A Series of Unfortunate Events: Fear, Loss, and Grief by Corey Gilchrist

All right. So we are in a series of unfortunate events, or a series about a series of unfortunate events and I do encourage you to stick around next week and the week after that or at least tune in to the online recordings, and see this series all the way through. Next week we'll be talking about sadness and depression; very exciting. And in two weeks we'll be talking about beauty from the ashes. But today I'm going to be talking about fear, loss, and grief. And the scripture that we heard earlier, is from Second Corinthians chapter one. Now, Paul an Apostle of Jesus, he wrote a series of letters to the church in Corinth and this scripture will come from his second letter to that church encouraging them to continue to follow Jesus. So let's talk a about a few definitions.

I'm just looking at how the, the numbers on my slides are different cause it got added. This was I think...so. I've written on my notes, “Go to slide number three,” and that's slide 114. Sorry. , so I have to rework all my numbers here. So let's see. Okay, so here we go. So, I'd like to argue for these definitions. So fear is the feeling of terror that leads one towards obedience or service. Now, for those of you who have children, especially obedient children, they tend to fear you. Now I think that even disobedient children still fear their parents because, there is a special call towards obedience or service. Like when your child is running towards traffic and you yelled at them or you grab them by the collar of their shirt; you're not terrorizing them. You're leading them. And I'm, learning at how hard that is as my children get a little bit older and more volitional, I guess. I was going to say disobedient, but we'll go with volitional. So fear, is that feeling that leads you towards obedience. A lot of times, through scripture, you'll see that people are gripped with fear, especially when they see an angel. Like if you, you don't need to open your bibles to this, but John Chapter one, should... I think it's Luke chapter one is Zechariah and he's gripped with fear. This is Luke chapter one, verse 11. Then an angel of the Lord appeared to Zechariah standing at the right side of the altar of incense. When Zechariah saw him, he was startled and was gripped with fear. But the angel said to him, “Do not be afraid, Zechariah.

Your prayer has been heard.” And the angel tells him about how the prayer gets answered. But my understanding of this scene is, you got this super scary angel and he's saying, “Zachariah, chill out. Don't be afraid, but instead, orient yourself towards obedience.” So when I talk about fear today, that's the type of fear that I'm talking about. Loss: this one's a pretty obvious one, I think, which is being without something precious, valuable or important. Now, it doesn't take a gain to have a loss. You can have a loss even if you don't have something to lose. But I think we all experience loss because we have had much to gain. If you look around here, each other, these relationships that we have, they've come and gone. And so I think that we've all dealt with some form of loss. And then grief I would say is the spiritual, emotional and cognitive act of processing a loss.

And I don’t want to read into that too much, but when I talk about processing a loss, we talk about “processing” a lot at the village, processing our stories, processing our emotions. But there's a difference between dwelling on our past and processing our past. Now if you had, a death in the family when you were really little and you feel like you're still impacted by that, that's not necessarily dwelling because when you look back at that, I think the proper expression of grief is to say, “I felt serious emotions at that time and I am rewriting that experience with God in the midst.” So that's why I'm going to talk at that. Those are the foundations of what I'm going to be talking about now. Something that they all have in common: fear, loss, and grief is that they're really unpleasant, they're painful.

And for those of you who deal with pain, that can really take over your whole life. In fact, sometimes we're blinded by pain, sometimes we are totally overwhelmed by pain. But really this, these experiences of grief and loss and pain is an invitation into that unpleasantness. And as we read the scripture again, we'll see that Paul and his companions, they have experienced a lot of pain, and he's going to teach us a little bit about what it's like to process that pain. I would also encourage you to, if you ever... if you feel resistant to anything that I say today, make a mental note or put a little bookmark in that, because resistance often can lead you towards something, that God has for you, like a grief or like a part in your life where God is saying, you know, I really want to heal you, in this avenue.

