Session 4 How Jesus Prepares Us To Overcome Offense (Jn. 16:5-7)

*“Let me drink from the river of Your pleasures as I delight in Your beauty” (Ps. 36:8; 37:4)*

*This is Session 4 of this Series on John 16. For those of you who are new with us, our plan is to do seven series, each with fifteen parts, of John 13, 14, 15, 16, and 17 which is almost one hundred messages. We are taking it line by line, phrase by phrase. We are just really camping out and marinating on it and not getting in a hurry because my premise is that John 13 to 17 is the greatest teaching given by the greatest Teacher in human history. I believe that it is even His preparation for the end-time Church, for the mature Bride. And so I think it is very critical to take the time and go line by line. In this one, we are talking about how Jesus prepares us to overcome offense.*

1. Our prototype: The preparation and pressures of the early church
   1. ***Premise***: How Jesus prepared the early church for pressure on Tuesday (Mt. 24-25) and Thursday (Jn. 13-17) is the prototype for the end-time Church. He taught them how to overcome a troubled heart (14:1) and offense (stumbling or falling away; 16:1). He reminded them that they would encounter persecution (15:18-16:4), and that God’s purposes unfold in ways that are radically different from what His disciples expect (16:5). So much was about to change suddenly for them.

19“…the world hates you…20they will persecute you…16:1These things I have spoken to you,  
that you should not be made to stumble [fall away]…5But now I go away to Him who sent Me…”  
(Jn. 15:19-16:5)

*Paragraph A: My premise in John 16:5-7 is that the way that Jesus prepared the early Church, particularly the apostles, on that Tuesday of the final week and Thursday at the Last Supper—two teachings, one is on Tuesday and then two days later on Thursday and then He dies on that Friday—I believe that the way He taught the apostles to prepare the early Church is the prototype for how He is preparing the end-time Church. He taught them how to overcome.*

*In chapter 14, He said, “Do not let trouble and fear dominate your heart.” In chapter 16:1, He said, “Do not stumble or fall away.” He is really saying the same sort of thing. He said in verse 19—just to give a review of chapter 15—“The world hates you”—this was a couple of sessions ago—“They are going to persecute you. These things I have told you”—and here is the key phrase—“so that you should not be made to stumble but now I go away to Him who sent Me.”*

*The point I want you to see here is the urgency that Jesus felt to train the apostles so that they would not stumble—stumble is a vanilla word; it is too vanilla. Most translations use the phrase “fall away” or “be offended” in the New King James, because you think, “Stumble? Oh you know, I had a hard week, I stumbled a little bit”—This is a really big thing that He is saying. Now imagine the urgency Jesus has that the apostles would not fall away. Like, the apostles after three years would not be offended at His leadership.*

*The reasoning I am stressing this is because many believers today do not take John 16:1 seriously. They do not take John 13 to 17—this teaching that they would not stumble—seriously. I am talking about His original apostles. We want to take it seriously in our personal life but also in our ministry life. As a shepherd, and many of you are teachers and disciple makers, take this seriously because people you know and love will be tempted to stumble and literally to fall away from the faith. John 13 to 17 gives us key truths to equip us, along with Matthew 24 and 25.*

*Now remember these apostles’ names are on the foundation stones of the New Jerusalem. I think, “And You are concerned that they would stumble?” Like, “Yes!” He reminded them that they would encounter persecution. That is what we find in chapter 15:19 and in some other verses, many actually.*

*However, here is the next thing that you might not catch, but He also is teaching them that God’s purposes unfold in ways that are radically different than they expect. For instance, in verse 5, He said, “I do not want you to stumble,” and then in verse 5 He says, “because I go away to Him who sent Me.” Every one of those words have meaning, but the point I want you to see is the “I am going away,” by which He means, “I am going to die.”*

*This is Thursday night, and He dies Friday afternoon. They do not know He is going to die. He has told them numerous times, well, three or four times in the gospels, different months apart, and they still do not grasp it. And the idea is God’s purposes unfold in surprising ways. I mean in ways that are very different than we are imagining. There are going to be some shocking, new developments. The reason that we are learning about that in their lives is because it is a prototype for the end-time Church. There are going to be some surprising developments that will cause temporary sorrow, and the Lord would say, “Do not be offended at Me. Understand My leadership.” And, of course, in John 15 before John 16, the first two-thirds of John 15 is the “cultivate and intimate relationship with Me” that is critical to this whole training and preparation.*

* 1. There was a great difference between what happened as compared to what the apostles had expected. They believed that Jesus was the Messiah, the Son of Man prophesied in Daniel 7:13-14. They assumed that He was going to overthrow the Roman Empire, establish His global kingdom, and usher in Israel’s national salvation and glory as prophesied in Isaiah 60-62 and more. I assume that they felt sure that final revolution against evil had started and they would soon rule with Him.

13“...One like the Son of Man...14to Him was given dominion and glory and a kingdom,  
that all nations...should serve Him. His dominion is an everlasting dominion...” (Dan. 7:13-14)

*Paragraph B: It is important that we see what I mention here as there is a great difference between what actually happened compared to what the apostles thought was going to happen. The reason I am pointing out this great difference is because I believe that there are parallels in the end-time Church. We have this natural idealism about a great revival, and we do believe in a great revival, but the revival is going to have difficulties associated with it that are not really grasped by much of the idealism in the Western Church about revival. These early apostles had this same idealism, and it really disrupted them, but they got through it. I believe God will have a victorious Church that gets through it, but we need to be braced and paying attention. We need to be growing in our intimacy with God and we need to be training the next generation in these things.*

*They believed, for example, some of the differences such as that Jesus was the Messiah and of course that was the term He used most about Himself—Son of Man—but the Son of Man as in Daniel 7, the famous Son of Man prophecy. By the way, every time Jesus talks about Himself as the Son of Man, He is referring to Daniel 7:13-14. Everybody agrees with that. This is the premier Son of Man prophecy, and He tells the apostles “I am that Man!”*

*Well, that man overcomes all of the nations and overthrows every empire and every opposing force. These apostles think that He is going to overthrow the Roman Empire. He will and does, but they think it is coming soon. They think He is going to establish His global kingdom as a physical and political kingdom. That is going to happen, but they thought it was going to happen soon. I believe or I assume that they felt the final revolution against evil had started, I mean outwardly expressed, driving evil off the planet like in the Millennial kingdom. They thought that they were going to rule Israel really soon with Him.*

* + 1. About one month before Jesus entered Jerusalem, He spoke of the apostles sitting on thrones.

27Peter said…, “See, we have left all and followed You. Therefore what shall we have?” 28Jesus said…, “In the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will sit on twelve thrones…judging…Israel.” (Mt. 19:27-28)

*For instance, number one, only a month earlier Peter had asked Jesus “Jesus, we left everything, so what do we get?”*

*And Jesus, in Matthew 19:28—again, this is a month before He dies in April AD30, this is March—Jesus said, “You that have followed Me, you are going to sit on thrones with Me!”*

*You can read the whole passage, and they were thinking, “Wow!” This was a month earlier.*

* + 1. On Tuesday of His final week, He spoke of sitting on His throne of glory to judge all nations.

