

## From Sorrow to Joy (John 16:16-22)

Just 2 days ago the world celebrated Christmas. For many of us it was a day of joy and love and family, but not for everyone. We hear songs on having a jolly Christmas since 'it's the best time of the year' or another says 'it's the most wonderful time of the year... everyone telling you be of good cheer ... ..hearts will be glowing when loved ones are near'; but it's not everyone's experience. Some hearts don't glow because loved ones aren't near, there's drama in the family, estrangement, loss of loved ones, relationships broken. Hearts broken make it hard to be of good cheer. Some don't feel Christmas is the 'hap, happiest season of all.' Some feel it's the toughest season of all. To some, pain of Christmases past or present can make it a most sorrowful time. Some people find it hard to have happy holidays and to feel merry at Christmas time. But what Christmas is really about, the coming of Christ into the world, that reality can by grace turn sorrowful hearts to be joyful.

Christ said in Jn 16:20, that will be our study today, Jn 16:20: *You will be sorrowful, but your sorrow will turn into joy...* [v. 22 says you have sorrow now but] *your hearts will rejoice, and no one will take your joy from you.*

Jesus came into the world to bring joy to the world, but not worldly jolliness or a superficial happiness of feelings that come and go. At Christ's birth, the angels announced good tidings of joy, but not good times like snow falling and friends calling yoo-hoo. That joy isn't fun like lovely weather or family dynamics being nice and rosy, comfy, cozy, and snuggled up together. Mary didn't have a comfy cozy Christmas giving birth in a stable.

The joy of Christmas isn't based on things being jolly in our life. The joy of the Lord isn't the absence of sorrow, it comes in the Lord who was a man of sorrows, familiar with grief and suffering and well acquainted with sadness. Jesus knew first-hand of family drama, estrangement of brothers and sisters who rejected Him. Apparently Joseph, the earthly dad He grew up with, had died, because Jesus asked John to take care of His mom as Jesus was dying on the cross and John took Mary into his home to care for her the rest of her life (19:27). Jesus knew of the sorrow of lost loved ones, family and friends (in chapter 11 when Lazarus died, it says *Jesus wept*). This is no superficial circumstance-driven happiness Jesus is promising here, it's not denying the reality of sorrow in our sin-cursed world, it's gospel-based joy to the world in the Lord who has come to save us from sin's curse and its consequences. Jesus makes even sorrows of this world turn to a joy nothing can take away.

Heath Lambert is the president of ACBC (Association of Certified Biblical Counselors, formerly known as NANC), and I recently heard him speak on this and his heart to help hurting people that ties into his own journey to joy:

‘My own personal childhood was filled with a lot of sad memories of Christmas. Christmas was not a happy time in our house... My mom was a drunk and would usually get drunk on Christmas Eve and Christmas night. And these would be times when she would really mercilessly abuse me and my brother... One year she got upset and began to hit me with a mop handle, she began to attack my brother with a gun, and we got out of the house. I grabbed my brother and we ran out in our bare feet, it was snowing... inches of snow. By the time we got to a safe place, there was frostbite on our feet and on our legs, and we wound up living in a foster home for months after that. It was a really awful Christmas memory. Another Christmas memory was years after that when she was also drunk, she’d been drunk for days, we hadn’t eaten, and my mom was passed out in her vomit underneath the Christmas tree when the police came to get us. There were red and blue lights flashing in our windows on Christmas nights. And so for the early years of my life, Christmas was just something that I dreaded. I knew this was going to be a time when my mom was going to be unusually difficult to deal with, it was gonna be a time that was gonna be unusually painful for me, and it just wasn’t something I looked forward to.

But all that changed when I became a Christian. And one of the texts, one of the realities that changed my perspective on Christmas from being one of sorrow to being one of joy was the passage of Scripture...’<sup>1</sup>

We’ll come back to his story later and what passage of Scripture that was, but his testimony really struck me as to how what Jesus said in John 16:20 about sorrow being turned to joy for Christians, that wasn’t just for the early Christians in the upper room almost 2,000 years ago, it’s for modern times, it’s for this year and next year. If you’ve ever seen Heath Lambert, some of our counseling folks heard him in person this year, he’s a counselor whose joy on his face is evident and genuine. Just looking at him I would assume he grew up in a Christian home-schooled clean-cut All-American family but it reminds us that God saves from all kinds of homes and schools and it isn’t all about what good parents we are or have, it’s about the grace of God who is the only perfect Father. It reminds us His grace can transform people and give joy, and it also reminds us behind what we see of people on Sundays it can be there’s been deep hurts in the past, and possibly even the past week. Some here I’m sure had drama in their family this Christmas. I know others had deaths in their family this year and this is the first Christmas since then.

