

## STUDY NUMBER SEVEN

### CHAPTER SEVEN

#### LOVE IN SEPARATION - John 16:16-33

##### TEXT

- v. 16 A little while, and no longer are you beholding Me; and again a little while, and you will see Me."
- v. 17 Therefore, some of His disciples said to one another, "What is this thing He is saying to us, 'A little while and no longer are you beholding Me; and again a little while and you will see Me' and 'Because I am going to the Father'?"
- v. 18 Therefore, they were saying: "What is this that He is saying, 'A little while'? We are not knowing what He is saying.
- v. 19 Jesus knew that they were desiring to be asking Him, and He said to them: "Concerning this are you deliberating with one another that I said, 'A little while, and no longer are you beholding Me; and again a little while and you will see Me'?"
- v. 20 Truly, truly, I am saying to you that you shall weep and lament, but the world shall rejoice; you will be sorrowful, but your sorrow shall become joy.
- v. 21 Whenever a woman is about to give birth, she is having sorrow, because her hour has come; but whenever she bears the child, no longer is she remembering her anguish because of her joy that a man has been born into the world.
- v. 22 And therefore you, too, now are having sorrow; but I will see you again and your heart will rejoice, and your joy no one is taking away from you.
- v. 23 And in that day you shall ask me no question. Truly, truly I am saying to you, whatever you shall ask of the Father, He will give it to you in my name.
- v. 24 Up till now you requested not even one thing in my name; be constantly making request, and you shall receive in order that your joy may be made full.
- v. 25 These things I have spoken to you in figures of speech, an hour is coming, when I will speak no longer to you in figures of speech but I will tell you plainly concerning the Father.
- v. 26 In that day you will ask in my name; and I am not saying to you that I will ask the Father on your behalf;
- v. 27 for the Father himself is loving you, because you have loved me, and have believed that I came forth from the Father.
- v. 28 I came forth from the Father, and have come into the world; again I am leaving the world, and I am going to the Father.

- v. 29 His disciples are saying to him: "Behold, now you are speaking in plainness of words, and are not using a figure of speech.
- v. 30 Now we are knowing that you know all things and that you are not having need that anyone be questioning you. By this we are believing that you came from God."
- v. 31 Jesus answered them: "Are you just now believing?"
- v. 32 Behold, an hour is coming and has already come, that you shall be scattered, each to his own home and Me you will leave alone. And yet I am not alone, because the Father is with me.
- v. 33 These things I have spoken to you, in order that in Me you may be having peace; in the world you are having tribulation, but be having courage; I have conquered the world."

Newsletter

Peter-James + John didn't catch any either !!

INTRODUCTION

@LIFFWITT

Pete + Ide "SO"

In our study of The Love Story in John 13-17, we have seen a visible demonstration of agape love.

#1 In Chapter One, we saw LOVE SERVING as the Lord Jesus stoops to wash the disciples' feet.

#2 In Chapter Two, we saw LOVE HURT or grieved or betrayed as the Lord Jesus tells Judas to do quickly that which he is about to do. Hurry, it hurts, because there has been no response.

In Chapter Three we looked together at LOVE COMMUNICATING or love sharing. Here Christ is spending some of the final hours of his life on earth answering the questions of Peter, Thomas, Philip and Judas Thaddeaus Lebbeaus.

In Chapter Four, we saw together LOVE'S UNION as Christ and the disciples are on their way down to the garden of Gethsemane, Christ stops long enough to speak about the vine and the branches; and that out of our union with Christ, fruit will be born in our lives. Father Glorified by much fruit...

This brought us to Chapter Five, LOVE IN CONFLICT or love's enemy. The hatred of the world is demonstrated by the fact that the world always hates that which does not conform to it. Christ ended this chapter of the Love Story by saying, 'They hated Me without a reason.'

## Minilou - Loving Again

Joe Morrison, Football Coach dying of multiple sclerosis  
came to see Minilou: "O Lord of Caring What do I  
say to someone who has been told that the game  
is going to end at the beginning of the third quarter?"

"Cheer up." Tomorrow will be better.

Hey! your old team won last night.

Guess what, I know one of the Rams!

O Lord of Caring, I'd be angry too!

"O God of empathy - Keep me touchable!!"

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Cliff had a stroke and wants you to pray  
for him.

In Chapter Six, we saw LOVE MEETING NEEDS or Love's Provision. Agape love is the sheer ecstasy of giving the best we have to the one we love the most. The Lord Jesus makes provision and provides for the needs of His men by sending the Holy Spirit, who's going to carry on very specific functions while Christ is in heaven preparing a place for us. Yield - Teach Truth + call to Remembrance + Glorify Christ  
sinner-world - sig. Right + Judgment .. Never Himself

This brings us now to Chapter Seven in the Love Story, LOVE IN SEPARATION. There is always pain in parting when love is involved. There is always suffering in separation when there is the longing to be together. In this study, we're going to see love separated and love sorrowing.

Tammy Faye!