31“When the Son of Man comes in His glory...then He will sit on the throne of His glory. 32All the nations will be gathered before Him.” (Mt. 25:31-32)

*Number two, only two days earlier in Matthew 25, He had said, “I am going to rule all of the nations, sitting on My throne of glory!” They are so excited on Tuesday.*

* 1. ***Seven principles in John 16:1-7***: Jesus prepared them with truths so that they would not fall away;   
     ***#1*** They must remember biblical teaching about persecution (16:4)—why and what are its benefits.   
     ***#2*** They must not be offended by sorrowful events they did not expect, e.g., His departure (16:5a).   
     ***#3*** They must focus on God’s eternal purposes in Jesus going to the Father (16:5a).  
     ***#4*** They must be confident in God’s good leadership as seen in sending Jesus and the Spirit (16:5b).   
     ***#5*** They must ask right questions to God about any surprising events that cause sorrow (16:5b).   
     ***#6*** They must focus on advantages (16:7)—the Spirit in us and on (intimacy, insight, eschatology).   
     ***#7*** They must seek understanding of aspects of God’s heavenly government that were not yet clear.

1“These things I have spoken to you, that you should not be made to stumble [fall away]…   
4These things I have told you, that…you may remember that I told you of them…5But now   
I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’ 6But because   
I have said these things to you, sorrow has filled your heart. 7Nevertheless I tell you the truth.   
It is to your advantage that I go away…if I depart, I will send Him [Spirit]…” (Jn. 16:1-7)

*Paragraph C: I am outlining seven principles which I think were important to equip them and also important to equip the end-time Church. At a quick read you might not catch these principles, but I think that if you look at it a little bit you would say, “Yes, these principles really are there.” There could be ten or twelve principles in these passages. I like the number seven, plus I only have four pages to work with. So I am just putting them out there not pretending or claiming these are comprehensive. However, I think these seven are critical.*

*First, in verse 1 of chapter 16, He says again, and He says this several times actually, “I am teaching these things so that you [the apostles] would not stumble, so you would not fall away.” Verse 4, He said, “I have told you all of these things”—John 13, 14, 15, 16, 17, these five chapters—“so that you would remember that you are going to be persecuted. I want you to remember.”*

*Verse 5, this phrase in verse 5 has about four or five significant applications. He said, “I am going to go away to Him who sent Me. And none of you ask ‘Where are You going?’”*

*You will see the implications in the notes, but I will say right now, the first point He says, “I go away, I am going to die!”—they do not get that—“but I am going away to Him, to the Revelation 1 God, the God and the royal throne in Revelation! I am going to Him who has all power and victory! I am going in victory with joy in My heart because I am going to* ***Him****! I am not going to prison. The Romans are not taking Me away. I am going back to My Father in victory!”*

*Notice He is also saying, “I am going to Him who sent Me.” He said, as it were, “The God I am going to is not just the God of power. God so loved the world He sent Me to you! That is how much He thought of you.” God so loved the world that He sent the Holy Spirit. “The God I am going to is deeply committed to you, enough to send Me and the Holy Spirit. His entire Divine Family He sent to the mission because He loved His people that much.” And that is what He means by the “Him who sent Me” big statements.*

*Then He said, “And none of you are asking Me the right questions.” In other words, “You are all asking Me the wrong questions in the sorrow that is about to confront you. And if you do not ask Me the right questions, we are not going to be in the right conversation.” I will tease this out when we get to it.*

*Then He said, verse 6, “But I have said these things to you, and I have told you some of what is going to happen, and sorrow has filled your heart.” And He also told them about the glory, but He says in verse 7 “Nevertheless, I told you the truth.”*

*Now look at verses 6 and 7, and I do not like something here. “Well, good for you, Mike!” ☺ I would like the beginning of verse 7 to go with verse 6. He is saying, “I told you things that will make you sorrowful but I told you the truth!” Then verse 7, He says, “but it is to your advantage.” When you read this as a quick read, it sounds like He is saying, “I told you the truth about the advantage.” Nobody is troubled with being offended because they are going to go to heaven. Nobody is troubled that there is the glory of God in our future. They are troubled because of the sorrowful things they did not expect. And so when He says, “I told you the sorrowful things that filled your heart, I told you the truth,” He was meaning, “I care enough about you to tell you things that you would not necessarily appreciate when I tell you.” And the reason I say that is because God’s shepherds in this hour have to tell the whole truth, not just the glory.*

*And then He ends with this phrase, “If I depart, I will send Him, the Holy Spirit, to you.” Now this is something that they did not grasp. Then again, I am getting ahead of myself. They thought, “Why do You have to die to send the Holy Spirit? Why can’t You just send the Holy Spirit?”*

*There are things in God’s heavenly government where were not clear to them about the way God runs things. And in the end-time Church there will be things which are not clear to His end-time leadership which are going to come as surprises, but if we are growing in our intimacy with God, and we are developing an eternal perspective about our life, and we are in kingdom relationships with other believers of like heart and like spirit, then we are going to be prepared and ready to go. The end-time Church will be victorious. Many will fall away, but the great ingathering will be far greater, I believe.*

*And so I have written here these seven principles, and you can go over them slowly, but we are going to take them one by one. Again, why do I care about teaching these seven principles? Because the apostles were trained by them, so we can be trained by them, and some of these are new ideas that are not immediately obvious to us. And so we are saying, “Oh, note to self: good to know! Okay, I did not think about that!” Of course, that is why we have John 13 to 17.*

* 1. ***That you should not stumble*** (16:1): One primary issue that Jesus emphasized to the apostles   
     (Mt. 26:31; Jn. 16:1) and the disciples of John the Baptist (Mt. 11:2-6) was their propensity   
     to *stumble* (NAS), or to be *offended* (KJV, Webster Translation), or *to fall away* (ESV, NIV, RSV).   
     The Greek, “stumble,” (*skandalizo*) means to fall away or be offended.

