that joy and peace are not lost or found based on circumstances around us. In fact, the Bible says that the trouble with the human heart is not because of things happening to it, but because of the condition of the human heart. The trouble that we have between each other is really because of the trouble that we have within us. And we have to change the soul to be able to change that. The cause of a troubled heart is a troubled heart.

The point is this: circumstances just reveal what’s already there. So, we might be angry towards one another because we’re really kind of angry with ourselves. We lie to others because maybe we’re lying to ourselves. We’re very unhappy with ourselves, so we’re going to be unhappy with everyone else.

There’s an old proverb from India that goes like this—this helps clarify. “Whatever you’re full of will spill out when you are bumped.” Whatever your heart is full of will spill out once it gets bumped. Your reactions to events of life are a better judge of the health of our soul than our actions themselves. The reason is because our actions can be premeditated. They can be practiced and rehearsed. But when we get bumped now we’re just reacting, and there it is. That’s what is overflowing, that’s what was in the soul in the first place. And life shakes us and jolts us and it’s out there for everyone to see.

And if the problem is the soul and everything it’s filled with, the Bible says, “I have said these things so that ...” The way to change is that you have to change the heart and soul. You can’t change the circumstances, many times, but this is it. The way to get well is to change the heart. And the Bible says that can happen in one way, one word. And the word is “gospel.”

In Greek, “gospel” is two words, and it literally means “good” and “news.” Sometimes it’s translated “great news”. In the context of what Jesus is speaking of right now, it’s joyful news. When a person hears that story of the gospel and believes it and grasps it into their thoughts and their being, then it creates joy. Joy just happens.

## Joy Is a Consequence of the Gospel

Here's the first truth. Joy is a consequence of the Gospel. It has to be. Joy is a consequence of the Gospel.

**John 16:16, 20**

**“In a little while, and you will see me no longer; and again a little while, and you will see me.**

**<sup>20</sup> “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 into joy.**

Look what it says in verse 16—first the Gospel and then the effect. “In a little while, and you will see me no longer; and again a little while, and you will see me.” Here's the effect. “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.”

This is the good news. This is the great news. And look what He says. Let me tell you what He doesn't say. He doesn't say you may have joy because of the Gospel; He says you must have joy, you will have joy. It's a certainty. It's inevitable. It is like the Gospel dyes the color of our spirit and soul, and then it takes on joy. It must happen.

It must happen, because the nature of God is joy. We're predestined to become conformed to the image of Jesus. The image of Jesus is joy-filled. Become like Christ in all of life. Become like Christ in joy.

Another reason we must have joy (it's not might have joy) is because the good news brings joy. It causes joy to happen within us. It's a little bit harder to grasp.

Let me steal from a pastor, Tim Keller. I love what he uses to help illustrate this. He says, what if the human soul were like a stringed instrument and we were originally made in the image of God so that we were perfectly tuned? We have fallen, and so we have fallen out of tune. And from that point forward our souls are listening for that perfect tune. That perfect tune is the Gospel story itself. And when we hear anything that sounds remotely like that we experience joy. We have this insatiable and uncontrollable response to any version of the Gospel story because it

harkens back to the Garden of Eden. And we have joy in us. It just comes out. We want to watch that event again. We want to hear that story again.

In the business, perfect tuning is concert A. That's how you standardize the stringed instrument—concert A. It's 440 Hertz. And when that's in tune, then everything else can be in tune. But that concert A is the Gospel story, that God's Son breaks through heaven, becomes man, has this crazy, upside-down, reverse psychology judo move where He conquers death by dying. He defeats evil with the power of love. He turns evil on its head and leads this revolt and takes on this revolution. And He will return to bring justice to all—absolute justice to all, and end to all suffering. That's concert A. That's 440 Hertz, that's what our souls are listening for. That's what we were meant to be tuned to.

And in the argument from desire—this is from Tim Keller again—when we watch a movie or read a book and the storyline has victory snatched out of the jaws of defeat, or hope comes from outside the boundaries of any expectation—the cavalry comes and we didn't even know we had a cavalry; when we see that, when we watch that, when we read that and we're struck by it, it's because it's the storyline, it's the plotline, that writers and creatives can't get away from—the plotline of the Gospel. And that's why we watch and re-watch and reread these storylines, because they cause us to have joy. It's a story that's implanted within us and we long for it. It's the echo of the Gospel.

