

GROWING IN GOD

PODCAST



GIG64 - Prepare For His Appearing

In my own heart, I have been reaching into the Lord a lot lately about this idea of repentance. I know we have been in the Fall feasts, and of course, during that time, we engage with the Lord over the Day of Atonement and the Ten Days of Repentance, or the Days of Awe. During these times, we are to really find repentance. And yet as I have really sought the Lord over my own personal repentance, one thing I felt is that the idea of repentance itself is almost not deep enough for the cry that I have, and that I want to express towards the Lord.

When we study repentance, and I know just recently I brought a podcast about repentance, the idea of turning to the Lord is really what we find when we discuss repentance. We turn to the Lord, or we return to the Lord, and we in the process of that turn away from our own ways, or our wicked ways, or sin that we have engaged in. So this idea of repentance is very real; and there is a sorrow that we have for our actions, and that sorrow helps us engage in a sense of repentance for and before the Lord. But personally, as I have been doing that over this last month, I feel like there is something deeper; and I want this podcast today to be an expression of my own journey as far as reaching into God for something more than a repentance. Because when we talk about being sorrowful, I think there are levels of sorrow. Sorrow is an emotion; therefore it can be something that we feel very deeply, or it can be something that really does not have a depth to it. Whenever we are dealing with the soul, or human emotion, there is a lot of variance in there of how much or what type of feelings that we are having, and emotions that we are having. So in my own personal relationship with the Lord, I have just felt like these emotions, the emotion of sorrow, the emotion that we use to drive repentance, just are not really accomplishing for me what I am looking for of something deeper in God that takes me to a place of greater change before Him. And the ability to change I know only comes through His grace and comes from Him, but there is a pursuit of it, I believe, that we should have. So in this podcast, I want to talk to us about really what the Lord was speaking to me after these many days of searching for something more and deeper.

Interestingly enough, it comes to Matthew, the fifth chapter, at verse 4. That is, "Blessed are those who mourn, for they shall be comforted." I know that when we come to the Beatitudes, we find a lot of different expressions in them; but this struck me, almost like the Lord speaking it to my heart, that there is something about this idea of "blessed are those who mourn, for they shall be comforted." It really contains, I think, an expression of an end-time experience that we are to have. We know we are, or we believe that we are in the last days. And as we are in the last days, things begin to unfold to us. This expression, this Beatitude of "blessed or happy are those who mourn" – now you know, it seems to be a conflict in terms, but really the root word here in the Hebrew and also in the Greek is happy, happy or blessed. And to me, those two words go together, there is no conflict. There is not a lot of word study we need to do about it – I'll take either one. I'll either be blessed or be happy. But "happy are those that mourn," while mourning does not seem to be a happy occasion or a happy event in our lives, there is something that brings this mourning to us that we shall be comforted. And because of this grappling with repentance idea, realizing that sorrow, our being sorry, is kind of what initiates the sense of

repentance – and not really wanting to be engaged in just human emotion – I thought, okay, well, mourning almost seems to be an emotion also, as well as sorrow. But as the Lord began to unfold it in my own mind through the Scriptures, I realized there is something in mourning that doesn't come or isn't born out of human emotion. So I want to dig into that and I want to look at this aspect of mourning. I also want to look at this idea of being comforted, and what does He mean by the fact that we shall be comforted if we mourn?

I want to go to Revelation chapter one, verses 7-8. It says, "Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen. 'I am the Alpha and the Omega,' says the Lord God, 'who is and who was and who is to come, the Almighty.'" So I began to realize that there is an experience of mourning that is not really a human emotion. But instead, it is brought about through this beholding Him, this revelation of Him at His coming. And we can find that experience over and over in the Scriptures, so we are going to delve into that a little bit. But first I want us also to recognize that not everybody who beholds Him, as He comes and as He appears, has this experience of mourning. This mourning that we are engaging into is something that is really for those that in a sense have prepared their hearts, or had the understanding of where I believe God is trying to take us with His appearing to us.