31…“All of you will be made to stumble [skandalizo] because of Me this night.” (Mt. 26:31)

10“Then many will be offended [skandalizo], will betray one another…” (Mt. 24:10)

*Paragraph D: We are starting off with the reason for Him teaching them:“that you should not stumble.” Again, for the word “stumble,” most Bible translations do not use the word, “stumble,” but use the words that you would not be “offended” or “fall away.” Most translations use the phrase, “so you would not fall away.” The word “stumble” is just too vanilla.*

*Jesus was not wanting to create fear, but He wants to create urgency in them to be prepared spiritually. Urgency to go deep in their relationship with Him. Remember, the first two-thirds of John 15 is intimacy with Him. Be urgent, because, to so many, intimacy with God is a cool phrase, but it ends up just kind of being rhetoric. It is a cool phrase. It is a cool phrase in songs, in posters, and people make blogs about it, but do not really do it. It is critical that we are urgent to do draw near to God in intimacy and that we are urgent to develop an eternal perspective.*

*Well, later that night—because in John 16 they are still in the upper room at the Last Supper—later that night or there in proximity to the Upper Room, right next to it actually. They actually stepped outside of the Upper Room, but were still on the Temple premises another hour or two later. In Matthew 26, He said “I want you to know all of you are going to stumble. You are going to fall away from Me, not permanently, but you are going to abandon Me. All of you will tonight!” And they are looking around.*

*Peter said, “I am not!”*

*He said, “Peter, take this seriously!”*

*For many in the end-time Church today across the earth, this is not even on their mind. They are thinking, “I am not going to stumble! I mean, okay, I am in a nice job, and in a nice church and home group. We are doing fine.”*

*But the Lord is saying that something is about to come to planet earth, an intensity of trouble and an intensity of glory that is beyond anything that any of us are truly picturing with clarity. It is going to be more intense than we imagine, and more glorious than we imagine. And the end-time Church will succeed. They really will!*

*He said in Matthew 24 on Tuesday, “Many are going to fall away; many are!”*

* + 1. Jesus spoke of the blessing of not being offended when sorrowful events unfold in a way that His disciples do not expect. The disciples of John the Baptist (the premier forerunner) were not fully prepared for the unexpected sorrowful events related to the coming of the Messiah.

2John…from prison…sent two of his disciples 3and said to Him, “Are You the One…?” 4Jesus answered…, “Tell John…5the blind see and the lame walk…and the deaf hear… 6Blessed is he who is not offended [skandalizo] because of Me.” (Mt. 11:2-6)

*Number one, some many months earlier, Jesus spoke of the blessing of not being offended or not stumbling or falling away when events unfold that cause sorrow which the disciples do not expect. Let me say that again. Jesus is telling His disciples and also the disciples of John the Baptist, “You are blessed if you do not get offended at Me when sorrowful things happen that surprise you,” because that is going to happen to everyone.*

*Let’s look at Matthew 11. This is a passage that I have put lots of time in so I am going to pray, “Lord, make me be restrained to do this in ninety seconds,” because I really love Matthew 11. John is in prison. He sends two disciples to Jesus to ask, “Are You the coming One?” John is not questioning whether Jesus is the Messiah like many people preach here. That is not at all what John is doing. John is being a faithful shepherd and pastor. He knows that He is going to die. He already said it in John 3 when he said “I am a friend of the Bridegroom, but I am going to decrease. He is increasing.” He knew his time was over. His disciples did not understand this, so he was in prison and said, “Hey, go ask Him. I mean I know who He is”—but he did not say it—just, “go ask Him” and he was saying, as it were, “Jesus, You know what to do when they come. You get what I am doing!”*

*And so they came to Jesus, “Are You the One?” Of course, every one of them knew Isaiah 61, the prophecies that the Messiah would heal the blind eyes, the deaf ears open, and all of these things. He did it right in front of them! “Like, that is Isaiah 61! He did it! You are the One!” They all knew those Messianic prophecies. I mean, all of the Jewish community knew it, especially the disciples of John the Baptist. They said, “You are amazing!”*

*Jesus said, “Wait, before you go, I want to give you a proverb: blessed are you if you do not get offended at Me.”*

*“Well, why would we be offended at You?”*

*“Just remember that. Be blessed.”*

*People get offended at Jesus because of what He does, but they get offended at Jesus far more by what He does* ***not*** *do. He is not going to deliver John. Because, in the very passage He quotes, it says, “blind eyes, deaf ears, He opens prison doors.” John is in prison. They understand that He is the Messiah, but Jesus is not going to open the prison door, though He could.*

*And so they goes back to John and his disciples, and John asks, “What did He say?”*

*“Oh, it was amazing. He did the prophecies!”*

*“Good, so you know it is Him?”*

*“Yes!”*

*“Did He say anything else? I know my cousin Jesus, did He say anything else?”*

*“Well, He did say some little proverb that did not really mean anything.”*

*“Well, tell me what it was.”*

*“That we would be blessed if we do not get offended in Him.”*

*John said, “Good, remember that. Let that get ahold of your heart.” See, Jesus cared about this.*

*Now my passion, and just like many of you in this room here, I want to equip—I do not mean singularly, but—I want to be a part of thousands of shepherds, or millions, whatever the number I do not care, to equip the next generation* ***not*** *to be offended with Jesus’ leadership because we have called them and taught them how to cultivate intimacy. We have helped them to establish an eternal perspective. We have taught them the biblical perspective of persecution and why it benefits us and why it happens. We have taught the end-time storyline. And though we do not catch it all, but we know this, and we are braced and determined, “Okay, we are growing in love!”*

*So when Jesus does not open the prison doors for the John the Baptist, but an evil king kills him and seems to prevail, we say, “Jesus, Your leadership is perfect we are not offended at You!”*

*Jesus says, “Good, good, you are learning what I am teaching My disciples.”*

* + 1. Our greatest danger is not in being persecuted but in being offended and falling away (16:1).  
       The most tragic reality in history is the end-time falling away from the faith. Paul prophesied a falling away in the end times (2 Thes. 2:3; 1 Tim. 4:1-2; 2 Tim. 3:1-7; 4:3-5; cf. Rom. 11:22; 1 Tim. 5:15; Heb. 3:12; 6:4-6; 10:26-31, 39; Jas. 5:19-20; 2 Pet. 2:1-3, 20-22; 3:17).

3Let no one deceive you by any means; for that Day [Jesus’ return] will not come unless the falling away comes first, and the man of sin [the Antichrist] is revealed… (2 Thes. 2:3)

1Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons… (1 Tim. 4:1)

*Number two, the most tragic reality in all of human history is the end-time falling away from the faith. It is one of the clearest negative prophecies about what happens in the end times. There are ten or fifteen categories of negative in the end-time storyline, and there are ten or fifteen categories of positives, too.*

*Paul prophesied an end-time falling away. Look at this here, 2 Thessalonians 2:3—I want you to grasp this—Paul said, “Let no one deceive you. No matter how they present it, do not let anyone trick you! The Second Coming, the Day of the Lord, when He returns, it will not happen until the falling away comes first and until the Antichrist is revealed and established on a global level.” That is what it means when it says that “The man of sin is revealed,” established in his evil empire. Two massive things. Now think of the Antichrist established on a global level in government. That is big, right? So it is really obvious who he is, and the end-time falling away will be that big and that obvious.*

*Meaning, I was taught in my early years that the end-time falling away was something progressive, happening over two thousand years, and that it has been going on and is not a big deal. Paul says, as it were, “No, I will declare the two main signs that will be alarming.” It is those two—there are others besides those two but those are the two he picked.*