Beth Jameson in her book Hold Me Tight says, "Grief is a non-sharing emotion. We carry it alone and in our own way and thus it will ever be."

v. 16 A little while, and no longer are you beholding Me; and again a little while and you will see Me."

Here, Christ speaks of the separation by saying that, negatively, 'no longer are you beholding Me' in just a little while. 'And then again a little while', positively, 'you will see me.'

Ray Stedman points out, "Notice that the concern of the disciples here is over how long this absence is going to last. Jesus has said, 'A little while and you will see Me no more' and His disciples have immediately picked up that phrase 'a little while'. Their hearts clutch with fear. They say to themselves, 'How long does He mean?' And their attention is also on His words, 'because I go to the Father.' They ask, 'Why does this have to happen?' What does He mean, 'because I go to the Father'? The focus of their concern is on when and why. If you and I had been there, that is exactly what we would have asked. We're always concerned about how long a trial is going to last and about why we have to go through it anyway. Are these not the questions we inevitably ask whenever we have trouble? Why? and How Long? But you notice that when Jesus answers the troubled disciples, He ignores the whole matter of time. He repeats the questions so they know He has heard what they asked, but He never answers their questions directly. His answer stresses the process and the result which is

Pain  
Perseverance  
Positive  
No Pity  
Party

How Long?  
Why?

Worth the wait!!

Ignores Time → Eternal  
" why → Never obligated to give reasons !!

Need to trust Him.

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How Are You Going to respond?  
 How to get it done  
 What you will learn

certain to follow. In other words, Jesus isn't concerned with the why and how long, but with the how and the what. He makes clear to them that a period of sorrow is inevitable. He cannot spare them, cannot save them from it. There will be a time when they will weep and lament and be in sorrow and when the world around will be rejoicing. But, He says, your sorrow will be turned into joy. How long it takes is not significant. The inevitable result is the important thing."

\* Hebrews 10:37 "Yet a little while, and He that shall come, will come and will not tarry."

One poet put it this way:

A little while and we shall be  
 Where sin may never dwell.  
 A little while and we shall live  
 Where songs of triumph swell.

A little while and we shall hear  
 Our Saviour's whisper, 'Come.'  
 And we shall ever dwell with Him  
 In our eternal home.

A little while and we shall see  
 Our Saviour face to face.  
 And we shall sing through endless days  
 The wonders of His grace.

Vine points out, "The first 'little while' was a few hours and then after some days, He would cease to be seen of them. He would be seen by the eye of faith indeed; but there is surely more to this than the words, 'You shall see Me.' The apostle John uses this very verb in the same tense in 1 John 3:2, and the Lord doubtless had in mind his future return as He had said in 14:3. For the time being, the disciples were perplexed."

1. There are a number of possibilities in the interpretation of this verse. 'A little while' could refer to the few hours that still remain of His life and no longer will they be beholding Him for He will be in the grave for a period of time. 'And again a little while' on resurrection Sunday, they will see Him.

Grave — Resurrection

- 2. There is another possibility. A little while after the resurrection and on the day of ascension, He will depart from them into glory and again in a little while, that is at the time of their death, they will be absent from the body, present with the Lord. They will see Him.

*Ascension — Death*

- 3. There is a third possibility. A little while, that is on the day of ascension, they will no longer be beholding Him and again, a little while, that is, when Jesus comes to take us home to be with himself at that glorious moment of the rapture of the church, 'when soon we shall be like him, for we shall see Him as he is' when the place that He has gone to prepare is ready, then we shall see Him again.

*Ascension — Rapture.*

v. 17 Therefore, some of His disciples said to one another, "What is this thing He is saying to us, 'A little while and no longer are you beholding Me; and again a little while and you will see me and 'Because I am going to the Father!'"

There is a reaction from some of His disciples to this statement that He has made in verse 16, 'a little while and no longer are you beholding Me; and again a little while and you will see Me.'

Peter, Thomas, Philip and Judas Thaddeus Lebbeaus are the ones who asked the questions in chapter 14. Perhaps, they are the ones are raising the question here, 'What is this thing that He is saying to us?'

v. 18 Therefore, they were saying: "What is this that He is saying, 'A little while'? We are not knowing what He is saying.

As the disciples are conversing back and forth, they finally raise the question, "What is this that He is saying, 'A little while?'" And then they also respond by saying "We are not knowing what He is saying."

v. 19 Jesus knew that they were desiring to be asking Him, and He said to them: "Concerning this are you deliberating with one another that I said, 'A little while and no longer are you beholding Me; and again a little while and you will see Me'?"

*John 14:1, 2*

## Minni Lou Loving Again

O Father God,  
How can you put up  
with such a stupid child  
as I?

you give me eyes, but  
I refuse to see;  
you give me ears, but  
I refuse to hear;  
you give me a brain  
and I fill it with peanut butter recipes.

O Father God how do you put up  
with such a child as I?

Mind -

Eyes -

Ears -

Eph. 4: 18, 19

I love the first statement in verse 19, 'Jesus knew that they were desiring to be asking Him.' It is wonderful to know that the Lord Jesus knows our heart's desire.