We know that revelation means the *apokalypsis*, or the appearing, the unveiling of Him, of Christ. This unveiling of Christ is what we see here in Revelation 1 that brings to all of the earth, all the tribes of the earth experience a mourning. But the reaction to that mourning is of concern. I don't want to just assume that because we see Him, or have this revelation of Him, that we enter into a mourning that, according to Matthew 5:4, brings a comfort. Some don't experience that comfort, they have another reaction to the reality of His appearing. So let's look at that; because when we see His appearing, we see that men will refuse to mourn over Him, will refuse His appearing, will refuse His coming. We know that in the parable, the Lord told the story about the fact that He was coming back and returning to His grove, and men said, "No, we don't want this person to rule over us." At His appearing, or coming, there are those who reject Him, even while seeing Him in this unveiling or this revelation of Him; they are so steeped in their refusal of God, in refusal of Christ, in refusal of repentance and change, that they don't experience a mourning which brings comfort. Instead, they receive something else. They reject totally His Lordship, and at some point they are rejected totally.

Matthew 11:16 talks about this: "But to what shall I compare this generation? It is like children sitting in the market places, who call out to the other children, and say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.'" For John came neither eating nor drinking, and they say, "He has a demon!" The Son of Man came eating and drinking, and they say, "Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!" Yet wisdom is vindicated by her deeds." So we see here again, the Lord telling a story, saying that in the generation He was in, He experienced the same thing.

Obviously His coming to the earth as Messiah was an appearing; it was an unveiling, it was a revelation, and men had the ability to see Him. And many did see Him, and many did mourn over what they had thought and believed and lived, and they engaged in a change. They were comforted by the Lord at that time. But He is also saying that when He came, there were those who did not mourn, and we see that they rejected Him for all the reasons that they could make up to reject Him. "He is a gluttonous man and a drunkard, a friend of tax collectors and sinners. So we don't receive Him. We don't accept Him. We don't believe the revelation that we are seeing with our own eyes and experiencing with our own ears,

and watching the miracles and what He is performing." And so they did not enter into a mourning by virtue of the revelation or the appearing of the Lord into the earth.

I want to go to Revelation six, starting at verses 12-17. It says, "I looked" - this is John speaking at the beginning of the Book of Revelation about his own personal experience of the *apokalypsis* - "I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places. Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; and they said to the mountains and to the rocks, 'Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who is able to stand?'" So we see this idea that at the coming of the Lord, at His appearing, at His revelation, there are those who reject it. And all they can think of is to run from Him instead of run to Him; instead of embrace Him, to escape. And they do so by running into the caves and the mountains, and asking the rocks to fall on them and bury them from His Presence, to hide them from His Presence.

This idea is not just a New Testament concept. This comes very clearly out of the Hebrew Scriptures, and I'll go to Hosea chapter 10, verse 8: "Also the high places of Aven, the sin of Israel, will be destroyed. Thorn and thistle will grow on their altars; then they will say to the mountains, 'Cover us!' And to the hills, 'Fall on us!'" So when the Lord is talking about this later on, as we will see, He was really quoting out of the Hebrew Scriptures. They were things that He knew and realized and understood would be a part of His appearing.

Isaiah two, starting at verses 17-21, says, "The pride of man will be humbled and the loftiness of men will be abased; and the Lord alone will be exalted in that day, but the idols will completely vanish. Men will go into caves of the rocks and into holes of the ground before the terror of the Lord and the splendor of His majesty." Look at this comparison here, "before the terror of the Lord and the splendor of His majesty." Those are two ways of seeing His appearing. Some will see the terror of the Lord, while others will be just in awe of the splendor of His majesty as He appears. Going on, "When He arises to make the earth tremble. In that day men will cast away to the moles and the bats their idols of silver and their idols of gold, which they made for themselves to worship, in order to go into the caverns of the rocks and the clefts of the cliffs before the terror of the Lord and the splendor of His majesty, when He arises to make the earth tremble." We see that at His appearing, at the revelation of the Lord, there is this dichotomy that transpires. Men are so given to their wickedness, they are so given to their rebellion, their refusal and rejection of God and of His Christ, that they will go into the caves and pray that the rocks fall on them and crush them. Others will be awed by the splendor of His majesty as He appears.