*Somebody asks, “Well, is there going to be an end-time falling away or a billion-soul harvest? I think both. I believe simultaneously with the falling away will be a massive ingathering which I believe will be well over a billion people. However, I believe that millions who have had a testimony of loving and believing Jesus will deny Him and step away, millions. I think hundreds of millions will come into the faith. No one knows the numbers but I believe that it is massive. I believe that it has already started and that we are at the beginning of it. I have been preaching the Word right now just over fifty years, and in the last five years I have seen more people with a testimony for years of walking with the Lord backing away, more in the last five years than in the forty-five years before that. Many guys and gals my age say the same thing, “What is going on?” It is only beginning but a great ingathering is coming too.*

* + 1. Many will be offended when facing the Tribulation pressures that Jesus spoke about Tuesday (Mt. 24:21). Many are biblically illiterate of His end-time narrative. John spoke of one half of the earth’s population dying—initially one-fourth (Rev. 6:8), then another third (Rev. 9:13).

21“There will be great tribulation, such as has not been since the beginning of the world… 29Immediately after the tribulation…30all the tribes of the earth…will see the Son of Man coming on clouds…31He will send His angels with a great sound of a trumpet, and they will gather together [rapture] His elect…from one end of heaven to the other.” (Mt. 24:21-31)

*Number three, I want to say this with a shepherd’s heart: I do not have any interest to argue with anybody about this passage, but I believe that so many believers are going to be offended when they actually find out that they are facing the great pressures of the great tribulation. You are going to say, “Wait a second! So many godly, sincere, brilliant, spiritually deep men and women of God for a hundred years have taught millions they will never ever see these things, but they are going to see them. Millions are going to be unprepared!”*

*I have had people over the years—because I am really sure that the Church will go through the tribulation in the glory of God, as it is the Church’s greatest hour. It is when the great harvest comes and a lot of people—say, “Let’s have a debate.”*

*I say, “I do not want to argue with anybody. If you think you are going to escape it, and you would like to meet, let’s just talk and love Jesus, worship and pray for each other, and share testimonies. I do not want to argue with you to see if someone can get some little word to trick somebody to win an argument and everybody claps.” No, this is way too serious for that. It is a crisis of massive proportions. The millions and millions from different camps, not just the preachers of the rapture, but several other camps too. Even some of the revival streams with their idealism that it is just going to be glorious and amazing. It will be, but it is also going to be more challenging than we imagine. There is a lot of idealism going on.*

*Jesus said verse 21—this is on Tuesday because He is preparing them again on Thursday—He said, “There will be a great tribulation” verse 29, “and after it, immediately after this, everyone will see Him in the clouds!” Verse 31, “The great sound of the trumpet and the saints from one end of heaven to the other will be captured and caught up to meet the Lord in the air.” That is the Rapture. Nothing can be more clear than this. And again, I have believed this for many years. I started in the other way in my earlier years. Again, I am not interested in arguing with anybody. I love so many people who have a different view of this, and I believe in their sincerity. They are smarter than me, and they know the Bible better than I do, but it is an error of significant implications for millions of people. However, the Lord says, “Hey, little guy”—that is me—“the end-time Church, they are My people and I have a plan. It is going to work. It is not your deal. Yes, I want you engaged, but it is My deal, and it is going to work. My apostles were not ready, but I got them ready.”*

*So I have a spirit of optimism, but I still want to do my part. I still want to speak clearly and plainly because of love. I do not want to win an argument; I want to win hearts. I want to win hearts and not arguments. That is why I have refused every panel. We have had guys wanting to come here or engage on zoom calls, and, no, wrong guy. Other guys want to debate with me on the gifts of the Spirit, and I say, “No, no, let’s talk about the beauty of Jesus, and I promise you that your wife is going to have a prophetic dream anyway, so it is going to take care of itself.” I have said that to several pastors who wanted to argue about it, and I have said, “No, no, let’s not do that!”*

* 1. ***#1 Remember*** (15:20; 16:4): We must remember biblical teaching about persecution—it will come to all nations (Mt. 24:9)—and why God allows it, what benefits result to His people from it, etc.

*Paragraph E: #1 He says “Remember.” We must remember the biblical teaching about persecution. Again, in the Western idealism about the future revival, they think they do not need to remember the biblical teaching about persecution because they have never heard it; it is not in the conversation. I mean, maybe one percent. We have a lot of work to do before we get to the stage of: “Hey, make sure you do not forget it!” We have to establish it first: why God allows it, what the benefits are, and what His commitments are. We have to remember those.*

* 1. ***#2*** ***They must not be offended***:They did not expect to hear of His death when He said, *“I go away.”* (16:5). We are more vulnerable to beingoffended by sorrowful events if we do not expect them.

5“…I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’” (Jn. 16:5)

*#2 Principle: this is in reference to the phrase when He said, “I will go away,” which I have written here so you can see John 16:5 because every phrase is just so important. “I will go away,” phrase one, “to Him,” phrase two, “who sent Me,” phrase three; “you are asking Me the wrong questions,” phrase four. We cannot be offended, Jesus said, “I am going away. I am going to die tomorrow.” None of them were expecting this at all. They did not expect for Him to speak of going away in death.*

*Here is my point: we are far more vulnerable to being offended by sorrowful events if we do not expect any of them. I mean, it is not that maybe it is going to get a little bit rough. We need to have a clear biblical view, and I do not have a clear biblical view in fullness, but I do have a view, and I am growing in it. I am saying, “Lord, cause the fog to lift. I want to see this more clearly. I want to see what You see and feel what You feel about this hour of human history on the planet.”*

* + 1. ***Unexpected sorrows***: Jesus’ declaration that He was going away highlighted the fact that some circumstances would suddenly change in dramatic ways that would cause them sorrow.

*Number one: The surprising sorrows. When Jesus is saying, “I will go away,” He is highlighting the fact that there will be circumstances which change suddenly and create sorrow. And why do we care about that happening two thousand years ago? Because it is the prototype for the end-time Church as well. It will not be the Messiah dying, but other things will happen that will surprise us.*

* + 1. ***Jesus’ personal joy***: They were to rejoice that He was going to the Father (14:28).

28“If you loved Me, you would rejoice because I said, ‘I am going to the Father’”…   
(Jn. 14:27)

*Number two. Jesus said, “If you really listened to Me back in John 14”—He is in John 16—“I told you I am going to the Father in victory and triumph! I am going home with a successful mission, and He is pleased, and all of heaven is rejoicing, and I have secured the way for you to be in the family forever with resurrected bodies, with the Father forever, with no devil and no sin! This is awesome that I am going away!”*

*Of course all they saw was the sorrow, and we will get to that in a minute. He said in John 14, “If you loved Me, you would rejoice in where I am going to be real soon! But so much sorrow is in your mind that you cannot even go there right now.”*

* 1. ***#3 Focus on God’s eternal purposes*** (16:5): Jesus embraced God’s “big picture,” eternal kingdom plans in going to “Him who sent Me” that resulted in our salvation and living in the Father’s house forever (14:1). The supremacy of the Father’s will and eternal plans was His top priority and focus.