So, okay, slide five. Here we go. Or a slide 118... So if you have those black bibles, you can follow along page 1142 or you can just listen along. This is second Corinthians, Paul's second letter to the church in Corinth, chapter one, starting with verse three, he says, “Praise be to the God and Father of our Lord Jesus Christ, the father of compassion and the God of all comfort who comforts us in all our troubles so that we can comfort those in any trouble with the comfort we ourselves receive from God. For just as we share abundantly in the sufferings of Christ, so also our comfort abounds through Christ. If we are distressed, it is for your comfort and salvation. If we are comforted, it is for your comfort which produces in you patient endurance of the same sufferings we suffered. And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort. We do not want you to be uninformed, brothers and sisters, about the troubles we experienced in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired of life itself. Indeed, we felt we had received the sentence of death, but this happened that we might not rely on ourselves, but on God who raises the dead. He has delivered us from such a deadly peril and he will deliver us again. On him we have set our hope that he will continue to deliver us as you help us by your prayers. Then many will give thanks on our behalf for the gracious favor granted us in answer to the prayers of many.”

So loss is inevitable. I would say, because there is a lot to gain. If you look around again, we've got love, we've got a community, we've got lunch prepared for us. We have clean air and clean water. We have physical contact with each other. We have kindness that we share. And sometimes we lose that. So I would say that as we try to live good and full lives, we also experience loss. But as Paul writes, he's a storyteller and so he tells the story of his life, and of his losses, and we're going to jump ahead to this later in his letter in just a minute.

But, as we all deal with loss, there are a lot of different ways that we are taught to deal with it: The first one is how, kind of, the world deals with suffering. Now, if you turn on your TV for any amount of time, you'll probably see prescription medications being advertised for anxiety or a new program to help you deal with life's losses. You step foot in any a hospital or doctor's office and you'll see them ready to write prescriptions, opioids or other painkillers, try to make that all go away. So we have kind of this culture where we don't care much for pain. And I would argue that as Americans, we think that we're entitled to live pain free lives, and that gets us into a lot of trouble, especially when we actually experience pain. Then what do we do? But the world medicates, the world denies saying, “Yeah, I'm fine, everything's fine. The sun will rise tomorrow. Let's just move on.” We also compare ourselves to each other or to communities that we know have it way, way worse than us. Like we could be, you know, living in a ditch somewhere or we could be, you know, begging on the street corner. We also minimize, that we are taught to minimize. “It's no big deal. I'll get over this.” And last, we indulge in better and better gains in order to compensate for our losses, like if we have a really bad breakup, then our behavior contributes to us trying to make ourselves feel better. the list goes on and on, but I’ll spare you the rest of the list.

Another way that we respond with suffering is, or how we are taught to deal with it is how the well-intended deals with suffering. Now, originally when I was writing this, I wrote in quotes “the Christian,” but I want to try to get us away from stereotypes because I know that a lot of Christian theology, historically, has taught us that God is good, that there is prosperity in faith and belief. And if only we pray hard enough, things will get better. And in some ways that's kind of true, but that doesn't talk about and it doesn't address the losses that we actually do experience. So instead of writing the Christian, I wrote “the well-intended” because I think anybody can have good intentions to say, you know, I know you just had, you know, a stillborn birth, but another angel just got its wings. And I, and I actually hear that, you know, I work at a hospital. I hear that. Or to say God doesn't give you more than you can handle. I know that you have a metastasis of cancer all over your body and your doctor is giving you one month to live, but God doesn't give you more than you can handle. And there is some scripture that is up for debate and I'm happy to get into a debate about that, with you another time. But, the well-intended tend to use those kind of, what I like to call platitudes. “The grass is always greener,” to make suffering go away.

And then you've got our buddy, Jesus and how he deals with suffering. Now Jesus is an inspiration, when it comes to suffering because he certainly suffered. But if you look to John's Gospel, this is John Chapter 11, verse 32. You'll see how Jesus reacts, starting in Verse 32 of Chapter 11, John: “When Mary reached the place where Jesus was and saw him, she fell at his feet and said, ‘Lord, if you had been here, my brother [Lazarus] would not have died.’” Now, Lazarus was Jesus' friend. “He cared deeply about him. When Jesus saw her weeping and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. ‘Where have you laid him?’ he asked. ‘Come and see Lord,’ they replied. Jesus wept. Then the Jews said, ‘See how he loved him.’ So what didn't happen here was them saying, ‘Lazarus lived a good long life. You know, it's fine. He's got good insurance. He didn't try to make it go away. He looked around and he wept with them and they saw in him how much he loved Lazarus. So grief and love are inseparable. So if you are grieving for somebody and you're not loving them, then you're not grieving well. So Jesus accepts and embraces, the terrible feelings of pain and loss, and he connects with others amidst it. So for you note takers here, this is just a quick breakdown of how the world and how the well-intended teach us how to deal with suffering and then how Jesus teaches us how to deal with suffering, to accept and embrace and connect, and work through our suffering. And I'm going to talk a little bit more about that here.