Super Sensitive to Our Needs + Desires . . . Heb. 4:13

\* Psalm 37:4 "Delight yourself in the Lord and He will give you the desires of your heart."

How SELFISH + insensitve we Are. . .

v. 20 Truly, truly, I am saying to you that you shall weep and lament, but the world shall rejoice; you will be sorrowful, but your sorrow will become joy.

"Truly, truly" is an authoritative statement and then the Lord Jesus goes on to say that two things are going to happen:

1. 'You will weep and lament, but the world in contrast shall rejoice.'

And then He says,

2. 'You will be sorrowful, but your sorrow will become joy.'

\* You're going to be crying while the world is laughing over this departure of Christ, but your sorrow will become joy. Something good is going to happen to you.

Stedman points out, "Recently, I read an account of the life of Dr. R. A. Torrey, one of the great Bible teachers of the past generation and founder of the Bible Institute of Los Angeles. Dr. & Mrs. Torrey went through a time of great heartache when their twelve year old daughter died. The funeral was held on a gloomy miserable, rainy day. Dismal and melancholy, they stood around this forlorn little grave and watched as the body of their little girl was put away. As they turned away, Mrs. Torrey said, 'I'm so glad Elizabeth is with the Lord and not in that box.' But even knowing this to be true, their hearts were broken. Dr. Torrey said that the next day as he was walking down the street, the whole thing broke over him anew. The loneliness of the years ahead without her presence, the heartbreak of an empty house and all the other implications of her death. He was so burdened by this that he looked to the Lord for help and I want to share his words with you. 'And just then, this fountain, the Holy Spirit that I have in my heart, broke forth with

such power as I think I had never experienced before; and it was the most joyful moment I had ever known in my life. Oh, how wonderful is the joy of the Holy Ghost. It is an unspeakably glorious thing to have your joy not in things about you, not even in your most dearly loved friends, but to have within you a fountain ever springing up, springing up, springing up, always springing up 365 days and every year, springing up under all circumstances unto everlasting life."

Johnston points out, "Dependence upon the Holy Spirit in times of persecution allows for the continuation of the ministry of Christ. It also results in the realization of joy for the dependent believer."

Laurin points out, "The element of time enters into the solution of sorrow in another way. The Bible says, 'As thy days, so shall thy strength be.' Deut. 33:25. 'Bridges are built to accomodate certain loads with allowances for excess stress,' says Dr. Emerson Colaw, 'However, if all the load that is to pass over the bridge during its lifetime comes at the same time, the bridge will collapse.' Likewise, God has engineered us to live one day at a time. If we exceed our load limit, and burden ourselves with all the problems of yesterday, today and tomorrow, we will break under the strain too. Time enters once more into the solution of many of our problems, because at best the longest journey is only a little while.

Burton Hillis tells the story, "It's only a little further," my father used to say, when I was a little boy, winded and leg weary, out on those long Sunday afternoon walks we used to take together. So, I would brace up and struggle on a little longer, looking for the first familiar landmarks that would indicate we were back in our own neighborhood. One day I asked him how far a little farther really was. "It's farther than you can see, but not as far as you can go," he replied. His words were a help to me then and on many another journey, since that long ago day."

Van Doren points out, "But the joy of the world is always brief as the sufferings of Christians are also. The world can only secure its joy by evading all thought of sin and death. Therefore its joy is loud, while silent joy is alone, genuine and profound. The dead Christ, a subject for joy. What heavier condemnation could be pronounced upon the world?"

Engineered  
our lives to  
be lived one  
day At A Time

Our life is like a vapor that appears for a little  
Time & then passes away - - -

\* Ecclesiastes 3:11 "He makes all things beautiful in His time."

\* Lamentations 3:24-26 "My soul claims the Lord as my inheritance, therefore I will hope in him. The Lord is wonderfully good to those who wait for him, to those who seek for him. It is good both to hope and wait quietly for the salvation of the Lord."

\* Psalm 27:14 "Don't be impatient, wait for the Lord and He will come and save you. Be brave, stout-hearted and courageous, yes, wait and He will help you."

\* Habakkuk 2:3 "But these things I plan won't happen right away. Slowly, steadily, surely, the time approaches when the vision will be fulfilled. If it seems slow, do not despair, for these things will surely come to pass, just be patient. They will not be overdue a single day."

\* Romans 8:18 "For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us."

\* Romans 8:28 "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose."

\* 2 Corinthians 4:16 & 17 "Therefore, we do not lose heart but though our outer man is decaying, yet our inner man is being renewed day by day; for momentary light affliction is producing for us an eternal weight of glory far beyond all comparison."