There's 16 people I know of in this church who lost a family member this year, 4 of them just spent their first Christmas without their husband: Jean, Lynn, Debbie, and Susan Walker. We need to remember these widows, pure religion includes visiting/looking after widows in their affliction. We need to remember Sonia and Sue also in their first Christmas without a daughter, and those who have lost parents this year like Robin, Dave, Anna, Carol, Michael, Tracy, and others I may not be aware of or remembering. We need to remember those who are sorrowful this time of year. Jesus remembers as a man of sorrows and in this passage He promises He can turn sorrow to joy

**OUTLINE: The Interpretation (v. 16-20)**  
**The Illustration (v. 21)**  
**The Implications (v. 22)**

<sup>16</sup> *“A little while, and you will see me no longer; and again a little while, and you will see me.”* **The Interpretation** is where we need to start, what v. 16 meant to the original audience, before we get to the implications, what it means for us in our sorrows or struggles. What did it mean to the disciples?

<sup>17</sup> *So some of his disciples said to one another, “What is this that he says to us, ‘A little while, and you will not see me, and again a little while, and you will see me’; and, ‘because I am going to the Father’?”* <sup>18</sup> *So they were saying, “What does he mean by ‘a little while’? We do not know what he is talking about.”* To put in our vernacular, they're saying to each other 'what's up with this "little while" business, and "now you see me, now you won't"? Or 'now you see me, soon you won't but soon you will'? What does it mean?

<sup>19</sup> *Jesus knew that they wanted to ask him, so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and again a little while and you will see me’?”* <sup>20</sup> *Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy.* Them not seeing Him a little while meant they would weep, grieve and sorrow while unbelievers in the world rejoiced, but seeing Him again soon meant joy for the disciples. The context of this section is God's word to His family of faith as they're about to lose their most beloved Jesus. This is an emotional farewell speech and Jesus is about to go to the cross. They're about to go through a season without the one they loved most, in a little while they wouldn't see Jesus so it would be the most sorrowful time of their life, but it's in this context that Jesus gives these words of hope to help the bereaved turn sorrow into joy.

In a little while they wouldn't see Jesus but it wouldn't be permanent, a little while later they would see Him again, and Jesus explains in the 2nd half of v. 20 their sorrow at not seeing Him would be turned into joy, their lament or grief in the NAS would become joy when they see Jesus again a little bit after this. Some think v. 16 is talking about how they wouldn't see Jesus as He went to heaven 40 days later and how believers will see Him again when He returns to end all sorrow by joy in His presence (Rev 21:4). But it's been almost 2,000 years awaiting His return, that's not '*a little while*.' Another problem is the disciples didn't see Jesus returning in the clouds but v. 16 is a promise to the original disciples *they* would see Him again in a little while.

[I don't think v. 16b is only or primarily Christ's 2nd coming]

In the immediate context, immediately after saying this in the upper room, just *a little while* later Jesus left His disciples' sight and went to His trial and the cross hours later. In His death they would not see Jesus for *a little while* and like v. 20 says they would *weep*. The same Greek word is used for these disciples weeping that weekend just *a little while* later (Mark 14:72, 16:10). The word *lament* in v. 20 is also used of what his followers did *a little while* later as Jesus went to His death (Lk 23:27). The other word in v. 20 for *grief* or *sorrow* is also used of these disciples just a little while later (Lk 22:45). It seems clear in the language originally there would be a brief time that they wouldn't see Him that weekend, and they would weep, wail, grieve, sorrow; none of those words are used of them in time after Jesus ascended to heaven

[*a little while* fits best with the weekend of His crucifixion]

v. 20 says '*you will weep and lament, but the world will rejoice*.' The world didn't rejoice when Jesus went up to heaven 40 days later. v. 20 was true of the crucifixion, but not the ascension which the world didn't see and rejoice about, and disciples didn't weep or lament then like v. 20 says. I don't think what He says about not seeing Him is only or primarily when Jesus went to heaven. As He died, the unbelieving world rejoiced to be rid of Him but His believing disciples wept and lamented and sorrowed and grieved (all terms used for death in Scripture, not just going away, but passing away in death).

