

John 16

Sunday 10/9/2022

SEC: Introduction to John 16 and the Holy Spirit's Functions

Clouds arise and tempests blow by order. This week, we finished John chapter 16. We didn't finish the chapter, but we finished the seven different functions of the Holy Spirit of God during the Church Age. Chapter 16 has been an incredible chapter for all of us, and it really helps put a lot of things into perspective for us.

I showed you how those seven functions were broken down into a couple of different aspects. There were three that were given to the world that He does today, where He reproves the world of sin, and of righteousness, and of judgment. We talked about all of those.

Last week, we looked at the four that are to us, the Body of Christ. I talked about how important these four are.

1. To guide us into all truth.
2. To show you prophecy, or the things that were going to come to pass, as I took you back to the Old Testament before they actually happened.
3. To glorify the Lord Jesus Christ. That is His primary function.
4. What I consider one of the greatest aspects of the Holy Spirit of God for you and for me today: to show you and I what is really of God and what is really not.

So many churches, so many religions, so many teachings, so many things that you can get everywhere, absolutely have nothing to do with God but are portrayed as something that is of God. The only way that you can really discern that is through the Holy Spirit of God and the Word of God, letting Him show you.

In Deuteronomy 18, remember that one where we get into that chapter back there based on a question somebody asked? Israel had the same problem that we have today. God gave them a prophet, Moses. He gave you, the New Testament Church, the Word of God. They asked the question back there to God, "How do we know that the man that speaks is really of You or not?" God gave them the answer to that, and the same answer He gave them is the same answer for you and for me. You are able to know that because of the Holy Spirit of God and the Word of God, and He leads and guides us into all truth. That is a tremendous aspect of it.

I have told you before, this will be our definitive chapter on the work of the Holy Spirit of God in the New Testament. My goal for you, for all of you, and everything that we do, is for you to put your Bible together so that it works for you. It does not do you any good to have a Bible if it does not work for you. It is like having a car in the driveway without a motor. If it is not going to get you where you want to go, or where God wants you to go, then it is pretty worthless. It just sits around, and it becomes an object that everybody looks at, but nobody ever puts into their life. The key to your life and my life will simply come down to this: What will you do with the Word of God on the level that God wants you to do it?

SEC: John 16's Focus on Israel and the Church Age

As we read in our first week in this chapter, fundamentally, we now know that everything in this chapter, John 16, is aimed at the Jew. It is dealing with the fact—and remember now, if you remember our consistency—the Jew has now made his official rejection of Christ. He is on his way to the cross. What we are seeing in John 16 is He is telling them, "Look, I am going back to My Father," that is the crucifixion, "but I am coming back for you, and we are going to restore the nation of Israel." But between point A and point B, you have the Church Age.

He gives us great insight by including the Church Age into this definitive chapter. Most people miss this; they do not see it. But really, He is giving us and covering the material for the next 2,000 years that leads us up to the Second Coming of Christ.

➤ The Regathering of Israel

The regathering of the nation of Israel. God bringing back Israel, who has been scattered through all the world since 606 B.C., God regathering them and bringing them back into the land, is one of the greatest key doctrines of the Bible. It is unknown today. The definitive chapters on the regathering of God would be Ezekiel 36 all the way up to Ezekiel 39. Those would be your key definitive chapters that give you every piece of information from every different angle of what God is doing right now and has been doing in the last 50, 60, 70, 80 years to regather the nation of Israel. The regathering of the nation of Israel is prophesied throughout the Old Testament in the books of the prophets, both the minor prophets and the major prophets.

I have told you before that God uses everything around that He created, no matter what it may be, for His purpose, what He wants to accomplish. Even through the Church Age, dealing with the Kingdom of God, as we know we are the spiritual kingdom, and we know that God right now is reaching out and restoring the fallen image in man, Adam, during the Church Age, putting us into the Body of Christ, completely different from the New Testament to the Old Testament.

Besides all of that, God is using this 2,000-year period of Church history, which we have seen as we come through this, to get the world ready for His day, the Day of the Lord, the Second Coming of Christ. I have told you before how God is multi-dimensional in everything that He does. He does not just do one thing. His multi-dimensional levels are beyond comprehension, how He can have many, many things going the same direction that are different but all accomplish the same purpose.

SEC: Misinterpretation of John 14 and God's Multidimensional Plan

You remember when we started John chapter 14, how I showed you that that passage there is completely, completely misused today and taught wrong in almost every fashion? It is all because we do not approach the Bible from God's standpoint. We approach it from a Christian's standpoint, but we never approach it from God's standpoint. There is a big difference between the Christian's standpoint and God's standpoint.

I told you in John 14 where He said:

John 14:1-3

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whether I go, you know, and the way you know. We talked about how that is always taken and put into the Christian life. You are told by pastors that you are going to have a mansion when you get to heaven. We sing this song, "I got a mansion just over the hilltop." It is a thing where everybody tries to take this and put it into the Church Age. It has always been amazing to me that when this was written, the Church Age is still a long way off. It is not anywhere, shape, or form even in play yet. So there is something more here, and you will remember when we come through that.