So, when the Gospel itself is told to us, yeah ... when we hear that news, when we digest it in our hearts and our souls, when we believe it and realize it, our souls are in tune. Now our souls are at concert A, 440 Hertz. We're in harmony with God. And when that happens, Jesus says this: *Oh, you're going to have joy. You'll have peace like you can't even imagine.*

And history proves it. In the early Church in Acts chapter 2 they hear the gospel story and they start breaking bread with one another and sharing all possessions. And onlookers were struck by the joy that they had towards one another.

## Gospel: Joy Overpowers Suffering

### John 16:21

**“A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that child is born into the world. So with you ...”**

Jesus tells us what this joy is like, this overpowering joy in the context of suffering. And the illustration that He uses is a woman giving birth. Look what He says in verse 21: “A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that child is born into the world. And so with you ...”

Look at this story, this illustration, this metaphor. When Jesus is talking about this woman giving birth, there was a phrase for natural childbirth, remember? Do you know the phrase for natural childbirth back then? It was just “childbirth.” They just called it “childbirth,” because that’s all there was. There’s no anesthesia, it’s just “bite the bullet.” You just clench down on this bullet and that’s all you have.

I remember when I was reading this and thought about “bite the bullet,” I remember when I was in third grade I turned right into this low-hanging pipe and it gashed my head and kind of knocked me out. When I got up my face was covered in blood and so was my chest. And my brother was standing next to me, and he said, “We need to get home.” He made me run home. So, you can imagine ...

When we got home, we had a chain link fence back then, and we come up on the backyard of my house and my dad’s having this pretty big fighter pilot-and-wife party in the backyard. And so, in the military you do whatever you can not to go to the hospital. It’s forty-five minutes away and then you wait about two days to get seen, so we’re not going to break up this party. My dad surrounds me with his pilot buddies, and one of the guys says, “Oh, I was a medic in Vietnam.” And I’m looking at him with my fourth-grade brother, and both of us are thinking, *You are a liar, is what you are.* They take me into the bathroom and they’re kind of cleaning the stuff up—what are we going to do? And one of the guys goes and gets my dad’s Colt 1911 and pops a bullet, a round, out of it, grabs it in mid-air and says, “Here. Bite on the

bullet.” I’m surrounded by three or four guys, they shave my head, tape and stitch my head back together again, and my brother and I are off playing.

The next day is Monday. I go to school with a bloody patch over my head. It’s half-shaved. And my third-grade school teacher says, “What happened?”

“I don’t know, my dad’s friend is a medic.”

“Oh, okay.”

There were no social workers, apparently, in 1970-whatever. I don’t know why I’m telling you this story. I think because that’s the only time I’ve had to bite a bullet in pain. And I’m glad I’ve got this hairpiece just to cover that scar up right now.

Here’s the point of Jesus’ story. (Do I have you back now?) He doesn’t say that the woman’s pain is gone in childbirth. He says she forgets her pain. She’s in pain, she delivers the baby, the pain doesn’t stop, but the joy comes and she forgets the pain. It’s not the absence of pain; it’s something that overshadows the pain. Some of you have been there and experienced this. You may even know the story. A woman in labor—a lot of screaming, a lot of pain—and then the moment the child is born, she becomes feverishly committed to seeing that child. *I want to see that baby’s face.* And in the old days, *I want to know if it’s a boy or a girl. Is this a healthy baby? I would love to hear this baby cry.*

And while she’s consumed and captivated by this child, good news. Is that not good news? Is that not the Gospel for a mother? And the pain continues, but it’s forgotten. It’s overlooked. It’s overshadowed.

### **The Power of Christian Joy**

Christian joy is the roar of suffering continuing, but the Gospel message makes that background noise. That’s what Jesus is saying. Oh, it’s still there. But you don’t care as much as you used to. That’s the power of Gospel joy. The joy the world can offer us is mutually exclusive from anything bad happening. If a person wants joy in their life, they have to get rid of the pain and the suffering in their life, and they’ve got to do something with it, because they can’t exist together. They can’t co-exist.