*Paragraph G: Principle #3 is to focus on God’s eternal purposes. Now again, He said, “I go away,” that is, He is going to die, “but I am going to the Father!” That is big stuff! He is saying to them, as it were, “Think it through, guys! I am returning to the Revelation 4 royal court of heaven with a completed plan that is going to secure your eternal glory forever! Something BIG is happening! Lock into that! Lock into that or you will only be swallowed in sorrow.”*

* 1. ***#4 Confidence in God’s good leadership*** (16:5): In saying, “I go to Him who sent Me,” Jesus pointed them to the Father’s good leadership which has been proven over and over. It was the Father’s idea to send Jesus (16:5) and the Spirit (15:26) so we can be sure that He is fully attentive and engaged with us in our struggles. *God so loved the world that He sent His only Son and also sent the Spirit* (Jn. 3:16; 14:26). His banner over me is love (Song 2:4). His leadership is perfect. Thinking rightly about God’s leadership is essential to being prepared to overcome offense.

*Paragraph H: Principle #4, I call confidence in God’s leadership. This is the third phrase of this passage. He said, “I go away”—that’s to die—“to Him”—it is victory; it is glory—“to the One who sent Me.” I said this earlier, that in effect He is saying, “I am not just going to the God of all power, I am going away to the God who loved you so much He sent His entire Divine Family down here, Me and the Holy Spirit, to invest in the mission to make sure that you would succeed. He has thought of everything! His leadership is perfect. God so loved the world He sent His only begotten Son!” We know that, but let me say it again differently, “God so loved the world He sent the Holy Spirit! God so loved the world He thought of everything to make us succeed!”*

*Jesus is saying, as it were, “My disciples, you are in the hands of the God who sent Me. Think about what that means about what He thinks about you!” Do the math! He has an excellent resumé of goodness. His banner over me is love! That is our confession. His leadership is perfect!*

*Thinking rightly about God’s leadership is essential in being prepared to overcome offense in this hour of history. We have to think rightly because the devil is going to lie and everything will not immediately appear like we think it should, but He might say, “Remember, My leadership, My resume is perfect! If I sent the Son and the Spirit, do you think I forgot? I am deeply invested in your success because I love you that much!”*

* 1. ***#5*** ***Ask the right questions*** (16:5b) to God about what causes sorrow. Resist complaining about it.   
     As we engage in the right conversation with God by asking right questions, we receive insight.

*Paragraph I: Principle #5, we have to ask the right questions when we talk to God about things which create sorrow in our heart, individually in our life or collectively in society. There are ten things in the global or the national conversation and the experience of a lot of crises and a lot of sorrow. “Oh my goodness, there is this, this, this, and this!” Some of them will change, and some of them will not change, and some new ones will appear, and some of them will go away. We do not know all of this, but the Lord would say, “I don’t necessarily want you to know everything I am going to do. I want to give you the broad strokes. And I want you to trust My leadership and not just know what is going to happen with details. I have given you plenty of details in these one hundred and fifty chapters on the end times, I have given many details. I do not want to give you all of the details. I did not give the early apostles all of the details. I gave them many but not all. I wanted them to cultivate their intimacy with Me, to develop and have an eternal perspective, have godly kingdom friendships that are tied in together with those who commit themselves to obey. And when they sin, rise up and push delete and jump right back into the relationship with confidence.”*

*Jesus continued, “However, your problem is you are asking the wrong questions. You know sorrow is coming. Do not complain about the sorrow. Ask Me the right questions.” Now, you might not catch that right off the bat but in times of intense unexpected events which cause sorrow, as we engage in the right conversation with God by asking the right questions, we receive more from God, more insight and more grace.*

*Here are the normal questions that we ask when we have sorrow: How can I avoid it? How can I get out of this sorrow? I ask that question and am going to keep asking it, but it is not the main question is the point. It is not a bad question, but it is not the main one. It is not the question we ask first. “How can I get out of this?” The other question is—and you could put ten of these and say it in different ways—“Where is the God of love in all of this crisis? Where are You? Where were You?” It is more of a complaint. God can handle that. He has big shoulders so to speak. He would say, “I can handle that. I have dealt with people for years. I love them.”*

*However, the right questions when the sorrow comes, the sorrowful events, are, “Father, what are the kingdom advantages for Your people? Where are the kingdom advantages for the advancement of the gospel in other places? Show me what is not obvious in this sorrow!”*

*The Lord would say, “Ah! That is the question!” We want to train a generation to identify the right questions. We can ask the “ouch” questions; those are legitimate. We are human. We do not want to make those the number one questions though.*

* + 1. ***None of you asks Me, “Where are You going?”*** (16:5): They were asking the wrong questions. He gave them insight on how to approach unexpected changes that cause sorrow.

*Number one, He says, “None of you ask Me, ‘Where are You going?’” He had already made it clear to them in John 14:27 and other times that: “I am going to the Father,” which means to the glory of God in victory. They were asking the wrong questions. So here Jesus is tipping them off by showing them the wrong approach to handling the sorrow so that they do not get offended. That is what is going on right here with Pastor Jesus.*

* + 1. John 16:5 seems to contradict that both Peter (13:36) and Thomas (14:5) asked this question. The disciples knew the fact of His leaving but were too preoccupied with what they felt they were losing to ask the right questions in order to grasp the implications of Jesus going to the Father. Their questions were about how hard their life might be in light of this sudden   
       sorrowful change. They were subtly protesting the fact of Jesus departing from them.

*Number two: John 16:5 at a quick read seems to contradict because Peter, in chapter 13, asked Jesus when He said He was leaving, “Lord, why can’t I follow you?” Peter was thinking Jesus was going to another city. Because, remember, this is Thursday, and two days earlier He told them, “The temple, I have abandoned it and every stone will be torn down!” and they said, “Okay.” That was Tuesday. Now we are at the Last Supper, and He says, “I am going to prepare a place for you to be in the Father’s house.” They are thinking Jesus was going to go to another city, surely in Israel, but no one knows, to establish a new temple set up because He abandoned that one with those wicked Pharisees who are full of demons.*

*So Peter said, “I will go with You! Where?”*

*Jesus said, “No, I am going to heaven through death.” Well, He does not say that just yet. And so Peter thinks he has asked the question. and then Thomas, in chapter 14, had asked, “How can we know? What city is it? How can we go?” asking the same question. They were asking questions, but they were so preoccupied with what they were losing that they could not grasp any of the implications of the glory that He was talking about. And so they did not ask Him about what He said, particularly the “I am going to the Father;” they asked how they could go to the new city with Him, saying, as it were, “Do not leave us here! I mean You might be gone for a few months and we do not even like each other that much. We argue all of the time. Please do not leave us here. We want to go with You!”*

*Jesus said, “You are not asking the right questions in the sorrow you are about to face.”*

*As a matter of fact, their questions were actually subtle protests of Jesus’ departure. We want to teach a generation to ask the right questions. We want to find them ourselves, do it ourselves, and then train a generation.*

* 1. ***Sorrow has filled your heart*** (16:6): Jesus spoke of His death, which filled them with great sorrow.   
     There is a paradox between our “temporary sorrows” and our “ultimate advantages.” Jesus knew that they were only focused on their temporal sorrow and that they overlooked the truths that would fill them with joy. Jesus was departing to enter the Father’s glory (14:28) and to prepare a place for them to be with Him forever (14:2). Sorrow filled their heart due to being told two new things—  
     that their adversaries would put Jesus to death (16:5) and later would kill them (16:2).