I want to read out of Luke 23 about Christ Himself at the crucifixion, because again, He draws on these Old Testament Scriptures. Starting at verses 26-31, "When they led Him away, they seized a man, Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus. And following Him was a large crowd of the people, and of women who were mourning and lamenting Him. But Jesus turning to them said, 'Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. For behold, the days are coming when they will say, "Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'" Then they will begin to say to the

mountains, "Fall on us," and to the hills, "Cover us." For if they do these things when the tree is green, what will happen when it is dry?" What an amazing Impression the Lord is giving here, saying, "Look, the tree is green. Here I am. Here I am in My appearing." It doesn't get any better than this, it doesn't get any more clear than this, what the Lord is presenting to the people. And yet, if this is how they respond by what they are doing, and here He is going to the cross at the moment He is expressing these things – "If they are doing this to Me now, what is going to happen after thousands of years when I return, and the tree is dry?"

You know, it has been many millennia since people have seen the glory and the majesty of Christ appearing in the earth; but they will see it again. And they will again have this cry for the mountains to fall on them; and the Lord repeats this. What an amazing revelation that we see in the appearing of the Lord. There are those – it seems impossible, that with such a clarity of seeing Him as He is, seeing His majesty, beholding His glory, that men would still reject Him and choose to have the mountains fall on them and cover their eyes from being able to see Him. Yet there will be those who have a different sense of mourning, as it talks about in the Beatitudes, "They that mourn will be comforted." What is the Lord saying to us? What will really happen? Because I believe He is speaking about an event that really takes place. And I think the opportunity of that event takes place anytime we have His appearing or His revealing, His revelation to our hearts; the unveiling, or the true perception of who He is. It takes us beyond that human emotion that is what seems to drive repentance, and it takes us into a response that is guttural to the depths of our being, because we see Him and behold Him as He is.

Let's look at some Scriptures here. The idea that we get is that those who mourn will be gathered to the Lord. Matthew 24:29-31 says, "But immediately after the tribulation of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other."

Now we know, we are very familiar with this Scripture, that the Lord is speaking to us about His appearing. And we know they were asking Him what is the sign of His appearing, and He answers it very clearly – the sign of My appearing will be My appearing. It will be My revelation, the unveiling of Me in My glory, with the complete ability to see and behold Me as I am. And it will appear in the sky, and every man will see Me, and every man will mourn. But the response to this mourning is different. We have seen already those who mourn His coming by going to the mountains and hiding themselves, and praying that the rocks fall on them. Now we are seeing the opposite side – those who mourn and will be comforted. It says that they who mourn, then, because they see Him coming on the clouds with great power and glory, and then when they see Him, He sends forth His angels and they gather them together.

We talk about the rapture, or the being called up into the Presence of the Lord. And I like that term better than a rapture, because the term rapture gets caught up in the whole doctrinal issue of the Lord. But we will be caught up to be with the Lord. We will be brought to Him. We will be brought into this Presence as He is appearing, because at this appearing, He literally sends His angels to gather. And that is what I want us to get to out of this Beatitude, and understanding this idea of being comforted goes much deeper than, you know, the Lord giving us some emotional relief. It really does encompass this idea of being drawn to Him at this time. So the mourning that we experience, when we see Him, we mourn because we see Him as He is; and we have the comparison between what He is, who He is, and

what we are in our human nature and in our human form. And that brings a mourning to us that cries over and grieves over what we are, as well as what we are not. And it is that mourning that brings a change that releases an experience, I believe, that we will have of this comforting, or being drawn to Him.