[primarily at least initially this first *little while* happened as Jesus died]

The 2<sup>nd</sup> *little while* in v. 16 would then be the 3 days after which Jesus rose bodily physically and His disciples saw Him again visibly. Like v. 20 says, their sorrow was turned to joy, and like v. 22 says they *rejoiced* to see Him: *22 So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you*. That's literally fulfilled in Jn 20, a disciple weeps (same word as Jn 16) in sorrow but it turns to joy in 20:20 as disciples '*rejoiced*[same word as 16:22] *when they saw the Lord*' And joy from seeing the risen Lord wasn't temporary and couldn't be taken.

Turn to Luke 24. In Matthew's gospel it says it was 'mega joy' (28:8) when Christ's followers saw Him after His resurrection just a little while later. In Lk 22:62 Peter *wept* the last time He saw Jesus going to die, but in Lk 24:41 it says Peter and the other eleven had *joy* (just like Jn 16 promised, weeping turned to joy). Their joy began when they saw the risen Lord and notice this joy couldn't be taken away as Jesus left to heaven where they couldn't see Him: <sup>51</sup> *While he blessed them, he parted from them and was carried up into heaven.* <sup>52</sup> *And they worshiped him and returned to Jerusalem with **great joy***

This is important: their joy started when they saw the risen Christ but it kept going when they couldn't see the risen Christ anymore in the flesh. It didn't diminish when Jesus ascended to heaven, it actually increased, v. 52's '*great joy*' is even stronger. They had *joy* in v. 41 they could hardly believe seeing Him, but after He goes out of their sight to heaven, even before Pentecost, v. 52 says they had '*great joy*.' So this is joy in the Lord isn't dependent on continually seeing Him with our physical eyes. In some sense their joy was even greater later, as this joy Jesus promised in 16:22 no one can take away from us. Why? It's not based on seeing with eyes or circumstances in life.

You can go back to Jn 16 but we could also go forward to the book of Acts and see how the Holy Spirit came and the early church was marked by *glad hearts* (Acts 2:46), a *rejoicing* that man couldn't take away by persecution (5:41). The joy Jesus promises in John 16 isn't given by angels and can't be taken by devils. Acts 13:52 sums up early church joy: '*The disciples were continually filled with joy and the Holy Spirit*' (NAS). So the promise in Jn 16 had an immediate context and its fulfillment began immediately after the cross and resurrection, but this promise isn't limited to those 40 days they saw Him risen physically. The principle continues after those days when He went to heaven and came in His Spirit. We're still continually filled by the Spirit; the fruit of the Spirit is joy. He helps us keep seeing Jesus by the eye of faith. This ties in with the context of Jn 16:14-15 as Jesus says the Spirit shows us the things of Christ in His Word and glorifies Christ in our sight.

So the interpretation doesn't need to be limited to only right after the cross, or only after Pentecost, or only the very end times, I think D.A. Carson and others are right this promise applies from when He said it to the end of time for every Christian living from the cross of Christ to His coming again.<sup>2</sup> I take it this promise of joy has application to every Christian, it's joy despite sorrow and despite circumstances, an unending invincible joy in Jesus risen. The song Jerry picked right before the sermon providentially really fits well

Gladness and grief both are in Your hand, And **sufferings brief** carry out Your plan,  
 And our **fleeting sorrows** will yield an endless prize, When some **bright tomorrow**,  
 We'll see **You** with our eyes, And grace upon grace flows down ...<sup>3</sup>

Temporary grief or sorrows come and go but grace of joy continually flows. Ps 30:5 says *Weeping may endure for a night, but joy comes in the morning*. Like darkness turns to a dawning light, Jesus in Jn 16:20 promises He'll turn our sorrows to joy. He doesn't take away sorrow, He transform it into joy. It will be your sorrow itself Jesus says, that will be turned into joy. But how?