I took these verses, verse by verse. We explained the mansions, how they fit into the Millennium for the nation of Israel. We looked at the house in "My Father's house." I took you back and showed you that that is the house of Israel. It has nothing to do with the Church. I showed you, I do not know how many Old Testament passages, when He says "preparing a place," that place is defined in the Old Testament as Jerusalem. Then He says in verse 3, "I will come again," that is the Second Coming of Christ, "to receive you unto Myself."

All of John 14 is a picture of what we are now looking at in John 16. During this time, when Christ went back to heaven, He enters into the Church Age to do a work in men and women's lives, you and me. But at the same time, on that multi-dimensional level, He is putting everything in place. He is using everything in history that while He is getting men and women saved, born again, His eye is still on the nation of Israel, and He is preparing a place for them. God is using this 2,000 years of the Church Age to get the land ready and get the Jew ready.

SEC: Israel's Persecution and Their Two Statements

When I look at the nation of Israel and all they have been through, I understand them, or we should understand them, in the light again of what God is doing. The nation of Israel has been the most persecuted nation in the history of the world. We know from the Bible that the devil hates the nation of Israel, Revelation 12 and 13. We know that all down through history, he has tried to wipe out the nation of Israel. Where the devil knew that he could never wipe out the nation of Israel, he got them—and you find this in the book of Judges—you find where he gets Israel to step out on God and become after other gods, and then God destroys them Himself. That was his plan.

I look at the nation of Israel, and for the last 2,000 years, ever since Christ has been crucified, they have been severely persecuted. We all know, most of us know, about the great Holocaust that took place in Nazi Germany from 1939 to 1945. That seemed to dominate our world because of the fact that it is something that we can better relate to. I am telling you, for the last 2,000 years, they have been severely persecuted.

When I look at that, I try to put it into a biblical context. I understand the devil hates them. But I want to tell you today, everything that is going on for the last 2,000 years with the Jew comes

down to two statements that the nation of Israel made. They made these two statements at the First Coming of Christ. These two statements are, I think, two of the worst statements that any man could ever make.

When they are back there and Christ is being crucified, in Matthew 27, Pilate is caught in the middle, kind of wants to let Him go. He is caught in a political trap. He tries to release Jesus, and you know what the Jews say—and this is a statement that the nation of Israel makes because it is the leaders. You know what they say in Matthew 27:25?

Matthew 27:25

Then answered all the people, and said, His blood be on us, and on our children.

A little bit later on, Pilate again, he says, "Shall I crucify your King?" in John 19:15. And the second statement that they make is:

John 19:15

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

That is a great historical lesson why the Jews have gone through what they have gone through for the last 2,000 years. God was paying attention. I put this into terms that I can understand. I think God was up there watching this whole thing going on, and He watched His Son on the cross. He sent His Son down to die for the nation of Israel, and He is down there, and He is on the cross, and they are going to be crucified, and all of a sudden the nation says, "Let His blood be upon us and our people." You know what God said? He said, "Write that down." Then they say, "We have no king but Caesar." You know what God did? He said, "Write that down."

For the next 2,000 years, God took them at their word. They have been persecuted, butchered, kicked out of every country. The blood of the nation of Israel has been shed. By the time that Adolf Hitler was done with them in 1945, there were only 12 million Jews left on planet Earth.

➤ A Practical Lesson

May I just kind of step into the practical moment? Based on that, you better be careful what you tell God you want. You do not want to get into a position like Israel, when you say something to God and God says, "Write that down," because God has a way of bringing those things back and holding us accountable with them, just like He did with the nation of Israel. Those are great lessons.

All during the 2,000 years of the Church Age, God has a goal to bring them back, but He brings them back and deals with them through persecution. After Christ goes back in 33 AD, and the Church Age begins to happen, around 70 AD, you know what God does? God sends Titus, the Roman Emperor. "We have no king but Caesar." He sends Titus down in 70 AD to destroy Jerusalem. I cannot even tell you. It makes what Adolf Hitler did with them look like a campfire girl meeting with marshmallows, the Jews being the marshmallows. But it is a thing where it is unbelievable what the Roman Empire did in butchering and killing the Jews of Jerusalem and

burning and sacking and destroying that city. As the fires are raging, and the babies are thrown up and caught on the spears, and they are thrown off the walls, and women are raped and ravaged and then cut up, and men are set on fire and burned, you could probably hear through the crackling fire and the screams, "His blood be upon us and our people," and "We have no king but Caesar."

It was that persecution that got them out of Jerusalem that sent them into Europe. For the next 1,500 years, they are persecuted severely in Europe. They are banished from England, they are banished from Prague, they are banished from almost every country, and they are severely persecuted. But God had to get them into Europe because God's plan is to get them back to the land. God was not going to take them from Jerusalem and then leapfrog over time and put them in. He took them into Europe. When they went into Europe, they were persecuted severely, and then in the 1900s, and the 1930s, and the 1940s, God persecuted them again under Adolf Hitler and Nazi Germany. At the end of 1945, and then 1946, 1947, and 1948, you know what happened? God accomplished His plan and got them back in the land. He regathered them, but through persecution. They have the worst persecution coming yet. They have not learned their lessons yet.