*Paragraph J: Now, in verse 6, He says, “Because I said these, things sorrow has filled your heart.” That is the whole verse. He has said some pretty strong things. In verse 5, the verse before, “I am going away. I am going to die.” It made them sorrowful. Verse 2, “You are going to die!” Ugh! And He said a number of other things that made them sorrowful, “There is a betrayer in your midst, and, Peter, you are going to deny Me tonight!” Like “What!” He said a number of things which made them sorrowful. They did not believe any of it.*

*There is a paradox between temporary sorrows and our ultimate advantage. Now, I do not like temporary sorrows. Humans, we do not like sorrow. We do not want it! We want out of it quickly! The quicker the better! But we do not want to lose sight that there is a bigger story when we feel pain in my heart. Jesus knew they were only focused on their temporal sorrow. They had overlooked all of the things that He had already told them over and over again.*

* 1. ***#6 Focus on our advantages*** (16:7a): The Spirit in us and on (intimacy, insight, eschatology, etc.) instead of focus on sorrows (16:6). Whatever God plans or allows is for our advantage (Rom. 8:28).

*Paragraph K: Principle #6: they need to focus on the ultimate advantages, not the temporary sorrows. Here is our default as believers because God has such a great resume. I mean, He really does. His leadership is proven time and time again it is perfect. When you doubt His leadership and don’t even believe all of these things, go outside— do it tonight—look up at the stars. “Oh, what wisdom! You did all of this to make our lives on earth work!”*

*He would say, “I do it every single day; I show you My commitment to you! The sun shines every single day and, look at the stars, I did that for you!”*

*Okay, that is pretty good! Pretty good! And even more than that, He has given a picture of His resumé in the skies. It says in Psalm 19, “Look at the heavens. They declare the glory of God to anyone who honestly looks up in the day or in the night.”*

*And there is something so consistent and so perfect for the human condition, for the six thousand years of history, so that we could survive. Plants grow, fish grow, animals grow, the population grows, and the Lord says, “I provide day by day. I even feed the birds every day.” And so, whatever happens, our default is that God is working for our ultimate advantage, and He has proven it time and time again.*

* + 1. ***It is to your advantage***(16:7): Because of His death, Jesus could send the Spirit to them, they would be much closer to Him and He could communicate to them in a much greater way. The Spirit leads us into intimacy (15:1-17) and insight into God's heart and plans (15:26; Mt. 24)   
       The Spirit will write God’s Word on our heart and mind (Heb. 10:16) in transforming us.

16“I will put My laws into their hearts [emotions], and in their minds I will write them.” (Heb. 10:16)

*Number one, “It is to your advantage.” Now, it did not look like it was to their advantage. They said, as it were, “You are going to go away, like to a new city somewhere, for some months? For how long?” Of course, He did not address that and then He died.*

*“This is to my advantage? What are you talking about?”*

*And Jesus was saying to them, “When I die, I am going to send you the indwelling Spirit, and I know you cannot believe this, but I will be closer to you than I am right now.”*

*They were looking at Him and if that conversation happened just that way—I do not know but—they would have said, “We will take this [what we have right now]. We are good. Just stay with us forever!”*

*But Jesus said, “No, actually I will communicate with you at a far deeper level more powerfully and with more clarity than I do right now.”*

*They thought, “What do you mean?” Look at Hebrews 10:16, “When I send the Spirit, the Spirit is going to put My word into your emotions” He is going to stir your emotions. “You are going to love the things I love. I am going to put My laws (the Scripture, the word of God), I am going to put it in your heart, your emotions.” Things that you hate initially, as you grow in God, you start loving the things you used to hate, like “Wow!” You start hating the things you used to love, like “Something’s happened in me!” Now, it does not happen overnight instantly, but slowly He puts His word into our heart and into our emotions. And more than that, in addition He writes it on our mind.*

*Jesus told those apostles so many things that they could not remember them. With the indwelling Spirit, they would remember them with understanding. Jesus said, in effect, “I know you do not believe it, but you will remember and be moved by what I say. Right now I have told you so many things that you argue with each other, and you are all going to fall away tonight! You are not ready! My audible voice to you cannot get you ready! My truths are important, but you need the indwelling Spirit to remember it and to grasp it.”*

*That is why people are confused because prophetic-type guys or ladies or whatever, through many years, have these audible voice encounters, or heavenly encounters, or an angel appears, and then they do things, and you think, “Wow, why did they do those things?” An audible voice or an angel is not the same as an ongoing conversation with the indwelling Spirit. An audible voice will not change you. It might change your understanding, but without the Spirit’s help you will forget it in a month. I mean, you will technically remember it, but it will not be on your mind much. We need the indwelling Spirit for this to grab us. A lot of folks think, “Just have an angel stand in front of me and tell me!” There are too many people who have seen angels and it did not shift their mind or their emotions.*

* + 1. When persecuted, we can be transformed by the Spirit for our benefit in this age (Dan. 11:35; 1 Pet. 4:1) and the age to come (2 Cor. 4:17) as He releases the spirit of glory (1 Pet. 4:14).

17Our…affliction…is working for us a far more exceeding and eternal weight of glory.   
(2 Cor. 4:17)

1…he who has suffered in the flesh has ceased from sin, 2that he no longer should live…  
for lusts…14If you are reproached…the Spirit of glory…rests on you… (1 Pet. 4:1-2, 14)

*Number two, with the indwelling Spirit, the benefits of the transformation in us and the benefits in this age and the age to come are dynamic, but only with the indwelling Spirit. Jesus is saying, “Trust Me, this will be far better. You will be stronger. You will be clearer. You will be anointed when you go out. Your dream life will be different. Your imaginations will be different. If you only hear Me tell you, when you are over on the side you will argue with each other and you will put each other down, but with that indwelling Spirit I have you at a whole other level.” They did not believe it.*

* 1. ***Nevertheless I tell you the truth*** (16:7; 14:6; 18:37): Jesus tells the truth about His end-time plans to prepare His people to overcome offense—thus, He included things that bring temporary sorrow.