**v. 21 takes us from The Interpretation in v. 16-20 to The Illustration:**

*<sup>21</sup> When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world.*

This takes us full circle to Christmas. The first Christmas promise God gave in Scripture is Gen 3:15, a prophecy to Eve of a future birth of a special son. Then God promised the woman in the next verse: *'I will greatly multiply your sorrow and your conception; In pain you shall bring forth children...'* (NKJV). And to Adam in the next verse God promised a curse on the earth, thorns and thistles, but to both the parents of the human race God promised a birth, a future seed of a woman who would reverse the curse and turn our sorrows to joy. Eve soon after that experienced birth pains and the anguish of childbirth, there was no other woman on the planet to help her and Adam had even less clue than husbands today as their birth was the first ever. But joy soon overwhelmed when her baby was born, a joy eclipsing Eve's pain.

Joy in a child born is a perfect illustration of God's grace to a sorrow-filled and sin-cursed world, and that promise in Genesis looks forward to a future joy to the world when the Lord is come. The hymn says 'no more let sin and **sorrow** reign, nor thorns infest the ground. He comes to make His blessings flow, far as the curse is found.' That's right out of the Christmas prophecy of Gen 3 and also the imagery of Rom 8 that creation itself is in birth pains as it waits for its delivery. Jesus will come to remove the curse and renew the earth at the end of Revelation, but in the meanwhile He does that in our life spiritually as we find our joy in Him. All of creation will be transformed but until then He transforms *us* to new creations and transforms sorrows to joy.

One of my favorite illustrations of that in the OT is Naomi as she came back to Bethlehem, Ruth 1 says she came back in sorrow for the bitter loss in her life as a widow bereaved of her sons. God took her anguish and transformed it as Boaz married Ruth and their baby born in Bethlehem brought great joy.

1,000 years later another young lady came to Bethlehem, a descendant of Boaz and Ruth named Mary. Her birth pangs had started on the hard ride to Bethlehem. Her sorrow probably increased as she had no doctor or delivery room and there wasn't even room in the inn, her anguish wouldn't be helped much by a husband who probably didn't know much more than Adam about childbirth! With no anesthesia or epidural and no comfortable place to lay down to alleviate her pain, with the smell of animal manure, in pain Mary's screams in that little animal shelter in that little town were soon replaced by cries of a newborn baby. Minutes earlier this young teenage mom probably felt she was gonna die, but now in joy she hold One born that man no more may die. Mary's sorrow turned to joy, anguish was forgotten at that moment  
[even heaven rejoiced, announcing good news of *great joy*]

13 years ago tomorrow, birth pains started for my wife with our 1st child. It would be 3 days of contractions, over 30 hours of labor, and over 4 hours of pushing, all by her, before our firstborn came out late New Year's Eve just in time for the tax deduction cut off. I wasn't a lot of help with my breathing reminders, being slow with the ice chips, squeezing her hand too hard as she pushed and other annoying things we have me doing on video. Don't worry, I won't you show you the video, but I vividly remember the moment of birth and what the doctor said and there was an incredible joy every mom knows. The moment a baby is born, suffering is eclipsed overshadowed by great joy

At the birth of our 2nd child my dear wife didn't have an epidural and there was even greater birth pains, and I remember wishing I could do something, anything to take some of that pain, I'd rather take a bullet or several bullets than watch someone I love go through that. But only God could help great suffering like that and He did as our baby was born, turning suffering into joy. He didn't take away the pain, my wife still would have pain to recover and heal from, but God does better than take away, God turns pain into joy.

We've seen the interpretation, the illustration, so what are the implications?