My point in telling you this is, this is our Church Age. He is doing more than "Jesus loves me, this I know, for the Bible tells me so." He is doing more than just establishing churches and saving men and women, praise God for it. But His multi-level work through the Church Age, we are seeing in John 16. He is preparing the land, and He is preparing the Jew for that great day when God comes back, and He is regathering them as we speak this morning.

SEC: Patterns of God's Work in History

This format follows the book of Romans. I talked about patterns last week, patterns of the Bible, and the truth coming through the Church Age. You find in Romans all these patterns are laid out. You will find when you get to Romans chapter 9, in the middle of all the stuff that He is giving us that is the doctrine of the Church, what we are to believe, what we are to teach. You will find He carves out three little chapters. Basically, the first eight chapters have to do with our relationship to God, and then we go through 9, 10, 11, and chapter 12 through the end of the book deals with our relationship through God to our fellow men and to each other. But Romans 9, 10, 11, He put a clause in there that shows us what God is doing with the nation of Israel. How we should see God's hand in dealing with Israel in the 20th century as New Testament Christians.

We see in Romans 9, He tells us how they got in the mess they got into. In chapter 10, He clearly shows us that the Gospel now has gone to the Gentiles because of the mess they got in. Then in chapter 11, He shows us that God has not finished with Israel, and He is going to bring them back, and He has gotten it all ready to go, John 14:1-4, through the Church Age. The land is ready. I cannot tell you how World War I changed the land of Europe. I do not have time this morning. But it got the land ready for the Jew, and then World War II got the Jew ready for the land. You have heard me say it many, many times: in 1948, bang, there they are, the regathering of the nation of Israel, right through the outline of the book of Romans. After you get all of that

down, you need to really begin to see how God works through this. All this in the Bible and history through a pattern.

➤ Understanding God's Historical Work Prevents Spiritual Crippling

There are many things, as a pastor talking to his people, there are many things that will hurt you in your spiritual growth. Let us say cripple you. I use the word cripple because we are supposed to have a walk with God. If we walk in the light, as He is in the light, we have fellowship one with another. So let us use the word walk. Things will cripple us in our walk. Sin will cripple us in our walk. Things that we get into that pull us off God and away from God will cripple you. Wrong relationships will cripple you. Everything that you put in your life that you think may be okay, but in reality will take the edge off of your spiritual life in time, will cripple you.

As far as I am concerned, you know what really cripples God's people? Not understanding how God worked down through history. If you do not, at some point in your life, get a handle on how God worked down through history, I do not care how much time you spend in the Bible, I do not care how much time you pray, I do not care what you do with your life. If you do not get some kind of understanding on the Church Age, not only what God is doing to win people to Christ, but what He is doing down through here in John 16, John 14, you are crippled. You are crippled because you do not understand what God has been doing and how He is doing it.

SEC: The Prophecy of "A Little While" in John 16

Now today, John 16:15-21. Let us read this together, and then we are going to get back into some doctrinal things today. So just stay with me here for a little bit. Let us read. It starts in verse 15. I know we read verse 15 last week, but it kind of makes everything go together here. So here we go.

John 16:15-21

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

A little while, and ye shall not see me: and again, a little while, and ye shall see me: because I go to the Father.

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

Now, Father, help us today. We love You. We thank You, Father, for all that You do for us, for the folks that are here today. Pray for our men and women who are out preaching around today and doing the work there. Pray, Father, Your hand on them, bringing them home safe today and giving them the power to preach and witness and to minister. But give us that here today too. Help us to lay out the Word of God. Thank You for the visitors today. May they become intrigued with the Word of God to the point that they will never be able to put that book down, as all of us should be. We will thank You and praise You in Jesus' name, for His sake we ask it. Amen.

We are dealing here in John 16 with the First Coming of the Lord Jesus Christ. Then it moves into the Church Age, which we see unfold for us in the book of Acts and then beyond. But now we are back here in this passage today with the Jew going back through the Tribulation Period. In other words, we have moved from the First Coming up through the Church Age, and He is talking here, and now He is going to show the Jew, or tell them, that they are going to have to go through some sorrow. They are going to have to go through some really tough times. Of course, this is John 14 being fulfilled. Everything now is ready to go: the restoration of the nation of Israel.

➤ The Law of Repetition: "A Little While"

Now, the trained eye. In Bible study, there are a number of things that I have told you about how you remember in studying your Bible, but one of them is the law of repetition. The trained eye here, if you read this, there is a little deal going back here that kind of looked goofy. But when you look at it, we are talking about "a little while." That "little while," when we get into verse 20, winds up with somebody being in sorrow. He says it seven times: two times in verse 16, two times in verse 17, one time in verse 18, and two times in verse 19. Seven times He says, "a little while."

When I see something like that, I know immediately that what I have a picture of is the Tribulation Period. You know why? Because the Tribulation runs seven years. It is no accident that He told us that little phrase seven times, because this little phrase will show us that it is dealing with the seven periods of Church history, but also dealing with the seven years of the Tribulation.