*Now, I am going to repeat what I said a half hour ago in verses 6 and 7. Verse 6, Jesus said, “Because I said these things, sorrow has filled your heart,” and I believe this next phrase goes with verse 6, “Nevertheless, I will tell you the truth,” but somehow the people who organized the chapters and verses put “Nevertheless, I will tell you the truth” with the phrase, “your advantage is coming.” Again, no one is troubled or tempted with offense because of advantages. They are tempted with offense because of sorrowful things. And what Jesus is saying is, “I told you sorrowful things, but know this, I am a true Shepherd. I tell you the truth! I do not hold it back from you because you might be mad at Me. I will tell you the truth about what is coming.”*

* + 1. An angel told John “to eat” the little book (Rev. 10:9). John found it as sweet as honey as he feasted on the biblical narrative of the end times yet he felt bitter in grasping its sorrowful implications. John prophesied to nations (10:11) by what he wrote in Revelation 6-22.

9…he [the angel] said to me, “Take and eat it [the prophetic book]…” 10I took the little book… and ate it, and it was as sweet as honey…but when I had eaten it, my stomach became bitter. 11And he said…“You must prophesy about many…nations (Rev. 10:9-11)

*The same thing happened to John. This angel appeared to John, the apostle in the book of Revelation. In Revelation 10:9, this angel says, “Here is this book of prophetic truth of the end-time storyline. Eat it! Devour it!”*

*It was a symbolic act, by taking this book of the biblical narrative of the end times, the book of Revelation, and he takes it, and he eats it. “Oh, so sweet, I love it!” But a little while later he is saying, “Oh, I have a stomachache. It is bitter!”*

*When we nourish and feast on the truth of Jesus’ leadership, the beauty of Jesus, Bridegroom, King and Judge, His masterful plan, He has every detail in place, we respond with “We love Your leadership! We love You! We love this story!” But when some of the events happen, “Ouch!” There is sorrow in it.*

*And then the angel said in verse 11, “But you do have to prophesy it, John!”*

*“Oh, I have a belly ache!”*

*“You still have to say the negative stuff!” Ugh! “Say it with a broken heart but you still have to say it.” And he did, which is the book of Revelation which is drawing from the one hundred and fifty chapters and mostly from the Old Testament.*

* + 1. Paul spoke the popular and unpopular truths and lived in the tension of sorrow with rejoicing.

20…I kept back nothing that was helpful, but proclaimed it…26I am innocent of the blood of all men. 27For I have not shunned to declare…the whole counsel of God. (Acts 20:20-27)

10[we are] as sorrowful, yet always rejoicing; as poor, yet making many rich. (2 Cor. 6:10)

*Paul said it in Acts 20 when he was leaving the city of Ephesus where the greatest revival in the book of Acts had been and which is in modern day Turkey. In Acts 19 and 20, it was a revival far stronger than even Jerusalem and Antioch. He was there for three years. I mean, Paul was not anywhere for three years as an apostle, under the anointing, being released by God. And here he left and said to the elders “I am going, but know this: I did not hold back anything! I told you everything. I told you the whole counsel. The blood of men is not on me. I told you everything!” The idea is not, “I did well,” but he is telling the elders, “You better do the same.” That is his message. He was not merely bragging about himself. He was saying, as it were, “What I did to you, you do to them.” Because it is the whole counsel, and everyone loves the popular truths, but the unpopular truths? A lot of really sincere ministries know the Bible, but they will not touch the unpopular themes.*

*Paul lived in the tension of the sorrow with rejoicing like John did. The honey, the sweet message because we love the beauty of Jesus, but ouch! the pain in the stomach, but we still say it. Paul said in 2 Corinthians 6:10, talking about himself and other apostles, “We are sorrowful but we have rejoicing!” It is not one instead of the other but it is the two together.*

* 1. ***#7*** ***They must seek understanding*** of aspects of God’s heavenly government that were not yet clear.   
     Jesus said, ***“If I depart, I will send Him*** (16:7): The Spirit was not given until Jesus went rose from the dead (Acts 2:33). This aspect of God’s plan was not obvious to the disciples. In a similar way, God has plans for the end-time Church that are not immediately obvious to us today. There will be surprising developments and breakthroughs in God’s plans that are not yet revealed (Rev. 10:4).

33Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He [Jesus] poured out this which you now see and hear. (Acts 2:33)

4I heard a voice…saying…“Seal up the things which the seven thunders uttered…” (Rev. 10:4)

*Paragraph M: Principle #7 is a little different, but it is important to understand. They must seek understanding of the aspects of God’s heavenly government that are not yet clear. It is like, “What? What does that mean?”*

*Okay, glad you asked. Jesus said the phrase, “If I depart, I will send the Spirit,” because the Spirit was not sent until Jesus paid the price for sin on the cross, rose from the dead and ascended to the Father’s right hand. And they are thinking, they do not even know what that means! Then in Acts 2 Peter gets it. He said “Oh!”—look at verse 33—“Oh, I get it! Jesus was exalted to the right hand! The Father gave the Spirit to Jesus, and Jesus sent the Spirit! That was a new development.”*

*Jesus would say, “No, it was always the plan. God wanted a human to pay the price for sin. He wanted a human to rise from the dead and break the power of death. He wanted a human to ascend and sit at the right hand of God in heaven with a human body. He wanted a human to release the Spirit to the human race!”*

*The apostles were saying, as it were, “We did not know that!” Well, it is a really important part of God’s heavenly government. “Ah, well, Elijah got the Spirit and the Messiah had not died. The Spirit came on David, too. But the indwelling Spirit was not released to the earth until a Man did all of that? Oh, that is weird, maybe, interesting…”*

*Here is my point, in the middle of Paragraph M: in a similar way for God’s end-time Church, God has plans and I do not think there are thousands, but there are some things, some developments and breakthroughs that we do not understand yet. They will surprise us just like this one when He said, “I have to go to give you the Spirit,” and they could have said, “No. You don’t. Elijah had the Spirit without the Messiah dying.” He would have said, “No, no, it is part of God’s government. You do not know it yet, but you will get it.”*

*In Revelation 10—that is the same passage that I just talked about eating the scroll which was sweet as honey—the angel said, “John, the seven thunder of Revelation, the seven prophetic words.”*

*John said, “Whoa!”*

*The angel said, “No, seal them up. You cannot write them, these seven things that are going to happen. They will happen in their time!” And they may surprise a lot of people!*

*So, as an end-time believer, I am looking at the early Church and say, “Ah, there are things in Your government which are not that clear. I do not mean everything, but some things here and there.” So I am an eager student which is the point because it leaves us in humility, it leaves us urgent to go deep in intimacy, and it causes us to stay in kingdom relationships so we learn from each other.*

*The Lord might say, “I have surprises just like I had for the early Church when I told the angel to say to John, ‘Seal up those seven thunder prophecies.’”*

1. Why are these 7 principles so important?
   1. God will shake all things (Heb. 12:27), resulting in the removal of many things causing sorrow. Only that which is “rooted” in Jesus and His eternal values will remain in His end-time shakings.