### **1. Don't focus on the sorrow, focus on a sovereign Lord transforming it**

Only a sovereign Lord in v. 20 can turn sorrow to joy. Wiersbe: 'God brings joy to our lives, not by substitution, but by transformation. His illustration of the woman giving birth makes this clear. *The same baby that caused the pain also caused the joy.* In birth, God does not substitute something else to relieve the mother's pain...Jesus did not say that the mother's sorrow (pain) was replaced by joy, but that the sorrow was transformed into joy. The same baby that caused the pain also caused the joy! ...so it is in the Christian life:

God takes seemingly impossible situations, adds the miracle of His grace, and transforms ... sorrow into joy. “The Lord thy God turned the curse into a blessing” (Deut. 23:5). Joseph’s brothers sold him as a slave ...but God transformed that hopeless situation [Jacob’s *sorrow* losing Joseph turns to *joy* in the end, Gen 42:38. What Joseph’s brothers did wasn’t good but God meant it for good and turned it to joy, Gen 50:20]... King Saul’s murderous pursuit of David only made him more a man of God and helped produce the psalms that encourage our hearts today. Even Jesus took the cross, a symbol of defeat and shame, and transformed it into a symbol of victory and glory’<sup>4</sup>

## **2<sup>nd</sup> implication: Christ can transform our thoughts and bad memories**

The apostles would have seen crosses on hillsides many times again in their lifetime, and that could’ve stirred up painful memories of a most sorrowful time in their life where their beloved was murdered, but by redeeming grace the cross became what Christians boast in above all (Gal 6:14). The cross is God’s power for believers (1 Cor 1:18). We renew our minds by Scripture that the way of the cross is the way of joy. We cherish that old rugged cross, despite the sorrow of death it represents, because our minds are transformed and trained to view that execution instrument through the lens of gospel joy.

Peter in the upper room was told he would deny Jesus 3x before the rooster crowed. Within hours it came true and just as v. 20 said, Peter wept bitterly. I’m sure Peter heard many roosters crow in the years after this. I suspect it triggered painful memories of that sorrowful night. I suspect he learned to be reminded of grace by them as he wrote in 1 Pet 1:13 ‘*prepare your mind ...fix your hope completely on the grace that is to be brought to you*’ NASB

In the same way a mom’s thoughts don’t go to the pain of childbirth as she sees her children, the Lord can transform our thoughts about past sorrows to joy. When Jesus said these words in the upper room that night of Passover, they remembered in the bitter herbs Israel’s bitter slavery in Egypt, but even the greatest time of sorrow in their history had been turned to greatest joy as what Pharaoh intended evil and suffering in, God intended for good and joy.

Every time Israel remembered that most sorrowful chapter in their history it was a time to turn sorrowful remembrances to joyful rejoicing at the grace of redemption. Jesus took the cup symbolizing blood and the painful sorrow of shed blood, and transformed it to joy as He said *this is the new covenant*. That turned their sorrowful minds to the new covenant promise of Jer 31:13 NAS *I will turn their mourning into joy and...give them joy for their sorrow*



Remember that next week when we take communion in remembrance of the cross and resurrection. We're to consciously remember the new covenant as we take the cup. We need to turn thoughts of past sins and sorrows to joyful thoughts of the Lord who turns sorrow to joy. How did that work in real life for Heath Lambert, who I began this message with? Christmas for him had painful memories of his mom's abuse? How did he find joy? He meditated on Lk 2:10: *'good news of great joy for all people.'* He said a couple things:

*'stood out to me to get me to a new place in how I viewed Christmas ... He came to be a Savior for all the people ... little kids like me who grew up in humility and in poverty can identify with this Christ who came in rags and so Christmas is a time of ... seeing our God is a God who keeps His promises [as the context of Luke brings out how Christ's birth fulfilled old promises], and it's a time of seeing that Christ comes to be Savior for all the people. Not just the rich and the important people, but the poor and humble people. There's a very important lesson in this. If we're gonna look to our experience of Christmas, to the memories that we have, to the good or the bad things that have happened to us, then we'll always have a reason to be at least a little bit sad at Christmas. But when we remember what Christmas is really about, when we reflect on that very first Christmas we will know that it is a reality that defines our reality, that the joy that issues there overflows to our life and brings us joy no matter the despair we experience...'*<sup>5</sup>

Christ promises in Isa 61 *'for those who grieve... praise instead of a spirit of despair...beauty instead of ashes...gladness instead of mourning...'* (NIV) In the days of Esther, Haman wanted to exterminate the Jews but by grace the very time of the horrible holocaust attempt they'd later celebrate *'relief from their enemies ...the month that had been turned for them from sorrow into gladness and from mourning into a holiday; that they should make them days of feasting and gladness, days for sending gifts...'* (Esther 9:22).