You say, "How do you come to that conclusion?" When you go back to the Old Testament, with the Holy Spirit of God guiding us, you will completely see how this is all laid out. We are going to do a little flipping back and forth now.

➤ Old Testament Prophecies of "A Little While"

Come over to Hosea 1. The book of Hosea is in the Minor Prophets. You begin to see how this phrase just did not pop up with Jesus when He is using it. Even though they are not understanding it, He is understanding what He is saying.

Hosea 1:1-4

The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord.

So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

And the Lord said unto him, Call his name Jezreel: for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

He is telling him to do this, which is a violation of the law, because of the fornication, spiritually, that Israel has committed against God. Look at the next verse, verse 5:

Hosea 1:5

And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

That is the Second Coming. So there is your first place in the Old Testament where you find "a little while," and it is dealing with tribulation and the Second Coming.

Do not stop there. Just come to Isaiah 10. Just a couple books back. In verse 24 and 25, He says this:

Isaiah 10:24-25

Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

For yet a very little while, and the indignation shall cease, and mine anger in my destruction.

Now, in history, that is Sennacherib, but we know that he is a type of the Antichrist. So we are dealing prophetically here with the Tribulation. Look over at Isaiah 26:20. Here is a little twist on it, but the same concept.

Isaiah 26:20

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

See, same thing. The book of Hosea is all dealing with the Second Coming of Christ and the Tribulation Period prophetically. The book of Isaiah is doing the same thing. Isaiah is told to walk naked three and a half years, preaching to the nation of Israel, which is a picture of the last

three and a half years of the Tribulation Period. The nakedness that he is told to walk in is a picture object lesson of the nakedness of Israel and their sin before God.

Look at Isaiah 29. Pick it up in verse 15. We will look at 15, 16, 17, and 18.

Isaiah 29:15-18

Woe unto them that seek deep to hide their counsel from the Lord; and their works are in the dark, and they say, Who seeth us? and who knoweth us?

Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or the thing framed say of him that framed it, He had no understanding?

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

There is the Millennium, and in that day, the Second Coming of Christ. "A little while," one more time.

Look at Isaiah 54. Pick it up in verse 5.

Isaiah 54:5-7

For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee; but with great mercies will I gather thee.

Here is the little twist on it.

Isaiah 54:8

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

Notice, "a small moment have I forsaken thee." That is the Church Age. 2,000 years to God is just a small moment. 2,000 years. And He says, "in a little wrath I hid my face from thee for a moment." That is the Church Age going into the Tribulation.

Look at Isaiah 63. You see it again. Verse 17:

Isaiah 63:17-18

O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.

Tribulation Period. Church Age too.

Isaiah 63:19

We are thine: thou never barest rule over them; they were not called by thy name.

Look at Jeremiah 51.

Jeremiah 51:33

For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest shall come.

There it is again. Jeremiah is another book that is a picture of the Tribulation Period. Jeremiah is the only man in the Bible that is commanded not to marry. Why? Because he is the type of the Jew in the Tribulation, of the 144,000. In Revelation 7 and Revelation 11, you are told they are not to marry; they are virgins. So you see how it works.

Now look at Haggai 2:6-7.

Haggai 2:6-7

For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

The book of Haggai is the book that lines up with Ezra and Nehemiah, where they go back in Ezra after the 70 years. So you see how it all fits in.

Even in the New Testament, 1 Peter 5:10:

1 Peter 5:10

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

See? Hebrews 10:36-37:

Hebrews 10:36-37

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

For yet a little while, and he that shall come will come, and will not tarry.

This is to Israel. Over and over and over again.

All these verses in the Old Testament will bring you to the point that when you read it in John 16 with a trained eye, you want to go back and let the Holy Spirit of God show you how this all defines for you. Now you can maybe better see what I told you last week of how the Holy Spirit of God will guide you to all truth. How do we do that? He will take the Word of God. You read it here, you run it back someplace else. He will give you the keys, and then you just put it all together by illuminating, in this case, one little phrase, "a little while." I guarantee you there have been thousands and thousands and thousands, and maybe hundreds of thousands, of God's people that read that passage and just blow over that "little while" and never give it two cents, just thinking, "Well, that is kind of a dumb thing to say so many times." Yes, seven to be exact.

With our context of this firmly established—seven times, seven periods of Church history, seven years of the Tribulation—let us break these verses down. John 16:16 says, "A little while, and ye shall not see me." What does He mean by that? He is saying that in Acts 1, He is going back to heaven, and for the next 2,000 years, which He is accounting as "a little while," they are not going to see Him.

Then again He says, "but in a little while ye shall see me." What is He talking about there? He is talking about at the end of the Church Age, the Second Coming of Christ, when Christ comes back, they will see Him again. So He is giving us here that the first, when He says, "in a little while ye shall not see me," that is the Church Age coming into being. 2,000 years later, when the Lord comes back, He says, "ye shall see me," it is the Second Coming of Christ.