So what are our... what choice does that leave us when we have a big loss in our life or when we're still trying to process through a grief in our life? Well, my argument is that we have two big choices and they all originate from the same place: sorrow. So sorrow leads us to either choosing despair or grief. Now we're in Lent right now. Lent is a liturgical season where we anticipate Jesus' resurrection. So Easter Sunday, that's the last...that's when Lent ends. But a couple of days before that is Good Friday. So that represents the day that Jesus was murdered on the cross. Then the next day is Holy Saturday, and the next day is Easter Sunday. So the choice of despair is to enter into what I like to call a crucifixion story. Now, a crucifixion story is when we kind of get stuck in Holy Saturday. So imagine yourself being one of Jesus' friends and you've just witnessed this execution. You've watched Jesus die on the cross, they buried him in the tomb, and everybody's looking around at each other saying, okay, well now what do we do? Well, that season of Holy Saturday can last a long time, especially if you're dealing with something really tragic in your own life. You can feel like this despair, this feeling of sorrow is never going to go away. And I know, in my life I have felt like I've had a Holy Saturday that's lasted years and I feel ruled by pain. I feel blinded by pain. But having blinding pain is not a form of weakness. Instead, it should be an invitation to change that crucifixion story to something that I like to call a resurrection story.

And that is when we choose grief. And Pastor Eric has talked a little bit about Viktor Frankl and making meaning out of suffering. I would encourage you to read Viktor Frankl's book “Man's Search For Meaning.” But the resurrection makes sense of the crucifixion. And when you're stuck in Holy Saturday, the crucifixion doesn't make any sense. Jesus led this a long ministry and suddenly he's dead and everybody is left wondering. But when the resurrection happens, people look back at their sufferings and they say, oh, now I understand. So, required, for our resurrection story is a Good Friday. You need to have a painful moment in order to experience resurrection. We also need to have that expression about...an acknowledgement of Holy Saturday. We need to say something like, “Jesus has died.” That's the Good Friday experience. The Holy Saturday experience is to say, “I'm sad. I'm sad about this. I'm hurt and I'm confused. I'm uncertain. I'm alone. It doesn't make sense that if Jesus truly was the messiah, that now he's dead and he's buried in this tomb and were left waiting.” And then it leads us to an experience of hope, hope for the resurrection on Easter Sunday. And that will give meaning to our suffering. We've been hurt... we can say things like, “Jesus died so that he can be raised up.” And if we put that story over our story, kind of a superimposing that over our story, we can say things like, “We've been hurt. We've been betrayed, we've been abused, we've been neglected, so that God can raise us up, too. So comfort in knowing that that's Jesus' story as well, that contributes to a resurrection story. And that leads us to joy. We can live lives broken and in grief and still experience the joy of the Gospel. This leads us to hope for Jesus to return, which we've been waiting for a long time and that's pretty painful too. So you kind of have this cycle of pain sometimes when you know that the Gospel is true or when you believe that the Gospel is true and you're still waiting. That can be a very painful experience and exposes us to disappointment and unexpected loss as well. But, what Paul is saying in this passage is that we can join together in that pain.

When I was 15 years old, I remember being at my parents house. Of course I lived at my parents' house. I was having a sleep over. I had a buddy of mine and we were in my bedroom.

We were playing a game. And I remember my father walking to the threshold of the door tears streaming down his face, and he said, “Corey, grandpa has died.” And then he just walked away. He just left. And so as a 15 year old boy, a lot of things are going through your mind, all sorts of worldviews are developing. And I began developing all of these layers of emotion. At that moment. First I was thinking, okay, well my friend’s got to get home somehow. Somebody's got to call his mom. And I actually, looking back in this memory, have no idea what happened to this person. I saw him at school the next day or whatever, but in that moment, I don't know where he went. And I was trying to navigate that moment thinking, what am I going to do with this friend?

