

Studies in the Gospel of John 06 - Spirit as a Teacher

by Alden Gannett

The Holy Spirit's ministry is to guide believers into all truth and convince the world of sin, righteousness, and judgment.

Duration: 49:36

Scripture: John 16:8, John 16:20, 1 Corinthians 2:14, 1 Corinthians 3:6, Colossians 1:18, Hebrews 5:11-12

Topics: "Teacher"

Description

The sermon transcript discusses the issue of being dull of hearing and the need for believers to continually grow in their understanding of God's word. The writer emphasizes the importance of keeping Jesus Christ central in all things and not getting caught up in tangents. The sermon also highlights the role of the Holy Spirit in convicting the world of sin, righteousness, and judgment, and in guiding believers to understand and magnify Jesus Christ. The transcript concludes with a focus on Jesus' understanding of the disciples' frailty and his encouragement to them as he prepares to go to the cross and rise again.

Transcript

Brother Anderson's been reading my text for this morning. John chapter 16. John 16.

Continue our study of the Upper Room Discourse. Tonight, Lord willing, that great high priestly prayer of our Lord, John 17. Let's read this morning, beginning with verse 7, the 16th chapter of John.

Nevertheless, I tell you the truth, it is expedient for you that I go away, for if I go not away, the Comforter, the Holy Spirit, will not come unto you. But if I depart, I will send him unto you. When he is come, he will reprove, or as we saw last night, convince the world of sin, and of righteousness, and of judgment.

Of sin, because they believe not on me. Of righteousness, because I go to my Father, and ye see me no more. Of judgment, because the Prince of this world stands judged.

I have yet many things to say unto you, but he cannot bear them now. Nevertheless, when he, the Spirit of truth, is come, he will guide you into all truth. For he shall not speak of himself, but whatever he shall hear, that shall he speak, and he will show you things to come.

He shall glorify me, for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine. Therefore said I, that he shall take of mine, and shall show it unto you.

A little while, and ye shall see me, not see me, and again a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us? A little while, and ye shall not see me, and again a little while, and ye shall see me, because I go to the Father. They said, therefore, What is this that he saith a little while? We cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of what I said? A little while, and ye shall not see me, and again a little while, and ye shall see me? Verily, verily, I say unto you, Ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful, but your sorrows shall be turned into joy. The woman, when she is in travail, hath sorrow, because her hour is come. But as soon as she is delivered of the child, she remembereth no more the anguish or joy that a man is born into the world.

Ye now, therefore, have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh it from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatever ye shall ask the Father in my name, he will give it you.

Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in Proverbs.

But the time cometh when I shall no more speak unto you in Proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name, and I say not unto you that I will pray the Father for you, for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am coming to the world.

Again I leave the world, and go to the Father. The disciples said unto him, Lo, now thou speakest plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee.

By this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone. And yet I am not alone, because the Father is with me.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation. Everyone here this morning says, Amen, but be of good cheer.

I have overcome the world. I am impressed, as you are, with the fact that our Lord is touched with the feeling of our infirmities. The Lord has anticipated the world, the struggle, the problems, the temptations, the tribulations, the distresses that his disciples would face in the world.

The very things you and I experienced, know, and had to bow before God and confess again and again that we've lost the joy, and we've been overcome, when we should have been rejoicing, and we should have been triumphant, and should have experienced his peace. Now, once again, watch the argument as we move into the details of the text. You remember in chapter 14, chapter 13, you recall the Lord announced his glorification through his death and resurrection.

You remember he announced his departure, and announced their responsibility in his absence to keep on loving one another as Christ loved them. Yet they were occupied primarily with that distressing announcement, they thought, of his departure. And so Peter says, Where are you going? The Lord says, I'm going to the Father, and I'm going to prepare resting places for you, but I'm coming again.

Well, they asked many questions. You remember chapter 14, and our Lord keeps encouraging their hearts and says, why, now you'll be able to ask in my name, and I'm going to send the Comforter, the Holy Spirit, to help you in my absence. Chapter 15, our Lord now speaks of their relationships, and says, first of all, you'll have a new relationship with me.

You'll be branches. I'm going to be the vine. You're going to have that unspeakable privilege of abiding in me, and hence I will abide in you.