26…He promised…I will shake…the earth…27[this] indicates the removal of those things that are being shaken…that the things which cannot be shaken may remain. (Heb. 12:26-27)

*Roman numeral two: Why are these principles so important? Because, Hebrews 12, God is going to shake everything that can be shaken in the final generation. It says here that He is going to remove everything that is not built upon His plan and His values. Now, that is so intense we might say, “Whatever!” but He says “I am going to remove everything in the shaking, and that removal is going to have sorrow. I am going to remove them but there are things built in agreement with My leadership which will remain. They will remain and will not be shaken.” So we need to build our lives so that will not be shaken because things that can be will be removed and that will be sorrow. Only that which is rooted in Jesus will remain in His end-time shakings.*

* 1. Jesus urged His disciples to cultivate deep “roots” in their relationship to Him and His purposes so they would not stumble or be offended (Mt. 13:21). Paul exhorted us to be rooted in God (Col. 2:7).

20…he immediately receives it [Word] with joy; 21yet he has no root in himself…when tribulation or persecution arises because of the word, immediately he stumbles [skandalizo]. (Mt. 13:20-21)

*Paragraph B: Some months earlier in a Matthew 13 parable, He said in effect, “I throw the seed of the word of God, and there are four types of responses.” I am going to highlight one. He said, “This one response, they hear the word of God, and the plant grows fast, but it has no root, and so it only endures for a while a few months or a few years. When the trouble—that is tribulation—or persecution comes, they will fall away. He uses the NKJ word “stumble,” but it is fall away. It is the word, “scandalized.” We get the English word scandalized from this word, and you can kind of see it there. Jesus said, “You need to be rooted in Me.”*

* 1. Intimacy and eschatology (the biblical narrative of the end times rooted in an eternal perspective) are foundational to overcoming a troubled heart (14:1) and not stumbling (16:1). We need a *paradigm shift*from a temporal paradigm of Christianity to a New Testament eternal kingdom perspective where believers intentionally seek to live for the age to come. We must shift our *primary focus* from seeking blessing only on temporal circumstances to focus on the eternal kingdom—to intentionally make decisions that have *eternal consequences and benefits.*About one hour earlier when Jesus said, “Do not your heart be troubled” (14:1), He first emphasized that they would live with Him in the Father’s house (14:2) to anchor them in an eternal perspective.

*The final thing I want to say here: intimacy and eschatology are an essential foundation to overcoming the troubled heart. Remember John 14:1, “Let not your heart be troubled, I am going to My Father’s house. I am making a place in My Father’s house.” Intimacy, the first two-thirds of John 15 are intimacy and ongoing conversation. None of us are great at intimacy with God, but we need to take it seriously. When I say eschatology, I mean the end-time storyline and having at least a little familiarity with it, but, more than that, being rooted in eternal values. The end-time storyline rooted in eternal values, we need a paradigm shift. Today, particularly but not only in the West—it is the whole world almost; there are a few exceptions—we have to shift from the temporal paradigm, I call it the gospel of the American dream which is basically the gospel being about our circumstances getting happier and better in this age.*

*I like better. I like good circumstances but that was not the gospel of the kingdom. It was built on the eternal values. We have to shift our primary focus, not our entire focus because I still want good circumstances. I like good blessings. I like more money, more comfort, less conflict, more happy people, more energy and about five more things! I like all of those things, but I do not want them more than the kingdom of God and eternity. So I am not putting those down, but we have to intentionally raise up disciples who make choices on purpose knowing that there are eternal benefits for it. They choose it knowing that there is temporary loss but eternal gain, which is the eternal mindset.*

*You know in John 14—which I said already and will end with this statement when He says, “Let not your heart be overcome with trouble”—the first thing He says is: “I am making a place in My Father’s house for you” eternity, the New Jerusalem. What pastor—I mean I do not do this, to be honest—what pastor meets somebody with a troubled heart and talks about the glory of eternity? You will get fired! You will not have a job. You will not have a church. When we meet someone with a troubled heart, we do this, this, this, and this, and probably do not ever mention eternity. Jesus started with eternity. He said, “I know something that you do not know.” That is where the root is, the anchor!*

*Well, amen and amen! Let’s stand before the Lord. I know in this room that there are many of you who are called to be a messenger to prepare a generation, and I am thinking of the 10-and-15-year-olds. You know, I said this the other day to our worship teams, “A bunch of you who are 20 and 30, you are going to be 50 and 60 in a minute. and I really mean that. I am not even being funny or cute. You are going to be 40, 50, and 60 in a minute and what are we concerned with—certainly your generation—but I am really concerned with the generation that is 5 to 15 right now. They are counting on you telling them the truth, helping them navigate this, and I believe—this is my opinion—they will be the company of people who will see the fullness. That is my opinion. That is not a prophecy. I think that the people who will see the full glory, a lot of them are 5 and 10 right now, maybe not born or maybe 12. And the 20 and 30-year-olds, you are the generation that will shepherd them.*

*I want to invite any who wants to come forward for prayer who is saying, “I know I am called to be a shepherd and a faithful witness of these things.” And you can know that and not come forward, but if you are saying, “I would like prayer tonight,” at any age, come on up here. Come and stand on the dark carpet up here, and then when this line is full, we will have a line behind you. Again, many of you have this calling and are saying, “I’m good.” I feel passion to get a generation ready to get a generation ready. You guys are the shepherds after God’s own heart. If you give it ten or fifteen, twenty years, you will be surprised the place you will be in the kingdom.*

*Lord, raise up forerunner messengers. Lord, I ask You to mark messengers. Come and mark messengers now. John the Baptist said, “I am a friend of the Bridegroom!” Lord, raise up friends of the Bridegroom for the end-time Church!*

*Anyone who would like to help us pray come and lay hands on a few for a moment or two.*

*Lord, I ask for the fire of the Holy Spirit for old or young.*

*Some of the Lord’s shepherds are in their 60s and 70s, and some are in their 20s. You are not too old and you are not too young to prepare others.*

*Come like fire, Lord! Come like wind! Shepherds like David, after Your own heart, like John the apostle. Lord, come like fire. Come like wind. Release fire on these people and those watching by the internet. Even those on the archives months from now, release the fire of God on them as they sit before You! Come and raise up Your messengers even tonight!*

*Lord, I ask for prophetic dreams. I ask for prophetic dreams that You would give them in this next month or two to seal this calling. Even throughout this year 2023 give them one. A prophetic spirit, Lord for 2023! Let them see who they will be 10, 20, and 30 years from now in Your purpose.*