\* In the life of Joseph, we see a tremendous demonstration of the fact that God is so faithful to keep his promises. Joseph had dreams of grandeur, but the Lord allowed Him to be thrown into a pit, sold into Potiphar's house as a slave for about seven years and then served a six-year prison term. It was overnight that God marvelously worked the circumstances in his life to elevate him to second in command of Egypt under Pharaoh. After serving nine years in this leadership capacity God orders the circumstances of his life to be reunited with

his family and as tears of joy flow down his cheeks, he tells his brothers that they sold him, but God was the one who really sent him. It is a thrill to hear old father Jacob after speaking the words, 'all these things are against me' and then to speak the words, 'if I'm bereaved, I'm bereaved'. To hear the expression of a joyful heart, 'It is enough. I can't take any more.' 'Now unto Him who is able to do exceeding abundantly, above all that we can ask or think.' *ep. 3: 20*

The expression of those at the wedding in Cana will be our statement, too, when we are finally with the Lord, 'You have saved the best till now.'

Yes, truly, our sorrow will be turned into joy. 'Weeping may endure for a night, but joy is coming in the morning.'

Days and hours pass slowly when love is separated, but oh, who can measure the joy and the tears of gratitude when love is finally reunited. 'Even so, come Lord Jesus, soon we shall be like him, for we shall see him as He is.'

'You shall weep and lament, but the world shall rejoice.' The Lord Jesus then goes on to say, 'You will be sorrowful,' but your sorrow is only going to be temporary because 'your sorrow will become joy.'

The Lord Jesus said back in verse 6 of chapter 16, "But because I have said these things to you, sorrow has filled your heart." They were speechless in sorrow over the impending separation. *16:6*

*IF God is working it together for good then the sorrow has to be temporary*

*Because God the Father is at work, the sorrow is only temporary and that sorrow will be turned to joy because He is working all things together for good.*

*world's Joy becomes sorrow !! illusions*

v. 21 Whenever a woman is about to give birth, she is having sorrow, because her hour has come; but whenever she bears the child, no longer is she remembering her anguish because of her joy that a man has been born into the world.

*#2*

Now Jesus is going to use an illustration to describe the condition of the disciples and what is going to be happening. He uses the illustration of a woman who is about to give birth. "She is having sorrow, because her hour has come."

Your Pain is eventually going to give birth to something pretty Precious

Jesus Christ is just about to make provision for the new birth by His death upon Calvary and He is the man of sorrows because His hour has come.

It is an hour of intense suffering and pain, actually going through the valley of the shadow of death. But in contrast, "whenever she bears the child, no longer is she remembering her anguish because of her joy that a man has been born into the world."

John 1:12 & 13 "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born not of blood nor of the will of the flesh nor the will of man, but of God."

Trip - 8 Yrs. I Accepted Jesus!

When it is over and the child has been born, she no longer is remembering all the suffering and pain because her joy is seen in the fact that a man has been born into the world.

Romans 8:18 "For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us."

Van Doren points out, "The heaviest hour is the womb of the most glorious day. As wine issues from grapes, when they are pressed and as spices when bruised give forth a powerful odor, so the tribulation of believers bears glorious fruit. Though now, they seem forsaken, there is joy in store for all who sorrow on account of the Lord's absence. Joy in the heart, solid, secret, sweet and sure, joy that can only be known by experience, being the joy of the Lord, it cannot be described. It is a joy unspeakable and full of glory."

1 Peter 1:8 "And though you have not seen Him, you love Him and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory."

\* 1 Peter 1:7 "In this you greatly rejoice even though now for a little while, if necessary, you have been distressed by various trials."

v. 22 "And therefore you, too, now are having sorrow, but I will see you again and your heart will rejoice, and your joy no one is taking away from you."

#3 ←

Now the Lord applies the illustration from v. 21, "you, too, are having sorrow" as the woman who is having birth pains. But the Lord says, "I will see you again."

There are three things here that will change the sorrow and make a time for rejoicing.

Classes Pearl!

- 1. I will see you again
- 2. Your heart will rejoice
- 3. Your joy no one is taking away from you.

Coming back how separated longs for hear This!!! You don't keep real love separated very long

won't have to heart anymore!!

When X shall come w/ shout of Acclamation + take me home what joy shall fill my heart. Then I shall bow in humble Adoration + there proclaim my G. "I will see you again" can refer to the resurrection following the cross and it can also refer to the time when they experience physical death and absent from the body are present with the Lord. Or it could be a reference to Christ's coming again in the rapture to take us to be with Himself.

How Great than Ant.

In this application of the illustration from v. 21, He says not only will He see us again, but our hearts will rejoice and our joy no one is taking from us.

It is truly a joy unspeakable and full of glory.

He reminds us of chapter 15:11, "these things I have spoken to you in order that the joy which is mine may be in you and your joy may be made full."

15:11

Wecks points out, "That the student may rejoice in his present relationship to Jesus Christ because:

1. The joy of the believer in the world issues from the past sufferings of Christ.
2. The joy of the believer in the world increases through the present privilege of prayer.
3. The joy of the believer in the world is inspired by the prospect of the future.

The Christian joy issues from the very event which causes sorrow and lamentation. Christ's sufferings and death have become cause for great rejoicing in the heart and life of every believer. The joy which one may experience as a believer does not come through money, position, fame or pleasure. The joy of the believer in the world issues from the past sufferings of Christ.

v. 23 And in that day you shall ask me no question. Truly, truly, I am saying to you, whatever you shall ask of the Father, He will give it to you in my name.