He says, "because I go to my Father," that is Acts 1. Then through the Church Age, He prepares the land, John 14, He prepares the Jew to get them back. You did not live it; I was born two years later, but the bottom line is you are living in a day and age where you are actually witnessing the regathering of the nation of Israel. Everything you are seeing going on in the Middle East, everything you are seeing going on in Russia and Ukraine, everything you see going on in the United States of America, is the culmination of everything coming to a focal point. Now that God has His people back in the land and regathered, we are standing on the verge of the Lord coming back. If you want to see this in the Old Testament as a way, you want to go back to Ezra, Nehemiah, and Esther, because that is where the history begins that set the pattern for where we are at today: Babylon to Persia.

Look at John 16:18: "They said therefore, What is this that he saith, A little while? we cannot tell what he saith." When I read that, I think to myself, "Boy, there is no difference between God's people back there than God's people today." They cannot put what He is telling them now at the First Coming of Christ with what He already had written to them in the Old Testament about the Second Coming of Christ. I just gave them to you. In the Old Testament, He gave eight references in the Old Testament that they had in their hands when they are listening to what He is saying about "a little while." They had in their Old Testament eight references that they could go back and run that through. They could not do what we have just done today: read it there, went back to the Old Testament, found the pattern that defines it for us. Our ability or inability to use your Bible to let the Holy Spirit of God show you what He wants to show you through the illumination of the Word of God. In this case, one little phrase, no Greek needed, no Hebrew

needed, no Bible college needed, no degree in theology, just one little word, "a little while." Seven times here, run it through the Old Testament, now you know what you have.

SEC: Sorrow Turned to Joy: Tribulation and Millennium

All right, look at John 16:20: "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." Let us take verse 20 here, and we need to break this down. You need to get this in your Bible the way that what He is saying here so you understand it. So let us break it down a little bit and see what He is telling them about the Tribulation and then as it moves into the Millennium.

The first thing He says here is that you are going to weep and you are going to lament. That means that they are going to go through a really tough time in the Tribulation Period. When I read the word lament, I would just automatically think I would go back, if I wanted a deeper understanding of their lamenting, where would I go? I would go back to the book of Lamentations, because Lamentations is a book based on the word lamenting, which shows you their lamenting in the Tribulation Period. I would go along with that, the book of Jeremiah; those two books go together. So when He says that you are going to weep and you are going to lament, He is talking about what they have to go through before He comes back and they see Him again after they are regathered.

But then there is a strange phrase here, and I can see where people could kind of get this. He said, "but the world shall rejoice." You read that in the context, and it would be easy to think that the world is rejoicing because Israel is going through the tough times that they are going through. But that is not what He is saying here. Notice the word "shall" is a future tense. It is not present tense. He says, "the world shall rejoice." That will be back to Romans 8:19-22, where it tells us that when the Lord comes back, the earth gets healed.

Romans 8:19-22

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

When Christ comes back and sets up His Millennium, all the animals—there are no more wild animals that are going to eat you. No more tigers. No more grizzly bears. By the Bible, it says in the Millennium you can have a pet tiger. You can have a pet bear. You can have whatever you want. Why? Right now, this earth is under a curse. The whole earth is under a curse. So when He says that when Israel goes through the Tribulation, "the earth shall rejoice," He is talking, "the world shall rejoice." He is talking about when Christ comes back, the curse gets lifted, and there will be some rejoicing. The world will rejoice when God sets it all straight and takes the bondage off of everything on planet Earth, including you and I, the manifestation of the sons of God. That

is you and me getting our glorified body, going into the Millennium, God lifting the curse off of this planet, and the world rejoicing. It is a great picture of what He is talking about.

Look at John 16:20 again. It says, "and ye shall be sorrowful, but your sorrow shall be turned into joy." You know what that is talking about? This will be the reference to the Second Coming of Christ. God rescuing the nation of Israel out of the grip of the Antichrist, establishing the Millennium, and now everything is just the way God intended it to be, and the sorrow they went through in the Tribulation is now turned into joy.

In the book of Psalms, you will find that the Psalms are basically broken down into three categories. You will find the Jews going through the Tribulation Period. You will find the Antichrist chasing after them, typified by David and Saul and his enemies. But then you will also find the Millennial Psalms. The Millennial Psalms will always be filled with joy because that is what the Millennium is.

It is like Psalms 30:1-6.

Psalms 30:1-6

I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.

O Lord my God, I cried unto thee, and thou hast healed me.

O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be moved.

Here it comes. "For his anger endureth but a moment," Tribulation Period. "Weeping may endure for a night," there is your Tribulation Period. Here it comes. "But joy cometh in the morning." That is the Second Coming of Christ in the Millennium. That is a picture in these Psalms of Israel going through the great nighttime of the Tribulation, but the joy of the Lord coming in the morning.

Look at Psalms 5:1-3. Psalms is filled with these; this is just a couple.

Psalms 5:1-3

Give ear to my words, O Lord, consider my meditation.

Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

There is somebody praying now in the Tribulation for God to come and deliver them. Here it comes. "My voice shalt thou hear in the morning." There it is. "O Lord, in the morning," Second Coming, "will I direct my prayer unto thee and will look up." Now you know what that is a reference to? That is a reference to Luke 21:28, where they are down there in the Tribulation Period. The Antichrist has got them surrounded, and what happens? He is there to lift up your head. "Your redemption draweth nigh." It is all to the nation of Israel going through the Church Age under severe persecution, going into the Tribulation under even greater persecution, into the great darkness and the great turmoil, but joy cometh in the morning. As in Psalms 5:3, they lift up their heads and they see the Lord coming back.

SEC: The Woman in Travail: Israel's Deliverance

All right, look at John 16:21: "A woman when she is in travail," that is having a baby, "hath sorrow." This is very important. She goes through the labor. She goes through the pain. All the things that a woman goes through that a man will never experience or understand when she has a baby, "because her hour is come," the hour of the baby. "But as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."

The direct reference here, just so you get this, the reference to this man being born will be the Man Child found in Revelation 12 and Revelation 13. It will be the Lord Jesus Christ. The woman in travail will be the nation of Israel. You will see that in both of those places. Revelation 12:5 tells us that Israel, the woman in travail:

Revelation 12:5

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

That is the reference to the Lord Jesus Christ. He is the Man Child. The nation of Israel is the woman going through travail of the Tribulation, but going to be delivered of it by the Man Child that she brought forth, because He is of the nation of Israel.

In 1 Thessalonians 5:1-4, He tells us:

1 Thessalonians 5:1-4

But of the times and the seasons, brethren, ye have no need that I write unto you.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.

All this is dealing with the time period that Christ is telling them, "Look, I am here now, but in just a little while you are not going to find Me." He is going back to the Father. Then 2,000 years later, while He is getting everything ready for the nation of Israel to regather them and to set up His kingdom, He comes back, and then they see Him again after "a little while." That is what He

is talking about. This whole account of history will be laid out in Matthew 2, if you want to study it, or Revelation 12 and 13. The day of Christ's birth into this world, which I told you last week or a couple of weeks ago, it changed the world forever, did it not?

SEC: The Practical Principle of Forgetting Anguish Through Joy

Then John 16:21 says, "she remembereth no more the anguish, for joy that a man is born into the world." You have to get this. Now we are going to slip back into the practical side of things. We got the doctrinal side, you get it? Now let me take this thing. We understand how Israel, joy comes in every morning, Second Coming. Okay, here it comes to me and you. "She remembereth no more the anguish, for joy that a man is born into the world." This is one of the greatest principles in all the Bible, not only on Israel at the Second Coming of Christ, but also in a practical, inspirational way to you and me.

I want you to look at Isaiah 65. We will go back to the Old Testament just one more time to see how this thing fits in. Pick it up in verse 17, 18, and 19.

Isaiah 65:17-19

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Context now is Revelation 20, 21, and 22. When the Lord comes back and lifts the curse off the nation of Israel, when that joy comes in the morning after the nighttime of the Great Tribulation Period, when they get into the Millennium, there is no more crying, there is no more sorrow, there is no more agony, there are no more tough times. The joy of the Lord is what fills and permeates every aspect. Their sorrow of adversity and anguish and turmoil and trouble and all that they went through in the Tribulation will be swallowed up and forgotten, and the joy of the Lord when He comes back and His presence is in Jerusalem. The devil now is in the bottomless pit, all sin is gone, the curse is lifted, the Lord Jesus Christ, the King of Kings and the Lord of Lords, is back, and it is nothing but joy on planet Earth. I am glad that excites you so much. All from the overwhelming presence of God, and the negative things are now gone. 5,500 years of agony, hurting, all the things that they went through are now not only gone, but they are forgotten.

What a great lesson for us as God's people today. Some of God's people have such a time of it. Sometimes they just cannot forget their past. Sometimes they cannot forget what they have done. Sometimes they cannot forget what other people have done to them. Sometimes they have allowed into their lives the things that absolutely shut you down: people, ideas, bad teaching, something somebody did, something somebody said. You just carry it around the rest of your life, and you just cannot let it go.

One of the great aspects of God toward us will be one of the greatest aspects that most of God's people think they can never get to. Well, I am here to tell you, you are wrong. But one of the greatest aspects of God toward us will be His ability to not only forgive us, but forget the things that we have done. God's people today, "Oh, I get it, well, I can forgive." But I am telling you, forgiving is only half of it. We think because we are human and we have minds and we have brains, "How do you erase something that you do not, that you actually forget it?" Well, I have news for you. God does not actually forget it. He is God; He is eternal. You never actually forget it, but you need to forget it. It is not the fact that do you actually forget it, it is the fact that what do you do that allows you to really forget it, even though you never forget it? That is almost as complicated as "a little while" seven times, going back and forth.

Paul said in Philippians 3:13-14:

Philippians 3:13-14

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

I press toward the mark for the prize of the high calling of God in Christ Jesus.

"Really?" Paul said he forgot the things that were behind, but I am telling you right now, he never really forgot the things that were behind, but he forgot the things that were behind even though he could not forget the things that were behind. How do you do that? Because that affects every one of us here today. It is one thing to forgive somebody for something they did, but how do you just erase it out of your mind that you really do not think about it anymore? That is the tough part. I always say, "If you can forgive, you can forget, but if you cannot forgive, you can forget it." That is where most of God's people are.