### **Last Implication: Lasting Joy Looks to our Risen Lord**

Like a mom giving birth: *<sup>22</sup> So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.* Because they saw the risen Lord and because all Christians see Him by faith and have the Spirit of the risen Lord inside us, our hearts are to rejoice, too. We can claim this promise of joy as well, a joy inextinguishable by sorrow. Even the very pathway through pain like passing through a birth canal, trials of life you're passing through or will pass through next year or in the future, God graciously intends good in them (Gen 50:20) and joy found in Christ. It may not feel enjoyable but suffering is the passageway to joy through Christ

If we look to relationships with friends or family at Christmas or next year, that kind of joy will be temporary and transitory and taken away at times. If we look to the risen Lord, though, He gives us a joy nothing can take away.

Heb 12 says it this way: *'looking to Jesus ... who for the joy that was set before him endured the cross ... and is seated at the right hand of the throne of God.* [In other words, look to Him and the joy of the Lord who is risen and reigning, fix your eyes on Jesus and His joy for your joy] **Consider him ... so that you may not grow weary or fainthearted'** [and it goes on to apply looking to Jesus and His grace so that no root of bitterness rises, v. 16, 2-3]

Neh 8:10 (NKJV) *'Do not sorrow, for the joy of the LORD is your strength.'* I'll give Paul the last word in Phil 3-4, the Paul who was *'sorrowful and yet always rejoicing'* (2 Cor 6:10), Paul whose joy wasn't taken away by prison in Philippi, that Paul writes in Phil 3-4: *'Finally, my brothers, rejoice in the Lord...one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature think this way... Rejoice in the Lord always; again I will say, rejoice...[how? 4:8] whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable; if there is any excellence, if there is anything worthy of praise, think about these things ... I can do all things through him who strengthens me ... And my God will supply every need of yours according to his riches in glory in Christ Jesus. To our God and Father be glory forever and ever. Amen.'* 3:1, 3:13-15, 4:4, 8, 13, 19

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<sup>1</sup> “My Personal Journey to Joy at Christmas,” Truth in Love podcast #TIL028, 12/13/2015.

<sup>2</sup> “[John] makes the entire period between Easter and the consummation the onset of the eschaton ... v. 23 *In that day* or “that day” or the like often in the New Testament refers to the last days, the end of the age (*e.g.* Mk. 13:11, 17, 19, 14:25; Acts 2:18; 2 Tim. 1:12, 18; Heb. 8:10; Rev. 9:15). This does not mean that Jesus here refers to the end of history and *not* to the period after his resurrection, but that he is referring to the period after his resurrection *as* the end of history (*cf.* 1 Jn. 2:18, “Dear children, this is the last hour”). *Cf.* 14:20.’ – Carson, *John*, Pillar, p. 544. William Hendriksen, *John*, p. 334 adds ‘rejoicing would begin on the very day of Christ’s resurrection, but that day ushers in (and must not be thought separate from) the entire dispensation of the Spirit.’ J.C. Ryle explains similarly: ‘To confine these words to the single point of Christ’s approaching death and burial, appears a narrow view of their meaning. Like many of our Lord’s sayings on the evening of His earthly ministry [i.e. other promises in John 13-17], they seem to extend over the whole period of time between His first and second advents ... I believe, with Augustine and Bede, that the whole verse [20] is meant to be a general description of the state of things between the first and second advents of Christ ... a period of pain, sorrow, and anxiety like the state of a woman expecting her delivery [v. 21, and he cites Rom. 8:22, Rev 12:2, Mt 24:8]- that the end of this period will be the appearance our Lord Jesus Christ the second time-and...the joy of the true Church will be so great, that the former sorrow and tribulation will be comparatively forgotten. The joy of seeing Christ will swallow up the afflictions of His absence (Rom. 8:18-22, 2 Cor. 4:17).’ -- *Expository Thoughts*, 4:149, 155.

<sup>3</sup> “The Precious Blood,” Sovereign Grace Music.

<sup>4</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*, 1:363–364.

<sup>5</sup> Truth in Love podcast #TIL028, 12/13/2015.