A far more wonderful relationship than we've had these three and a half years together, for the Spirit's been with you, but he's going to be where? In you. Oh, what an unspeakable privilege! You'll be able now to bear much fruit as a result. Then he spoke, you recall, of their relationship one to another, this relationship of love.

You're to love as I have loved you. I'm going to call you friends. I'm sharing with you the details of the coming days.

Then he says, at the close of chapter 15, oh, there's going to be a relationship with a world of hatred by the world. They're going to hate you. Hate you because they've hated me.

Hate you because of your character. Hate you because you're identified with me, and hatred because I've exposed them, and your preaching is going to expose them, and their awful sin. Now, last night in chapter 16, we saw the fact that the Lord announced that they'll be excommunicated from the synagogue.

Some will say they do God's service because they kill you. Nevertheless, nevertheless, I've sent the comforter to him. We saw last night, in verse 7 through verse 11, this comforter's ministry to the world will be convincing among those who hate, and persecute, and even kill.

There will be those who will believe, who will trust me and be saved, and all the one called alongside to help the Holy Spirit will convince them of sin and righteousness of judgment. Now, this same Holy Spirit will have a ministry to believers, verses 12 and 13. I have yet many things to say unto you, but he cannot bear them now.

Nevertheless, when he, the Spirit of Truth, has come, and notice his designation, the Spirit of Truth, he will guide you into all truth. Think of that. The Spirit of God, when he came at Pentecost, and thereafter came to every believer at the moment of saving faith, for if any man have not the Spirit of Christ, he is none of his.

Oh, when he comes, he's going to guide you into all truth. For he shall not speak of himself, but whatever he shall hear, that shall he speak, and he will show you things to come. There's a classroom situation here, and of course, as an educator, I think of these things.

There's a teacher, and the teacher is the Spirit of Truth. The pupils guide you, you believers, you indwelt by the Holy Spirit, and what's the subject matter, the curriculum? All truth. All truth.

All truth. Where do I find this truth? Turn over to chapter 17, verse 17. We shall see this tonight.

Sanctify them through thy word. Finish it. Thy word is true.

And oh, what an unspeakable privilege we have being taught God's truth. It was my special privilege to go to Dallas Theological Seminary and train there for six years. My greatest teacher, Dr. Lewis Barry Schaefer, and many of you have read his works, and some of you have heard him firsthand.

Greatest, greatest pentagogue a man in the flesh could have. Marvelous art and ability from God of simplicity. He would begin every semester at Dallas Seminary in the chapel platform with a message either from John 15, verses 12 through 15, or from 1 Corinthians chapters 2 and 3, on the fact that though we have many professors on the faculty of Dallas Theological Seminary, in the final analysis there is only one God, the Holy Spirit.

And he would invoke in that chapel service at the beginning of every semester the teaching ministry of God the Holy Spirit. What a privilege. You don't have to go to Bible College to have this.

You don't even have to go and meet together as believers as we are this morning. In the quietness of your own closet with an open Bible, there is the great, great privilege of being taught all truth by God the Holy Spirit. It is our privilege every time we meet in the Word, whether in the quietness of our own closet, whether as a family together, whether as a church family together, whether in formal institutions of Bible conferences and colleges and seminaries, wherever God's people meet with the Word of God, there is the presence of God the Holy Spirit.

And as we shall see shortly, when we are rightly related to him, we have that blessed privilege of being taught by the Holy Spirit. I shall never forget in college some years ago, before an English class, 8 o'clock in the morning, in came this fellow student and he said, Brother Alden, look what God gave me this morning. Just look at it.

He was so excited he could hardly contain himself. It didn't matter whether people were around, students milling, moving into class and so on, the bell about to ring and we were going to be late. That didn't matter.

Hey, look at this. Just look at this. He was so excited, just thrilled with the fact that God the Spirit had taught him.

What a privilege. What a privilege. Why is it that in a meeting like this, some can go out and say, My God spoke to my heart.

Others go out and say, Boy, that's for the birds. You know, I didn't get anything out of that tonight, you know. What makes the difference? Well, sometimes it's the preacher, you know.