Now, what is the key to this? What is the key to forgiving and then forgetting, even though you do not forget? How do you forget? The pattern is right here in John 16:21. It will work for us just like it will work for the nation of Israel. Do you know how you forget, even though you cannot forget, but you put it into a compartment that is your "forget compartment"? Do you know how you do that? I will tell you how you do that.

The same way that Israel goes through the Tribulation like a woman having a baby, going through the pain, going through the agony, and then when the child is born, she never focuses on the agony and the pain again. Why? Because of the joy in her life, the Man Child. I will tell you, in your life and my life, when you forgive and you want to put it into the "forget" category, the only thing that will allow you to do that is the joy of the Lord in your life, more than anything else that anybody can do to you. The joy in your life from the presence of the Lord in your life, the joy of what God is doing in your life through the moving of the Holy Spirit of God. It will swallow up and take from your remembrance every bad thing because it will not be worth remembering anymore.

One, you will put it into the right context. You know why you carry a grudge this morning? You know why there are people you do not like? You know why there are people that you do not want to have anything to do with, that you think you are better than they are? I will tell you what the

problem is. You have never put it into the proper context. You know what the proper context is? I have told you before, but you probably forgot. The proper context is you and I did not look too hot the first time God saw you and me. How would any of us like God to treat us like we treat others? We would not want that. Oh, we want the blessings of God. We want God's forgiveness. We want God to forget everything that we did, and we are thankful we are under the blood. How about the person sitting next to you this morning? Amen. That is good preaching.

You bet it is. You know what our problem is? Why we cannot get the victory? Why we complain all the time about something or somebody? "We do not like this. We do not like that. Well, I like the message. I do not like the message. I do not think this. I do not think that." You get negative and let what people have done to you or said about you, or just the fact that you just get out of fellowship with God. The real reason? There is no joy in our lives on what God is really doing with us. You see, we get God's forgiveness, but you forget all the negative things that happen to you. Like Paul said, "I forget those things that are behind." You put them aside and put them behind because what God is doing in your life, what does it matter if He is using you? What in the world does what anybody think of you, says about you, how they trash you, criticize you, talk about you, or in some cases go out of their way to hurt you, lie about you, go behind your back? How does any of that affect you and me? When your life, your family, your ministry, your world is filled with the joy of the Lord Jesus Christ.

Tell me, when the sun comes up in the morning, the darkness goes, and it is dark, may be scary, you may have to have a flashlight, but when the sun comes up, you do not think about the darkness anymore. The light of the sun lights everything in your life, and I am telling you, when the sunlight of Jesus Christ and His joy is in your life, there is no darkness. You have to be afraid of it. Your joy and my joy is like Israel. Israel's joy is coming, listen to me now, Israel, this is really good, I just thought of this. Israel's joy is coming in the morning at the Second Coming of Christ. You know what the difference between Israel's joy in the morning at the Second Coming of Christ is between me and them? Because my joy is not going to come at the Second Coming of Christ in the morning. My joy is coming every morning. Every morning I get out of that bed. Every morning my eyes open up to another sunrise. Every morning, another day that God wants to use you, take you, use you, change your life, teach you about life, teach you about people.

You know, people will be negative. People will be bad. Do you think you are going to get saved and everybody is going to love you? Do you think whatever you do for God, they are all going to be your friends? When you get saved and start to serve God, it is the biggest challenge of your life, and you are going to get clobbered. They have this little prayer on the Charismatic channel you can dial it up, and you get this little sissy-fied voice that says, "This is the day the Lord hath made. Let us be glad and rejoice." The truth of the matter is, if I had one, it would say, "This is the day the Lord hath made, and you are going to get it in the neck."

How do you deal with that? Some of you people are so fragile. Your little emotions, your little feelings are just like little leaves falling off the trees that get blown about by the wind of life. You are so fragile; you get fractured so easy. Somebody says something and does something. You know, it has been out of joint. You just cannot deal with it. You cannot allow people to be who they are, and you know who people are? They are wicked. Every imagination of their heart is

wicked, and so is yours and mine, by the way, too. How do you deal with that? How do you keep going day after day after day after day? I will tell you what. What in this world could take away from the joy in your heart this morning of what God is doing with you? You know what the problem is? He is not doing anything with you. When you get up in the morning, it is just another day. Your first thought is, "Oh, work, oh, this, oh, this, or the kids, or this or that," and that is all normal life.

When you open up that window blind after it has been dark all night, and that sun comes in, you have to get back from it to your eyes, get used to it. I am going to tell you, spiritually speaking, that ought to be the way that every morning starts with us. The light of God flooding into our heart and soul, and you have the joy, joy, joy, joy down in your heart. My joy, like Israel's, comes from the joy, and you might as well know this. People whom God are not using—I mean, this is a fundamental ministry 101—people whom God are not using and have no real joy in their lives will always criticize those who do have the joy. Now, you are a blinding thing to them. They are something they do not want to be reminded of.