I don't know. I want to be accommodating. He's at my house, but I've never seen my dad cry before, so I should probably do something about that, too. And I'm, you know, my grandpa died and I, I love that guy. And, you know, this is a, this is an overwhelming experience. So I walked down the hallway and my dad was standing at the top of the stairs and he was crying and I didn't know what to do. I was totally lost. So I gave him a big hug and I just held him as he, as he wept in my arms. And I said, you know, dad, grandpa was a good guy. And that was the moment when I started to cry too, because he was a good guy. And it took, that information to go from my brain and then out my mouth and then into my ears for it to kind of get to my heart. It was this really weird and complex experience.

So there was pain and sorrow and comfort and that led to this big, confusing mess of experiences. And that is what I would call grief. Okay? So when Paul talks about how he suffered and he's suffering for Jesus, and when Jesus says, I'm going to lead this big ministry, I'm going to bring people to, faith, full understanding of God, and then I'm going to die and be raised again. It's really confusing. But in order to fully experience that, we need to experience grief. And then really if you, if you read through the Gospel, it's full of all of these weird intersections.

So if we skip ahead a little bit to to Paul's letter. Second Corinthians, I'm going to read this from The Message cause I think it adds a little bit of a flavor message.

The Message is just another translation of the scripture. Second Corinthians Chapter 11, Paul describes some of his struggles and some of the complexities of his grief. He said, “I've worked much harder, been jailed more often, beaten up more times than I can and at death's door time after time, I've been flogged five times with the Jew’s 39 lashes, beaten by Roman rods, three times, pummeled with rocks once. I've been shipwrecked three times, immersed in the open sea for a night and a day. In hard traveling, year in and year out, I've had to ford rivers. Fend off robbers, struggle with friends, struggle with foes. I've been at risk in the city, at risk in the country, endangered by desert sun and sea storm and betrayed by those I thought were my brothers. I've known drudgery and hard labor, many a long and lonely night without sleep.

Many a missed meal, blasted by the cold, naked to the weather. And that's not the half of it. When you throw in the daily pressures and anxieties of all the churches, when someone gets to the end of his rope, I feel the desperation in my bones. When someone is duped into sin an angry fire burns in my gut.” Okay, this is the critical part. This is the next line. He says, “if I have to brag about myself, I'll brag about the humiliations that make me like Jesus, the eternal and blessed God and Father of our Master Jesus knows [I am telling the truth.]”

So Paul is demonstrating for us how to grieve. So his choice is not despair. His choice is grief,

and he thanks God about it. And he says, wow, God is good. Praise be to the God of comfort. So if you feel like you're in a season of grief right now, I want you to open your heart to Paul’s story. Open your heart to Jesus story because you are not alone. And I'm not trying to tell you that your bad feelings need to just go away, because sometimes they just can't. But sometimes we can join each other in our suffering. This is not “misery loves company.” This is “grief requires good company.”

So these are big questions. Maybe they're your big questions. Am I suffering? Maybe you're not. Maybe you're just fine and that's okay. Okay? I'm not here to burst your bubble. if you're in, if you're feeling happy, if you're feeling good, ride that wave. However, you know, all waves come crashing down eventually and when they do, here are the people that are going to help you.

Now, I would argue that we are suffering. We're suffering, because if you go all the way back to the creation story, all the way back to genesis chapter three, this is like page two of your bibles. you've got Adam and Eve in the garden. They ate the fruit and God says to them, to the woman, I will greatly increase your pains and childbearing. With pain you will birth to children. Your desire will be for your husband and he will rule over. Then jumping ahead to the man, cursed is the ground because of you. Through painful toil, you will eat of it all the days of your life. It will produce thorns and thistles for you and you will eat the plants of the field. By the sweat of your brow, you will eat your food until you return to the ground. Since from it, you were taken for dust. You are and to dust, you will return.

So that's one argument that we're all suffering is that God says we are suffering. The other argument is that for those of you who follow Jesus, that's a painful thing to do. It's easy to feel embarrassed about it. It's easy to feel awkward, uncomfortable talking about Jesus. And living a full life, full relationships is hard. It's a lot easier to take to our, our vices in order to make us feel better. Now again, if you take to the, take to the interwebs or you take to TV, you'll know that our culture is not happy with suffering. They don't like somebody like me saying “God says that we're suffering, we're suffering and that there is a, not a solution, but there is a way to address it and that's the gospel.”