So, what do we do? We anesthetize ourselves. We try to forget it with drugs, alcohol, something to pacify our aloneness, whatever it might be. And addictions are up. People try to get joy by trying to forget the pain. We try to avoid pain. We try to stay distracted and as busy as we



possibly can. Or if anything causes us sorrow or inconvenience, we just quit. *Get out of that, I don't need this in my life.* And quitting is up at levels like we haven't seen before.

Another way to deal with it is to say it doesn't matter. We just deny it. A lot of modern atheistic stoicism is very popular right now. It's way up. *Oh, it just doesn't matter.*

And the point is that all of these artificial, worldly methods of obtaining joy are trying to turn your brain off by numbing it or distracting it or just coming up with cute little sayings. *Oh, it will be better. The sun will come out tomorrow. It's only a day away. You can bet your bottom dollar it'll be better tomorrow.* As long as you stay busy and sing that song ... But boy, if that music stops, you're going to feel it.

### **John 16:22**

**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.**

The power of Christian joy is it's comfortable with sorrow and suffering. Look what He says in verse 22. "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." *I'm coming back from the resurrection, you're going to see me, the joy that you'll receive at that moment cannot be taken away. You'll have sorrow for a little while, but once you experience the fullness of the Gospel—the resurrection and my return—what happens is that your soul is now in tune.*

In tune at 440 Hertz—yeah. There it is—concert A. That's the power of the Gospel, overpowering sorrow; that the Son of God has become man and came and took my place on a cross so that He might give me His righteousness, that I might receive His innocence. He returns to the Father so that He can intercede on my behalf and then await the Father's command to bring absolute justice to all of mankind. That joy is not hopeful; it's real, is the point. He's trying to get us to turn up the volume of concert A in our lives because it's available to us.

Christian joy loves the company. It's a big Suburban. *Come on in, sorrow and despair and hardship. I've got room for you.* It's not a shallow joy; it's a deep joy that runs so deep and tranquil that it can enjoy the fullness of the despairing nature of life.

## Joy, Independent of Circumstances

Good news—great news—the Gospel, when we believe it to be true, we are born again. And when we're born again we get a heart and soul that has this capacity to have peace while there's pain. And we can have joy in the midst of mourning—mourning things that we enjoy.

That's why Paul says, "Always rejoicing, yet full of sorrow." Paul says in Corinthians, "Always rejoicing, yet full of sorrow." Not mutually exclusive. That's the power of joy.

And Jesus promises this to these disciples and to us. And the promise is fulfilled. He says in this chapter—we'll look at it next week—*Look, because you're going to be a follower of mine, look at what's going to happen next. You will be hunted. You will be persecuted. You will be martyred for me. They're going to kill you slowly and painfully, and probably in a way that's absolutely humiliating. And while all of that is true, you'll be singing praise songs.*

And they did. It was painful. It was humiliating. But do you know what was greater still? The joy of the truth of the Gospel.

## Application

So, life is bad. We lose love, we lose our ability to make income or produce. We lose security in some way. We sometimes experience injustice in ways that cannot be restored. And in the midst of all that we are sad and we are angry. But it's not supposed to have the potential to alter us, to change our temperament. Because we're not riding the waves of circumstances; we're grounded in this Rock. This great news, this joyful news, is the foundation of our love and our security and the promise of future justice. And Jesus says, *And no one can take that away from you. I'm going to give you this joy. You'll rejoice when you see me resurrected. And that joy cannot be taken.*

Some of you are probably thinking, *I want some of that joy. Maybe I'm not getting that like I should. Maybe I should just pray, "I need more joy."* That's not how joy works. Let me show you two helpful things that we need to do to experience the fullness of the joy that we have. Because you shouldn't pray for more joy. It's all there. It's been fully deposited upon your acceptance of the Gospel. You receive the righteousness of Christ and that joy is full and complete.

What happens is that we stifle joy. And sometimes we have to practice disciplines. We have to change the way we act. We have to change the way we think. We have to do a little behavioral therapy and some cognitive therapy. We have to do our part to—not awaken the joy—live to hear it. Our souls can get callous. That leads to my first point.