The "and" is a connection to the previous verse, "In that day you shall ask me no question." The reason being, that we know in part, but then we're going to know even as we are known. Peter, and Thomas and Philip and Judas Thaddeus Lebbeaus have been asking questions in chapter 14, "But in that day you shall ask me no question."

*The Lord is going to clear up everything . . .*

He then makes an authoritative statement, "Truly, truly, I am saying to you, whatever" that is with no restrictions, "you shall ask of the Father, He will give it to you in my name."

Steve Harper in his book A Fresh Start says, "First, to pray in Jesus' name is to pray with a spirit and desire like His. What is that desire? 'Not my will, but thine be done.' Luke 22:42. To pray in Jesus' name is to pray desiring God's will to be done in whatever we may pray for. Second, to pray in Jesus' name is to pray, realizing where the resources are. As I pray for this or that, I am realizing that ultimately the answers come from Christ, who is able to do far more abundantly than

all that we ask or think.' Ephesians 3:20. As a Christian, I have the privilege of drawing on the resources of Christ. In prayer, we may ask for the resources of heaven, because as brothers in Christ, we are authorized to approach the Father in His name. Third, to pray in Jesus' name, speaks of the quality of my relationship. Notice that Jesus did not say to pray with His name, but in it. It is symbolic of an existing relationship. We are in Christ. Christ is in us. Hence, we can pray in His name. The prayer of the disciple will be in Jesus' name. It will be a prayer that is prayed from a desire for God's will to be done, a prayer that dares to draw on the resources of heaven, a prayer that is prayed out of a vital relationship with the master. That kind of prayer, Jesus said, will get results."

v. 24 Up till now you requested not even one thing in my name; be constantly making request, and you shall receive in order that your joy may be made full.

Navigator - General Pray Promise → #4

Jesus tells the men that up until this point, they have requested, negatively, not even one thing in His name. He then, commands them with a present imperative, "Be constantly making request," and then the connection with the promise, "you shall receive" and the purpose is "in order that your joy may be made full."

This takes us back to the joy that no one is taking away from you in verse 22, and to the joy that will become ours when our sorrow is turned to joy in verse 20 and then to the joy of verse 11 in chapter 15, "these things I have spoken to you in order that the joy which is mine may be in you and your joy may be made full."

In the book The Kneeling Christian, we read the following: "Listen, we have come, you and I, once more to the parting of the ways. All our past failure, all our past inefficiency and insufficiency, all our past unfruitfulness in service can be banished now, once and for all, if we will only give prayer its proper place. Do it today. Do not wait for a more convenient time."

- ① Need wisdom
- ② Need Grace
- ③ Need patience
- ④ Need silent sensitivity

- ① Questions
- ② heart breaks
- ③ Sorrow
- ④ hurts
- ⑤ Pains

Heart Full OF Sorrow  
 4 why 4

Macaulay points out, "You may have heard the story about the poor boy who was dying on the battlefield after one of the great conflicts in the War Between the States. Another soldier nearby crawled to him and found this poor boy in a dreadful condition and did everything he could to help him. They talked together and then the other said, 'Now, if I get out alive, is there anything I could do for you?' 'Well,' he said, 'maybe I can do something for you. My father is wealthy and if you get through this conflict alive and are ever in need, take this little card'and he wrote a few words upon it. 'And go to see my father and I know he will be ready to help you out.' The soldier did not think he would ever use the card, but the time came when he was in dire need. And he remembered the conversation. He went and found this wealthy man. Through the underlings and secretaries, he sent in his own card and got no response and then he thought of the other card and got it out and on it was written these words, 'Father, if you can ever do anything for my friend, who helped me when I was dying, please do so.' And it was signed 'Charlie.' In a moment, out came the big business man and he said, 'Oh, why didn't you send that in before? I will do anything that I can for you, for Charlie's sake.' That is the way God feels about His son. He wants us to come with our questions, our sorrows, our heartbreak, our need. He will do anything for us, for Jesus' sake, anything of course which is consistent with His righteousness and holiness. So, how encouraged we ought to be to draw near to God in prayer."

v. 25 These things I have spoken to you in figures of speech, an hour is coming, when I will speak no longer to you in figures of speech, but I will tell you plainly concerning the Father.

Christ tells them that many of these things which He has had to say have been spoken positively with figures of speech. But He promises them that there will be an hour coming when, negatively, no longer will He speak this way, but He will tell plainly concerning the Father.

v. 26 In that day you will ask in my name; and I am not saying to you that I will ask the Father on your behalf;

He then gives the reason why in verse 27.

v. 27 for the Father himself is loving you, because you have loved me, and have believed that I came forth from the Father.

The Father's love is recognized for two reasons:

1. their love of Christ
2. their belief that He came forth from the Father.

v. 28 "I came forth from the Father, and have come into the world; again I am leaving the world, and I am going to the Father."

Here we have the Lord's own statement of His mission and that He came into the world from the Father and now He is leaving the world and He is going back to the Father.

v. 29 His disciples are saying to him: "Behold, now you are speaking in plainness of words, and are not using a figure of speech."