Sometimes it's the hearer. We were not receptive for God to speak to our hearts. But beloved, here's the promise, a precious promise, a wonderful promise.

The Spirit of God has promised to guide us into all truth. Now, what's the norm as to what is truth? Well, that's easy. Everybody that agrees with me is right, eh? No, that's not it.

That's not it. What's the norm of truth? God's Word. God's Word.

One of the prayers this morning, he was so helpfully emphasized. The grass withereth, the flower fadeth, but the Word of our God shall stand forever. Here's the norm.

Every so often, someone asks me, how can good brethren in Christ disagree on the interpretation of Scripture? Dr. Chaffer and Dr. Ironside used to have great fun back in the platform of Della Seminary when I was a student. Dr. Ironside would come down and be our lecturer. And Dr. Ironside believed in immersion.

Dr. Chaffer, with Presbyterian background, believed in sprinkling. So they had great fun with each other. Now, how could two men of God, love the Lord, love the Word, taught of the Spirit, how could you come out with such opposing views, you know? How in the world is this possible? There are many explanations.

One is background. Did you know we're all prejudiced? Huh? Did you know that? Everybody in this room today has a bias. I have a bias toward redheads.

You have a bias toward brownheads, you know, blackheads, whatever your bias is, you know. We're all biased, surely. Baptists are biased for Baptists, Presbyterians for Presbyterians, and brethren for brethren.

Isn't that right? The difference is you've got a chapter and verse, you folks of the Assemblies, because we'd be brethren, you know. There you are. All right, we all have our bias.

We're all the product of our background. Yes, we are. We're the product of our background.

It's hard to get away from it, you know. We've got a son at our house. We have two redheads, and of course you can explain that very easily.

We've got a girl who acts so much like her mother, but in the process we've got a young boy who is dark-haired, and he doesn't look like his father, he doesn't look like his mother. Now, where in the world did he come from? Hmm? Well, he acts so much like his father that you just can't get away from it, you know, and I won't take time for those details. But nevertheless, we're the product of our background.

Indeed we are, and so we've got a biased interpretation. We've got a biased interpretation. We don't admit they're biased.

We don't like to confess this, but nevertheless it's true. Sometimes the understanding comes from the Greek or the Hebrew, and we may not know this. Sometimes we fail to put a text into context, and that's why we come up with differing interpretations, you see.

And sometimes the Holy Spirit hasn't yet given it to us. We just don't know yet. I'm going to be on the front row in heaven.

I've got lots of questions. I'm going to take all the questions my students have asked me through the years, and I'm going to sit there and ask the master teacher, the Lord Himself, because lots of times I've had to say, I don't know. But we do have a teacher, and the textbook is right here.

This is it, and whatever fits the book. A text in its context. The context of the preceding verse and the succeeding verse, the context of the immediate chapter, the context of the immediate book, the context of all 66 books.

Such setting, the Spirit of God guides us into all truth. In verses 14 and 15, the Holy Spirit's relationship to Christ. We've seen His relationship to the world, and to us believers, and now to Christ Himself.

Verse 14, He shall glorify me, for He shall receive of mine, and shall show it unto. All things that the Father hath are mine. Therefore said I, that He shall take of mine, and shall show it unto.

We are all quite aware of the fact that there are those these days who keep magnifying and emphasizing the Holy Spirit. I remember so well on one occasion, someone coming out of a service and saying, Brother Gannett, thank you for exalting the Holy Spirit. Now, the Holy Spirit is the third person of the Godhead.

He is God, very God. He is just as much God as God the Father and God the Son. But will you notice verse 14, He shall glorify me, said Jesus.

What often happens is that these people who spend so much time on the Holy Spirit get companions. One of the biggest ones today is this whole tongues movement that's sweeping our land, and the mission fields of the world. People somehow got a corner on things, you know.

They speak in tongues, so they've got something the rest of us don't have. While they miss the purpose of tongues altogether, they haven't put their text into context. Seeing the purpose of it is ceased, ceased with the first century.

So many of these cults and mystics are magnifying the Holy Spirit rather than exalting the Lord Jesus Christ. The Lord warned us of it back here. Now, we do sing holy, holy, holy, the suggestion of holiness for the Father, and holiness for the Son, and holiness for the Holy Spirit of God.