Our first practice is that innocence must be maintained. Innocence can't be lost, but it must be maintained. And what that means is that we inherit the gift of innocence from Jesus Christ. We inherit His innocence. But a bad conscience keeps joy from being heard. It muffles it. It stifles it. It smothers the experience. And so, we have to do what we can do to obey the commands of God. That's why all the epistles (the letters in the Bible) start with all this theology of justification. And then towards the end it says, *Now obey*. You still have to obey. You're made righteous; now act like you're righteous. So, abstain from all sorts of evil. Keep your soul from becoming callous. Make short lists between you and relationships that you enjoy. Positively act out on the hunches that you receive from the Spirit of God. In my case it's usually to apologize or to take responsibility—something you don't want to do that maybe you should do. Sometimes it just means hearing God's Spirit to encourage one another.

But the first discipline—the point is, to enjoy the fullness of joy you have to maintain the innocence you received at salvation.

The second one is you have to meditate on what's true. These are truths that we make ours. You know the voices in our head? Those are only supposed to be saying true things. They're not supposed to be riding the winds of change in our lives. Christianity is a thinking faith. You are to be transformed by the renewing of your mind. You have to think right, is what Jesus is saying here. Meditate; when I say meditate, it means something like learning a new sport or a new skill—something that needs motor skills, not like a foreign language. Think about it like this. When you're rehearsing, you're recollecting, so you think and then you practice and then you think about it a little more, and you practice. Have you ever done something like learning to dance or learning an instrument where you find yourself walking to work or something and you're thinking out loud, *Oh, step, step, kick?* (I don't know anything about dancing. I don't know A, B, C—I don't even know notes to explain. But anyway ... this is supposed to make sense. This is to help you understand.)

So, you're constantly taking thoughts captive, thoughts that are true. You are His child. Talk to Him (God) like He's your Father. Yes, transcendent Yahweh—but He also became like

flesh so that you could call Him “Abba, Daddy.” Talk to Him. Jesus says that in a prayer. Talk to Him, all the time about everything. The truth is that He loves you and He can’t love you less. And so, you can bring things up. He’s your Father. He’s changed your diapers ... a lot.

The idea here is, in contrast to worldly joy that’s fickle and bound by circumstances—it’s the flag whipping around—you can’t change your emotions. You change your thoughts, and then you will change your emotions. You don’t say, *I want a softer heart*; you go after your thoughts. *Oh, God, soften my heart*. No, it’s like learning piano. You think, you practice, you think, you practice. And as you start taking on the thoughts that are true and you’re meditating on the truth of the Gospel, then your heart softens. You’ll be chasing emotions the rest of your life. So, instead, meditate.

Here’s a summary, real quick. His joy is there—it’s all there. It’s given to us in the power and the depth of the meaning of the Gospel and all the promises that come along with that. But we must maintain our innocence and we must meditate on these truths about the power of the joy of the resurrection. And boom, no one will take that away.

### **Peace Is a Consequence of the Gospel**

The second part of chapter 16 is very similar to the first part. But now Jesus is going to talk about peace. Let’s look at what He says. Peace is a consequence of the Gospel. And watch this—same outline. He’s going to give the Gospel, the historical account, and our souls are going to be drawn toward that, because that’s concert A. And then He’s going to say, *That’s going to produce peace that can’t be lost*.

#### **John 16:28**

**“I came from the Father and have come into the world, and now I am leaving the world and going to the Father.”**

Look what He says in verse 28: “I came from the Father and have come into the world, and now I am leaving the world and going to the Father.”

Four points—look at what’s happened, all these movements. That’s the Gospel message. That’s the plot line. Four distinctives here. *I came from the Father, I entered the world, I’m*

*leaving the world, and then I'm going to the Father.* All huge doctrines. Libraries have been written on each one of those points.

“I came from the Father”—that’s the pre-existence of Christ. That’s the deity of Jesus. He existed before He was born.

“I entered the world”—that’s the incarnation of Christ, the hypostatic union. Jesus was both God and man. The Creator and maintainer of all things becomes flesh? He can skip galaxies like boys skip rocks on ponds. And He needs to be nursed by His mother. It’s mind-blowing. And why did this immeasurable humiliation take place? Because He says, *I’m leaving this world.* It’s the doctrine of substitutionary atonement, that He came to die. He was born to die. It was the only way we could be made right in the eyes of the holiness of Yahweh.

And then He says, “I’m going back to the Father.” He’s going to be at the right side of the Father. He will take His role as our intercessor. He’s going to be our advocate and He’s waiting for the command to go and break out justice and be judge of all things.