They understood now the message that Christ had come forth from the Father and He was going back from the world to be with the Father.

v. 30 Now we are knowing that you know all things and that you are not having need that anyone be questioning you. By this we are believing that you came from God."

The Lord had said back in verse 23 "and in that day you shall ask me no question." And of course, they realized that they had been asking questions back in chapter 14 and now they are saying "they are not having need that anyone be questioning you." And by this, that is you are knowing all things, "we are believing that you came forth from God."

v. 31 Jesus answered them: "Are you just now believing?"

*Have I been so long a time with you Philip + you have not known me?*

They had waited until the last minute. It had been three years that He had been together with them and now all eleven of them are just believing. And so the Lord asks a legitimate question, "Are you just now believing?"

→ Sigh of Relief - Glad they made it - slow of heart to believe - Unbelievers - salvation believers - Adequate & Dependable

v. 32 Behold, an hour is coming and has already come, that you shall be scattered, each to his own home and Me you will leave alone. And yet I am not alone, because the Father is with Me.

We are going to be separated, scattered from each other and Christ says, "Me, you will leave alone." And then He modifies that by saying that He is not alone, "Because the Father is with Him."

Christ has asked a legitimate question in verse 31, considering the nature and intensity of their exposure and experience.

Now, in verse 32, He says they're going to be scattered. When you smite the shepherd, the sheep are scattered. When you hit something and it breaks, the pieces fly everywhere.

*X really knows the price of agape love!!* ① lifted up his heel ② Denied ③ Hated Me without a reason ④ scattered ⑤ Father turned his back!!

It makes the cry from the cross, "Eli, Eli, lama sabachtani. My God, My God, why have you forsaken me?" even more emotional when you realize what the Lord is saying here in this 32nd verse. Although everybody else is going to leave, He could always count on the presence of the Father.

*Lonely, Resentful, bitter, Forsaken !!*

Stedman points out, "I so enjoyed hearing again recently, the words of that old song 'Day by Day.' I had forgotten the words and they hit with a new and fresh power.

Day by day and with each passing moment,  
Strength I find to meet my trials here;  
Trusting in my Father's wise bestowment  
I've no cause for worry or for fear.

He whose heart is kind beyond all measure  
Gives unto each day what He deems best.  
Lovingly, it's part of pain and pleasure  
Mingling toil with peace and rest.

Van Doren points out, "Many will seek to follow Christ when his religion goes forth in silver slippers. It is a penalty of true greatness and to a mind peculiarly sensitive and affectionate the most painful penalty of all to be misunderstood and mis-represented, even by one's dearest friends. To struggle on for the attainment of a great object without appreciation or encouragement. This is a lot harder indeed to be borne. We do not render God His full honor unless He alone is felt to be sufficient to us. John Huss in his lonely dungeon often comforted himself with this saying of our Lord."

Mrs. Cowman in Streams in the Desert for December 20 says, "It need not be said that to carry out conviction into action is a costly sacrifice. It may make necessary renunciations and separations which leave one to feel a strange sense both of depravation and loneliness, but he who will fly as an eagle does, in the higher levels, where cloudless day abides, and live in the sunshine of God, must be content to live a comparatively lonely life. We yield to God and He takes us through something and when it is over, those about us who are no less loved than before are no longer depended upon. We realize that He has wrought some things in us and that the wings of our souls have learned to beat the upper air. We must dare to be alone. Jacob must be left alone if the angel of God is to whisper in his ear the mystic names of Shiloh. Daniel must be left alone if he is to see celestial visions. John must be banished to Patmos if he is deeply to take and firmly to keep the print of heaven. He trod the wine press alone. Are we prepared for a splendid isolation rather than fail Him?"

The hymn writer said it this way:

Arise, my soul, arise, shake off thy guilty fears  
The bleeding sacrifice in my behalf appears.  
Before the throne my surety stands,  
My name is written on His hands.

He ever lives above for me to intercede  
His all redeeming love, his precious blood to plead.  
His blood atoned for every race  
And sprinkles now the throne of grace.

2 Timothy 4:16-18 "At my first defense, no one supported me, but all deserted me. May it not be counted against them. But the Lord stood with me and strengthened me, in order that through me the proclamation might be fully accomplished and that all the Gentiles might hear. And I was delivered out of the lion's mouth. The Lord will deliver me from every evil deed and will bring me safely to His heavenly kingdom. To Him be the glory forever and ever. Amen."

Heb. 13:5 "For He hath said: I will never leave you nor forsake you!!"  
Ps. 23: "You are with me" ISA. 41:10; Moses: "My presence shall go with thee."  
+ I will give you rest ... Ex 33:14

v. 33 These things I have spoken to you, in order that in Me you may be having peace; in the world you are having tribulation, but be having courage, I have conquered the world."