Or you could take to the self development and self help industry. That's a $12 billion industry. That's pretty serious. But I want to encourage you to be encouraged. There is nothing too great that God can handle. And this is where I'm happy to debate you about this. And I'm not saying that I'm right, but I've been thinking about this, is that in Paul's first letter to the Corinthian Church, he says, let's see. Verse 10. First Corinthians chapter 10, verse 13, it says, “no temptation has overtaken you except what is common to mankind. And God is faithful. He will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.” So I don't think that this is God saying, or the scripture saying, God doesn't give you more than you can handle. Especially for those of you who have dealt with illness, mental illness, any sort of child behavior, family loss, sometimes it feels like it's more than we can handle and there is a choice and that's just, be overcome by that. But I do think that what the scripture is actually saying is that God can handle what you think you can't handle, and he will join you in that one way or the other.

But suffering requires this act of grief. And I'm going to read you a children's story. And this, this story was actually given to me by a colleague of mine and I've been reading it to my kids and it's called The Rabbit Listened, I don't know if you've ever seen this book, but I would highly encourage you to acquire or you can borrow my copy if you want, after today. but I'm going to read this story to you really fast. Corri Dorfield, solid name. She wrote this. I'm going to read this to you.

One day, Taylor decided to build something, something new, something special. Now I'm not going to show you all the pictures of every page, but we've got a little child here. Thank you. Got an “aw” from the crowd. So Taylor is building some blocks. Something amazing. Taylor was so proud. We've got a big a tower of blocks here, but then out of nowhere, big flock of crows flying down, knocks over the blocks. Things came crashing down. The chicken was first to notice. “Cluck cluck. What a shame. I am so sorry. Sorry. Sorry this happened. Let's talk, talk, talk about it. Cluck, cluck. But Taylor didn't feel like talking. So the chicken left. Next came the bear.

GRawr. Rawr. How horrible. I bet you feel so angry. Let's shout about it. Gar Graar. But Taylor didn't feel like shouting. So the bear left. The elephant knew just what to do. Trumpa-da! I can fix this. We just need to remember exactly the way things were. But Taylor didn't feel like remembering. So the elephant left. One by one they came. The Hyena: Hee Hee. Let's laugh about it. The ostrich: gulp. Let's hide and pretend nothing happened. The kangaroo: tsk tsk, what a mess. Let's throw it all away. And the snake: shhhh, let's go knock down someone else'sssss. But Taylor didn't feel like doing anything with anybody. So eventually they all left until Taylor was alone.

In the quiet, Taylor didn't even notice the rabbit, but it moved closer and closer until Taylor could feel its warm body. Together, they sat in silence until Taylor said, please stay with me. The rabbit listened. The rabbit listened as Taylor talked, the rabbit listen is Taylor shouted. The rabbit listened as Taylor remembered and laughed. The rabbit listened to Taylor's plans to hide, to throw everything away, to ruin things for someone else. Through it all the rabbit never left and when the time was right, the rabbit listened to Taylor's plan to build again. “I can't wait.” Taylor said, “ it's going to be amazing.”

It's a good story, right? Yeah. Strong work. So grief is communal. Now you notice what that rabbit didn't say. That rabbit didn't say. You know, Taylor, most people would prefer me in a stew. It didn't say, you know, Taylor, I had a cousin and he had his leg cut off. So that's some human could have a good luck charm. The rabbit did not say that, but those stories still exist. So you have Taylor's story of grief and you have an unspoken story of grief that the rabbit brought and it's right next to, right on top of, living synonymously with Taylor's story. Now we all have stories where our blocks have gotten knocked down and Jesus has a story of resurrection. And part of his story of resurrection is when everything came tumbling down and that lives, that story lives, at the same time in the same space as your story.

So when your story and Jesus story exist together, you can experience something called “blessed healing.” Let me say that again. When your story and Jesus story exists together, you experience blessed healing. You may not get over your losses, but you can get through your losses. It may take a long time, may take 20 forms of therapy and 10 forms of medications. It may take decades of talking it over here at the village. But the purpose of the Gospel is to help us move through our grief. The reason for grief is life, even though it might feel like death. We're going to sing this song after, after I'm through here. Part of the beatitudes, when Jesus says “blessed are those who mourn for they will be comforted.” And right here from this, this past scripture, Second Corinthians chapter one, when Paul says, “in our hearts, we felt the sentence of death.”