Zechariah 12, starting at verses 9-10, says, "And in that day I will set about to destroy all the nations that come against Jerusalem. I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a first-born." So we see this idea that at this appearing, He is going to give a Spirit of grace and supplication to His people. And that grace and supplication is going to trigger a weeping, a mourning, that weeps bitterly over Him, and what has gone on. We go down to verse 12 and it says, "The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves." So even though this is an experience where every eye sees Him, it also, under this Spirit of grace and supplication, becomes a very personalized experience, where every individual that He is giving this grace to will mourn and weep bitterly in themselves. And this mourning and this weeping is what, again, opens the door for this change.

In Job, the fifth chapter, starting at verse 11, it says, "So that He sets on high those who are lowly, and those who mourn are lifted to safety." Now we begin to get the idea. You know, there are so many fun, prophetic statements out of the book of Job. Of course, we tend not to read the book of Job a lot because it doesn't seem to be the most happy book in the Bible; but yet at the same time, there are these little prophetic statements that we get of things that are talked about, like Job talking about the fact that, he goes, "I know that my eyes will see Him, that I will see Him in my flesh. Even after I have passed away, I in my flesh will behold Him." What great prophecies about life after death and resurrection life that is to come for the believers. And here it is in the midst of the tumult of what Job is going through. And so here he says, "So that He sets on high those who are lowly, and those who mourn are lifted to safety." Get that idea – they are brought up onto high and they are lifted to safety.

This goes along with that feeling that we had and the expression that we had in Matthew 24, about the fact that He sends His angels and they gather His people from the four corners of the earth. So obviously there is something happening here, when we talk about this Beatitude, that blessed or happy are those who mourn, for they will be comforted. The word comfort to us doesn't seem today to express the idea that we are getting here. This is something that was so real to me, as the Lord was unfolding the verses of Scripture. I thought, gosh, how does this align itself with comfort? So I went in and began to look into the Greek and read the text and do some study along the lines of, what is this word comfort really saying to us? And what does it mean? What is it that happens for those who mourn? That is really what we want to know.

In the Greek, the word is *parakaleo*. And so I will read some quotes out of different lexicons. Now a lexicon is, basically, a dictionary for Greek or Hebrew, or other languages. So this is a dictionary definition based on the Bible context of the word that is being used here in the Greek. When it says comfort, the root of that word is *parakaleo*. It says, "The most frequent word with this meaning literally denotes to call to one's side, hence to call to one's aid. It is used for every kind of calling to a person which is meant to produce a particular effect, hence, with various meanings, such as comfort." But He calls you to Him in order to effect that comfort. And this is what we want to see, because it aligns with

what we understand of this idea of being caught up to the Lord, being brought to the Lord; and His appearing does this. His appearing to us, when we see Him as He is, when we see Him in His glory, when we see Him in His majesty, there is a mourning that takes place. It spears us to the root of our being because we are seeing the truth of who He is, and we see it in comparison to what we are. That is what we are mourning. He comforts us when we mourn, when we weep bitterly, as it said in the Hebrew Scriptures. When we weep bitterly, it brings about, it evokes this enabling by His grace that we are changed; and we experience something that is very dynamic. And we are brought up to Him, as Job said, remember, "He sets on high those who are lowly, and those who mourn are lifted to safety." He draws us to Himself in His appearing; and that is what we see really being spoken to us prophetically about by Christ Himself in the Beatitude, that those who mourn are comforted. They are lifted up to be with Him. That is out of *Vine's Complete Expository Dictionary of Old and New Testament Words*.

I'll give you another one from Mounce's *Complete Expository Dictionary of Old and New Testament Words*. It says, "*Parakaleo* – to call for, to invite, to come, to send for; to call upon, exhort, admonish, persuade; to beg, beseech, entreat, implore; to animate, encourage," oh, there it is, "to comfort." So we see that all these things are included in the definition. But the primary definition, as given by most lexicons, is this idea that you are called to the one who is speaking. You are called alongside, you are invited to come. And when He appears to us, it does throw us into mourning. It grieves us, and we weep. But that expression transforms us. What does it say? While beholding Him, we are changed from glory to glory into His image. If we are able to behold Him, if we are able to see Him, we will mourn; but that mourning is something that is really transformative for us. It brings us to Him. It brings us into His image.