Peace — Col. 1:20; Phil. 4:6,7; Rom. 5:1; ISA 57:20

The reason Jesus has spoken these things to them is seen in the purpose and that is "in order that in Me", Christ being the source, "you may be having peace" which is a present tense experience. Chapter 14:27 "Peace I am leaving with you, My peace I am giving to you. Not as the world gives me I giving to you. Let not your heart be troubled nor let it be fearful."

Presence  
Charmour  
Amarillo

14:27

"In the world, you are having tribulation." This has already been discussed in Chapter 15 because the world is hating us, the hatred without a reason precipitates persecution and needless suffering.

But in contrast, "be having courage" that is endurance. Hebrews 10:36 "For you have need of endurance that after you have done the will of God, you might receive the promise." "I have conquered the world." In other words, Christ is the victor.

The peace resides in Jesus Christ and the tribulation experienced in the world is because of the hatred. And because of this hatred, we could be caused to stumble if we weren't prepared.

We ask ourselves the question, "When did Christ conquer the world and win the battle?" And the answer is seen in the fact that because He is eternal, He sees it already realized, even though the cross is on the morrow. It is the same truth that is seen in Romans 8:29 - "Those whom He justified, them He also glorified."

on the Cross

From God's perspective the work is Already Finished

Philippians 1:6 "We can be confident of this very thing, that He who has begun a good work in us will continue to perform it until the day of Jesus Christ." The outcome is assured.

The victory that is ours is seen in 2 Corinthians 2:14:

\* "Now thanks be unto God who is always leading us in a constant pageant of triumph."

We see some of this in His prayer in chapter 17.

Roy Laurin points out, "Jesus ended his farewell discourse with a note of triumph. He went forth from the upper room a victor, not the vanquished. Because of this, we can live and labor confidently because we are on the victor's side."

Wecks points out, "In spite of the tribulation and in the midst of the tribulation, there is peace for the believer. Therefore, the disciples are not to be afraid, but to be confident. Even though the disciples will be constantly threatened by persecution and martyrdom, they are to take courage. The basis of their courage is in the final words of the Lord, 'I have overcome the world.' The word, 'overcome' speaks of ultimate and final victory which is achieved by one who is superior. Jesus' predictions denotes the abiding victory of one who goes to the cross fully confident that He will conquer. In contrast to the failure of the disciples at the hour of testing, the Lord Jesus will emerge victorious over His enemies. Therefore, the disciple who abides in Christ will also be victorious over the world. In this the Christian may rejoice. Every child of God may rejoice because the Lord Jesus has conquered the enemies of their soul by His death and resurrection. As Christians abide in Him, they will experience the victory that overcomes the world. There is joy for everyone who knows and loves the Lord Jesus because of what He has done on the cross. Joy issues from the past sufferings of Christ. Joy increases through the present privilege in prayer and it is inspired by the prospect of the future."

Vine points out, "His very word, 'be of good cheer' suggests that naturally there would be cause for depression of heart. But against this, He is Himself the antidote. He had been through it all and had defeated the influences of the world. He had vindicated truth and righteousness in the

How can a Guy hanging on ACross say: "I have ConQuered the World."

face of its deceit and iniquity. The morrow was to see the crowning triumph over the devil, the world and death. And His word, 'I have overcome' looks to the accomplished victory, that they were to share the victory and we are to share it. And the means for this is to fulfill our identification with Him and thus to obey His command of promise and assurance, 'Be of good cheer.' We are to be more than conquerors through Him that loved us and our victory that overcomes is faith. It is just our joy in Christ himself, our good cheer that gives us to be more than mere conquerors. Christ points to this very super victory in this His closing word. Victory can bring content. Joy in Christ gives more than the satisfaction of victory."

"I have conquered the world."

Revelation 3:21 "He who overcomes I will grant to him to sit down with me on my throne as I also overcame and sat down with My Father on His throne."

Romans 8:25 "But if we hope for what we do not see, with perseverance, we wait eagerly for it."

1 John 5:4 & 5 "For whatever is born of God overcomes the world and this is the victory that has overcome the world, our faith. And who is the one who overcomes the world, but he who believes that Jesus is the Son of God."

In 1874, a large French steamer called The Ville de Havre was on a homeward voyage from America when a collision with a sailing vessel took place. The damage to this steamer was considerable and as a result, it sank quickly with the loss of nearly all who had been on board. One passenger, Mrs. Horatio Spafford, the wife of a lawyer in Chicago had been en route to Europe with her four children. On being informed that the ship was sinking, she knelt with her children and prayed that they might be saved. Or if not, that they might be willing to die if that was God's will. When the ship went down, the children were all lost. Mrs. Spafford was rescued by a sailor who had been rowing over the spot where the ship had sunk and found her floating in the water. Ten days later when she reached Cardiff, she sent her husband the message, 'Saved alone.' This was a great blow, a great sadness, hardly comprehensible to someone who has not lost a child. But though a great shock, it did not destroy the peace that either of the parents, who were both Christians, had from Jesus. Thus instead of giving vent to bitterness

or defeat, Spafford wrote as a testimony to the grace of God and his experience;

As He passed over the Spot on his way to be re-united w/ His wife

When peace like a river attendeth my way,  
When sorrows like sea billows roll.  
Whatever my lot, thou hast taught me to say,  
It is well, it is well with my soul.