But I am going to tell you right now, when you really have the joy in your heart that God is using you, and you are doing what He wants you to do, and He is using you all over the place, and you have people that you are investing your life in, and they are investing their life in people, and God is just using you up one side and down the other, and your life is making a difference, tell me who can take that away by saying something negative about you. They have said it about Israel for 5,000 years, more than you and I will never go through it, and yet their worst time is coming. Oh, but that morning when they look up and their joy comes in the morning by the presence of the Lord. I am thankful I do not have to wait for a day in the future. I thank God I can look up this morning, tomorrow morning, and every morning next week, and every morning next month, and every morning for the rest of my life, and see the joy comes in the morning. The joy of God's hand in your life, watching it into the hands of not only your life but your family, your kids, your grandkids, whatever God is doing and how He is using you and all the things that you are involved in and doing, it will always surpass all the negative things that will pop up because of people who have no joy.

Misery loves company, and if you ever pastor someday, you are going to find that when you get a little group that leaves your church because they got their nose bent out of joint about something, they are all the same way. It is like birds of a feather flock together, that is Revelation 18. They all have the same problems, and it is a thing where that is just misery loves company, and it is not the fact that you necessarily have done anything wrong, it is the fact that you got the joy and they do not. God is using you and they are not. Your kids are in church serving God, theirs are God knows where, and you just cannot take it anymore. If you do not get it into a context, that could bother you, that could grate on you, make you feel bad. You will be over in the corner. If I had that mentality, I would be in a corner shaking my thumb for the rest of my life.

You know what? I do not care. When I step into this pulpit, I know one thing for sure: what I have got to give you, I got from God. I did not get it off the internet. I did not get it because I just had some idea. I got it out of the Word of God through the Holy Spirit of God. When I get into the ministry and do my job, I have said it many, many times, I try to do it right, not perfect at it, I

try to do it right down the line the way the Word of God says. You know why? Because when somebody does not like it, then I do not have to care. I mean, I care, I do not want anybody to, you know, I would help anybody, but I am not, I do not take it personal. You know why I do not take it personal? Because I got the joy, joy, joy, joy down here in my heart. Thank you, you got it. Me and you are the only two in this place that has got it, but you are okay. Nothing will take that from you; nobody can stop that.

You know what got Jesus through? And He paid the price, but you know what got Him through? He was the apple of His Father's eye, the joy He had with God. Every other word out of His mouth, "As I come to do the work of My Father," was all about Him and His Father. That was with a joy. You know what the Bible says about the cross over there in Hebrews?

Hebrews 12:2

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

"For the joy that was set before Him, He endured the cross, despising the shame." How about you and me? When we bear our cross, can we despise, even though we despise the shame and all this stuff, is our cross the joy that is set before us? The devil will find somebody that does not like you, that will take you out in the first five minutes after you are saved if you do not learn this great lesson today. The joy of God is greater than anybody that does not like you. The joy of the Lord is greater than anything that the devil wants to throw at you. The problem is, we do not have it. The joy of God's hand in your life, and just as the morning comes and the darkness flees and it is remembered no more throughout the day, so the light of God's joy will chase away any darkness of the negative people and just let the light in. Even you and me, only with the joy of the Lord that comes in our mornings.

SEC: God's Day Begins at Night: A Principle for Daily Joy

I have always told you that one of the great keys about God and our relationship is found in Genesis there in the first three chapters, where it says that God's day begins at night. We always think that God's day begins in the morning. No, no, no, no, no. Our day begins in the morning. He told you, I do not know how many times in Genesis, "the evening and the morning were the first day." God's day begins at night. When you go over to the book of Job, you understand where the Bible lays out how important sleep is and what God does while we sleep. You see, the reason why we never start our morning is because we never let God start His morning at night. We go to bed with six pieces of pepperoni pizza and then the 11 o'clock news. God, anybody could not sleep after that, you have got to be crazy, man. But God's day begins at night. He said, "the evening and the morning were the first day. The evening and the morning were the second day. The evening and the morning." Six times He tells you that. See, God's day begins at night. Our day begins in the morning. But our day and our joy in the morning is based on, "Did we give God the night?"

See, I know, foreign. You have got to hear the other stuff I got that I never teach you because you really think I was whacked out. I look at what God wants to do with all of you. The key to you

not getting sidetracked, the key to you not getting bent out of shape about something that really means nothing—and if it is something, you are told to go talk to that person, but nobody does that. We just let those things fester. Somebody does not like us. Somebody says something. Somebody did not invite you someplace. So you let those things bother you. You see something that does not come up to your standard of what you think Christianity is, and you get an attitude about it. I understand, I have been in this business a long time. I am telling you right now, those things will derail you. If you think the devil will not come in the back door in those things and take that thing to the next level, you do not know very much about how he operates. There is only one thing that we ought to have permeating our life outside of the Word of God, and that is the joy of the Lord. It is going to fix every problem that Israel has had for the last 5,000 years, and it will fix every problem you and I got, no matter how many years you have lived and walked this planet.

We will hold up there. Let us pray. Father, we do thank You and praise You for the Lord Jesus. We do love You. Thank You for our joy that comes in the morning.