Another lexicon is *The Greek English Lexicon of the New Testament*. And the definition for *parakaleo* is, number one, "to ask to come and to be present where the speaker is." You get that? "To ask to come and to be present where the speaker is." "To call to one's side." So it indicates this purpose. And yes, it means to comfort; and yes, it means to exhort; and it has all these other meanings. We have many words in English like this with multiple meanings. But obviously, the meaning of this word is very much what we are looking for. Now, I'm not just trying to cherry pick meanings out of the lexicons that make my point here. In the process of this, I looked up *parakaleo* in thirty-four different lexicons, and I would say that the majority of those are all giving this same impression of the definition, that it means we are brought to the side. We are brought to the one. That is the comfort. Think about it – you can use the word comfort, I'm fine with it, because to be brought into His Presence, to be brought alongside, to be brought to Him, that is comfort. That is the ultimate comfort we are looking for. It is not just to behold Him in the revelation of who He is; but to be able to be brought then into His Presence, and to be brought with Him. He said we should have this experience, "Where I am, there will you be also." And so we want to understand what it is the Lord is saying.

This, to me, this was the deeper experience I was looking for. Yes, repentance is important. And to turn to the Lord, to do it daily; it is part of our everyday walk with God to return to Him, to bring our focus back to Him; to walk, to turn away from any sin or wickedness that we are involved with and to look to Him, to return to Him. That is important, and we should do that every day. But somehow I am seeing in this Beatitude an experience that we go through that at His appearing, at His revelation, there is something so transformative that takes place under this Spirit of mourning. And it is not just the mourning, but it is the grace that He pours to us as we are in that mourning, allowing us to cry, not to run from Him, like we see many will do. Many will refuse and reject Him, and run to the caves and ask the rocks to fall on them. But there will be those that come to Him with the Spirit of grace upon them, that will cry and weep and mourn because of what we have been and what we have done and who we

are in our flesh and what we are in our humanity, in seeing it in comparison to His great majesty and purity and righteousness and glory. It will be deep enough to effect a change in us. And for me, this is what I long for. It is what I cry for. It is what I am going to cry for every day. Lord, let me behold Your glory. Let me see You as You are. Let us behold You, Lord. Let us see You at Your coming, at Your unveiling. But it doesn't have to be just at the last moment, at the end of time. Like John the beloved, in the Book of Revelation, he beheld Him, and saw Him, and went through this experience. So we know that when the Messiah comes, whenever He comes and appears to us, He comes to bring a comfort to those who mourn.

This idea, even for the Beatitudes, is born out of Isaiah 61. And I'll start at verses 1-3: "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners." And we are imprisoned in this flesh. We are imprisoned in our humanity, and in the nature of sin that exists with that humanity, the futility that is upon us and upon the world. And He comes, "to proclaim liberty to captives and freedom to prisoners; to proclaim the favorable year of the Lord and the day of vengeance of our God; to comfort all who mourn, to grant those who mourn in Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting." We are going to worship Him when we see Him. We are not going to faint as those do that run from Him. He is going to give us a mantle of praise, not a spirit of fainting. "So they will be called the oaks of righteousness, the planting of the Lord, that He may be glorified." It is going to be a beautiful experience that we have as we behold the Lord.

The Messiah comes to comfort those who mourn – but what does that mean? It means He comes and He draws us to His side, draws us into His arms, draws us to Himself, that we will be able to see Him as He is. And when we see Him as He is, the Scripture says we will be like Him. The revelation of the Lord brings about a mourning, but that creates a nature change, because it effects in us something deeper than just an emotional response. This is guttural to the core of our being. It shakes us.

Revelation one, verse 12-16: "Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. His feet were like burnished bronze, when it had been made to glow in a furnace, and His voice was like the sound of many waters. In His right hand He held seven stars, and out of his mouth came a sharp two-edged sword; and His face was like the sun shining in its strength." I love this description of Him. We will see Him as He is. He is all these things. We see Him in His glory, in His majesty. Verses 17-18: "When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, 'Do not be afraid; I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.'"