Though Satan should buffet, tho' trials should come,  
Let this blest assurance control,  
That Christ has regarded my helpless estate  
And has shed His own blood for my soul.

From Grady Nutt tape "Fun in the Baptist Church"

On April 3, 1974 a tornado hit Louisville and just almost gored out the east end of our city. It was one of the most devastating nights I can ever recall. It absolutely terrified me. I don't remember ever being so hurt, so so frustrated, so crushed. The next morning we got out and tried to go check on some friends of ours, and we go barreling across the city. They stopped us at one particular intersection and made us take a different route. But we made our turn and we go cruising around and have to pass what was Gaga Woodward's house. The house was demolished. Two or three walls were standing; the roof was gone; beautiful trees gone; the garage completely flattened out; and a car with the frame twisted. It was absolute devastation. The brunt of the tornado came right through her backyard. It was terrible. Well, I saw the house and I'd been there many times for social occasions and to visit; and my heart just jumped right up in my throat and I slammed on the brakes in front of her house, cut off the motor and I said, "Come on, Eleanor, let's run inside." She said, "I can't go!" I said, "You've got to go. Come on!" We go running in through the dining room window, which is now a whole lot more accessible than the living room door! And we leap into the dining room and here was rubble and dust and mud and gunk, and I almost burst into tears immediately. I was in shock. And I'm standing there trying to catch my composure and I hear footsteps upstairs...clomp, clomp, clomp. So I walk over to the stairs and look up and I say, "Gaga?" And she came to the head of the stairs with some old beat-up groaty clothes on that she was cleaning up the rubble with, holding a chandelier in one hand. And she looked down at me, and I didn't know what to say--what do you say to somebody who's standing there holding a chandelier, ya' know? And I sort of stared at her for just a moment like 'O Gaga', and she looked down at me. She said, "Grady, I never should have let 'em ordain me as a deacon!" And I just wiped out laughing. She came right down the stairs, put the chandelier down, put her arms around my waist, buried her head in my chest, and I put my arms around the nape of her neck and gently rocked her for a couple of minutes while Eleanor patted her on the back. Gaga finally looked up at me with moist but not drippy eyes at all, and with a real strong disposition Gaga Woodward said, "We're OK, Grady. We just lost a house. Gaga's going to make it." She wasn't cracking jokes. She wasn't being silly. Gaga had gotten hold of something that the Bible calls "the peace that passes

understanding." Peace doesn't mean the absence of conflict. It means learning controlling conflict. It means to put your sails up and determine where you are going to go no matter what the wind is doing. Peace is the ability to go through the valley of the shadow of death and not around it. And it brings ultimately the great dimension to the life called joy.

CONCLUSION

What are the lesson we can learn from this particular study?

LESSON #1 The Lord is always aware of our heart's desire.

LESSON #2 Our sorrow is going to be turned to joy.

LESSON #3 Our joy is going to be eternal.

LESSON #4 There will be no need for questions because all will be made plain.

LESSON #5 Consider well the question of our Lord, 'Are you just now believing?' Rom.4:20,21 ; Heb.11:1 "Now Faith is the Assurance of things hoped For, the conviction of things not seen".

LESSON #6 We are never alone, because the Father is always with us.

LESSON #7 We can have peace in the storm because the Lord is in control.

LESSON #8 Christ has secured the victory over the world by His death on the cross.

flesh  
+  
the Devil

Joe Morrison: "Do you remember that last game you saw me in? Remember how I always ran off the field clapping my hands? Well, I want you to hold on to that picture of me. Keep that part of me alive won't you? No tears! Goodbye, my dear Brat - and thank you."

Last Cassette: Touchdown! Guess what?  
I'm gonna make that extra point:

"O God of love and understanding,  
Please give him a dry field  
and the breeze at his back,  
Let the ball sail end-over-end  
right through the middle of the  
goal posts - And please sir  
let the crowd ROAR  
for him!  
Great game, Joe, great game!"

The hymn writer put it this way:

His banner over us is love,  
Our sword the word of God;  
We tread the road the saints above  
With shouts of triumph trod.  
By faith, they like a whirlwind's breath,  
Swept on o'er every field;  
The faith by which they conquered death  
Is still our shining shield.

On every hand the foe we find  
Drawn up in dread array;  
Let tents of ease be left behind,  
And onward to the fray,  
Salvation's helmet on each head,  
With truth all girt about  
The earth shall tremble 'neath our tread  
And echo with our shout.

To him that overcomes the foe,  
White raiment shall be giv'n;  
Before the angels he shall know  
His name confessed in heav'n.  
Then onward from the hills of light,  
Our hearts with love aflame;  
We'll vanquish all the hosts of night,  
In Jesus' conquering name.

CHORUS:

Faith is the victory!  
Faith is the victory!  
Oh, glorious victory,  
That overcomes the world.

Reserved Seat!  
Name in That Great Computer  
in the SKY!

File At the Last minute!