### **John 16:33**

**“I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”**

There’s the Gospel in a sentence. That’s the plot line. So, what happens? Look at verse 33: “I have said these things to you that in me you may have peace. In the world there’s going to be tribulation. But take heart; I have overcome the world.”

*The peace I’m about to give you, if you believe this storyline, if it envelopes your soul and takes over, it’s stronger than any of the tribulation. It’ll be stronger than the persecution that you’ll experience. So, He says to take heart. Take heart. You look at a modern translation and it will say, “There.” In light of the storyline, in light of the peace I’m giving you, in light of the transcendent nature of joy, I dare you to live a life consistent with the Gospel. I’ve overcome the world. I dare you to believe in the promises that are attached to these historical events that are described in the Bible. I dare you to obey what God has said. He’s saying, I dare you to maintain your innocence—going back to our two disciplines. I dare you to maintain your innocence, to avoid all that is evil and pursue all that is good. Because Jesus is a conquering king, just obey the King. I dare you to.*

And I dare you to meditate on the things that are true and live those out, that God so loved you that He would send His only begotten Son if you were the only person here—not to condemn you, but that you might have eternal life with Him. So, why not live like that? Why not live like there's nothing else that God could do to show you how much He loves you? Why not dare to live like He's returning, and He will bring justice.

In a time right now where the abuse of power with people in power, with smug arrogance ... mmm. Generally, I can really get twisted around the injustice that's taking place. And it costs me peace. And some of you have personally experienced injustice that may or may not be reconciled in this lifetime. And if you dare to live with the promises of the Gospel, this fourth one that He's returning, you can live with peace. If you stop and pause and wait for justice on your terms and your timing, it's going to cost you. Peace—it will cost you peace.

The application is obvious: to tune our hearts to this concert A, 440 Hertz Gospel story where we're in harmony with the heart of God. And when we're in harmony with the heart of God, we'll experience unimaginable joy, unquenchable peace. Jesus says, *I dare you to do everything. Give your walk with God everything.*

Elizabeth Elliot loved to tell this little fairy tale. Maybe she wrote it. It's about life with the Gospel. It's about a beggar man that's sitting on the side of the road. He's got a little bowl of rice and he knows the king is coming by, and so he's waiting for the king. And sure enough, the entourage comes and the king stops, and the beggar holds up his bowl of rice, asking for a little something from the king. And the king looks down at him and says, "No, I want something from you."

As you can imagine, the beggar is annoyed by that. The king has everything, more than the beggar would ever hope for. He's come to take?

So, the beggar complies and he reaches in his bowl and gives him three grains of rice. And the king reaches down and grabs that and thanks him for that and goes on his way.

Not long after that the beggar is digging through his bowl of rice and finds three hard surfaces. They turn out to be three little nuggets of gold. The king wasn't asking to get; he was asking to give. That's the nature of God. And like that beggar, if I had just given Him everything ... if I would just have given Him everything. That King's not a taker; He's a giver, more than you could ask or imagine, overflowing. It's always the best robe, isn't it? It's always the fatted calf. He's never asking us to sacrifice; He's asking us to surrender.

“I have told you these things so that you would not lose heart.” Joy and peace that cannot be lost and are transcendent in a time of unpredictable misery. Jesus says, *I’m that rock. I’m that flagpole. I’m that lighthouse. Stay with me and give me everything.*

That’s the last teaching of Jesus. We’ll see one more next week. Let’s pray.

*Well, now we know. “I have told you these things so that you will not fall away.” So, Lord, I’d ask that You would help us understand the fullness of the Gospel and how it applies to our anxiety or our anger, our rage, the nature of our souls that spills out when we get bumped that aren’t peace and joy. And when those things make themselves known to us, we would find ourselves repenting. We’re trying to find our safety or our security or our worth in things other than the Gospel itself.*

*So, now that it’s even more clear than what we had seen before, I’d ask that You could help us grasp that anew, commit to innocence (or another word—holiness), and find ourselves not chasing our emotions, but rather seeking the truth of the Bible and committing those to memory, letting those tapes play in our minds, and not the distractions of the world.*

*We are grateful for the power of the Gospel in our lives, Lord. I’d ask that You would help us unleash that power. We pray this in Jesus’ name. Amen.*