John had this experience, being slain like a dead man. This is beyond emotion. It is beyond sorrow. It is being slain. What can we do but mourn, be slain in His Presence. And yet, the Lord reached out His hand, and said, "Don't be afraid." I want to be one of those that He reaches out to, to comfort when we see Him.

This not only happened in the Book of Revelation or in the New Testament Scriptures; we see it also in the Hebrew Scriptures. Ezekiel chapter one – and it happens many times, I'm just going to read two examples. Ezekiel 1:28: "As the appearance of the rainbow in the clouds on a rainy day, so was the appearance of the surrounding radiance. Such was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell on my face and heard a voice speaking." Beautiful. When he saw the glory of the Lord, he was slain in His Presence. He fell on his face – this mourning, this inability for our humanity to grasp who He is, what He really is. But that moment of revelation comes; and it will be accompanied by mourning. But if our hearts are prepared, it will also be accompanied by Him comforting us, calling us to His side, as He did with John, reaching out His hand, saying, "Don't be afraid. Don't run for the mountains. Don't pray for the rocks to fall on you. Come to Me." Ezekiel 44:4: "Then He brought me by way of the north gate to the front of the house; and I looked, and behold, the glory of the Lord filled the house of the Lord, and I fell on my face." We are going to behold Him. He is going to reveal Himself to us.

I want to give you one of the greatest examples of what the experience is really like, and it is surrounding Peter and what happened to him during the time of the crucifixion. In Luke 22, starting at verses 60-62. We know the story and the prophecy by Christ that, you know, before a rooster crows, you are going to have denied me three times. "But Peter said, 'Man, I do not know what you are talking about.' Immediately, while he was still speaking, a rooster crowed. The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, 'Before a rooster crows today, you will deny Me three times.' And he went out and wept bitterly."

Peter saw Him. The Lord looked, and I think it's amazing. The Lord looked into his eyes. That's a revelation. Peter saw Him. He saw the Lord in a level he had never seen Him before. And something more than he had ever experienced happened, and he went out and he wept bitterly for all that he was, for all that he had done, for all that he had not done, for his nature as a man. Peter wept bitterly. And we know after the resurrection, the Lord drew Peter off to Himself and had this experience with him. What a beautiful picture. Lord, we long, we long for the same experience. We don't just want to be sorry for a few things that we have done, and have a repentance that doesn't really effect the change of who and what we are into who and what You are. We want to see You as You are and we want to be like You – that is what we are crying for. It is what we are looking for.

First John says in chapter two, verses 27-28, "As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming." We have got to reach for Him. We have to find a way to abide in Him. We have to cry out, "Lord, we want to see You. We want to know You. We want to behold You in Your glory, as You are. You promised in John 17 that we would see Your glory. We need that glory in order to have a deep enough experience that we can mourn, beyond an emotion, that brings a change to our lives. We don't want to be those who are shamed away or run from Your Presence, or refuse Your coming. We want to be those that You call up to be with You at Your side." That is the comfort that we need in this day.

I have five points I want to emphasize. Two of them are about the repentance which we have already spoken of, but I want to emphasize it again. Repentance means to turn to the Lord, or to return to the Lord, from our sins and from our wicked ways. Repentance is brought about by a deep sorrow for departing from the Lord and His will. Mourning, on the other hand, brings a devastation to the depth of

our beings that comes from seeing the Lord as He is, an unveiling of His nature and glory, allowing us to truly compare ourselves with Him. Only a revelation of Christ can pierce us deeply enough, causing us to mourn in godly sorrow over our human nature of sin. Permanent change and deliverance from the human nature of sin can only be accomplished by the grace of God imparted to us through this mourning that we experience. And we believe for it. We want to see you, Lord. We want to behold You. And we know that You will comfort all those who mourn. Amen.