So it might feel like we're dying, but God is saying “yes, it might feel like you're dying, but you are living because that is the gospel story.”

So our response is to express our story, it is to share our stories, and it to allow and to wrestle with Jesus' story to come in and, superimpose our story. So how are we going to do that? Well, there's a chair back there called the healing chair. That's a place where we can share a little piece of our story with each other and say, I don't know if Jesus' story is superimposed on mine. I don't really feel it. Can you help me? Can you pray for me? Can you walk with me through that pain? And it's a sacrifice to give of your story and to share your heart. Another way is to give, you know, we pass around baskets to collect money for our church and that's a weird thing, but part of it is to give painfully in the hopes that something more beautiful can come from it.

Another way is to give of our precious time. We're going to have lunch soon. I invite you to use that time to, to share your story or to allow somebody else to share their story and to talk about it with them. Another way is to sing. Some of us are dealing with lies about ourselves, that we're not good enough or our faith isn't developed enough or were ugly or were dumb. These are just the things that I hear from myself. And when we sing the truth of the Gospel, we are coming against that in a battle. That is another way that we can respond. And last is communion. On the night that Jesus was betrayed at the Passover feast, he took bread and he broke it. He gave it to his disciples and he said, take it and eat it. And when you do it, remember me, remember that my body was broken for you. That's a painful experience to have his physical body broken. And then he took the wine and he said, this is the blood of the new covenant. Take it and drink it. And remember that my blood was poured out for you. And participating in that is to have Jesus come right alongside of you like the rabbit, and to feel the warmth of Jesus and the warmth of Jesus' story and to say yes. Okay, I'm ready to walk through my grief with you. I think we're a little bit over time. I'm going pray. But I would, I would actually love if there were any questions. We can rock through a couple of questions, but let's pray really fast.

Jesus, thank you for your story. Thank you for your story of pain and suffering and loss as it invites us into our grief. And wherever we're at. Maybe we’re living happy, healthy lives and that's great. And maybe some of us are still dealing with pains from long ago or pains from this morning, wherever, wherever those pains are. Lord, we invite you to be right here by our side and thank you. Thank you for being just like that rabbit snuggling up close with us and telling us that you're going to see us through the pains of life. You are good. We declare your goodness over us and we ask that you would bless the rest of our time together today and we pray in your name. Jesus. Amen.

so I think I only have like negative five minutes for questions, but if anybody has a question, maybe time for just two, two quick ones. The reason why I want to open it up is because there's kind of a lot of other themes that were not talked about thoroughly.

Okay. Great. Jillian, you've got the mic.

Jillian: I don't have a question about, I had a scripture that always helped me through my sufferings. starts with Romans chapter five verse three. It says. We rejoice in our sufferings. Knowing that suffering produces endurance and endurance produces character and character produces hope. And hope does not put us a shame because God's love has poured into our hearts through the Holy Spirit who has been given to us. So every day when I was going through a lot as a single mom, I always refer to this scripture.

Terrific. Thank you Jillian.

All right, Coleen. Oh, she's going to be the [mic] runner. One more question or comment. Great Universal Truth. Kelsea, bring us home.

Kelsea: I think it's just a comment and it kind of goes along with the scripture that she read, but I think for me, you know, I've, I'm paralyzed from the waist down due to a spinal cord injury. I've faced a lot of things in my life that have been really difficult. And I think, you know, and you sort of talked about it, to a certain extent that God is able to redeem any situation even, you know, Jesus's death on the cross that, you know, that looked like, you know, complete end of everything, to his followers and he was able to Redeem that. He's able to, you know, redeem me being paralyzed from the waist down. that is sort of the message of hope that, that, you know, it, no matter how bad it looks, God wants to use it in a way that, that will turn out for the good of you and everybody.

Yeah. Thank you Kelsea. So the invitation stands, to, have some time in the healing chair to worship, to give generously if you feel led to, I'll pass the baskets around. to worship and then during the worship to come up and, take some bread, dip it in the juice or wine and a stand with the truth of the Gospel. Let's worship.