To be true, we worship Father, Son, and Holy Spirit. The Bible is clear to magnify Christ. Turn over to chapter 17.

We shall see the text tonight. Verse 1, Father, the hour has come. Glorify thy Son, that thy Son also may glorify thee.

That's it. You see, the members of the Trinity don't worry about the chiefs and the Indians. The Father wants the Son glorified because, in turn, the Son glorifies the Father.

The Spirit wants the Son glorified. The Spirit doesn't worry about the glory, for He knows that when the Son is glorified, the Trinity is glorified. He also anticipated the fact that in our day and through the centuries, people get off on tangents.

Keep Jesus Christ central. That's it. That in all things, Colossians 1, He, the Lord Jesus Christ, might have the freedom.

That's safe and solid ground. So, out in the world, there is that great paraclete. While we are there ministering and witnessing to an unsaved world, here is the one called alongside to help.

He'll convince the world of sin, of righteousness, of judgment. He will take the things of Christ and show them unto us believers, and in the process, He's going to keep our feet on the ground as we magnify, as we exalt our Lord Jesus Christ. Now, let's take just a moment.

I think time will allow. Slip over to 1 Corinthians 2 and 3, and let me very quickly summarize verse 14 and following. Let's ask the question again.

Why is it that in a service such as this, why is it back home in a normal activity? Some come in and seem to leave the service with great profit, and others, why they don't get a thing. What's the problem? Look at 1 Corinthians 2, 14. The answer, I anticipate, is one's relationship to the Holy Spirit and to the Word of God.

1 Corinthians 2, 14 says, But the natural man, that's the unsaved man, receiveth not the things of the Spirit of God. Why? They are foolishness unto him, neither can he know them, because they are spiritually discerned. One group of people do not get spiritual things because they're unsaved.

They're natural, to use the word. Soulless is the word. They do not have the Spirit of God, and spiritual things are spiritually discerned only by those who possess God the Holy Spirit.

Why these people don't welcome the things of the Spirit? These people say they're foolish. Dr. Chafer used to speak of Dr. William Anderson, pastor of the First Presbyterian Church in Dallas, Texas, many years ago. And Dr. Anderson spoke of the young man who came into his study on Monday morning, and this young man said, Dr. Anderson, I was in your service yesterday morning.

Dr. Anderson said, I'm honored, but the young man said, I didn't get a thing out of your sermon. Why? What's the problem? He said, it was just foolishness to me. The young man said, I have a BA degree from such a university.

I have two master's degrees. What? I ought to be able to understand. But he said, everything you said yesterday morning in your message was foolishness.

Dr. Anderson very wisely opened his Bible to 1 Corinthians 2, 14, and read to the young man that the natural man receiveth or welcometh not the things of the Spirit of God. They are foolishness unto him. This is a key to the spiritual condition of many people.

Watch these people who go out of the assembly and say, oh, I didn't get a thing out of that today. Maybe they're not saved. Maybe they're not saved.

They have not the Spirit. They don't have a spiritual antenna, if you please. They don't have the ability, because the teacher is God the Spirit.

And as we've seen in John 16, the Holy Spirit convinces men of sin, of righteousness, of judgment. All right? There's a second group of people, verse 15, but he that is spiritual. That's where my teacher, Dr. Chafer, got the title of his text that I've used so often in classrooms some of you have read.

He that is spiritual judgeth or discerneth all things, yet he himself is judged of no man. He that is rightly related to the Holy Spirit. He who is controlled by the Holy Spirit.

He who is filled with the Holy Spirit, if you please. John 15, in our text this week, one abiding Christ. He discerneth.

Oh, he reads the word of God, and God thrills his heart with the truth. He gathers in a meeting such as this, and the Spirit of God just speaks to his heart through the word. Oh, he sits down with a book, and oh, how precious the truth of God is, as the Holy Spirit takes the things of Christ and shows them unto him.

He that is spiritual discerneth. Discerneth. And haven't you noticed the reaction of people to the ministry of the word? So often some people say, my God spoke to my heart tonight.

My God ministered to my heart tonight. My God met my need tonight. Believers, both loving the Lord, what's the problem? Paul says one is spiritual at the moment rightly related to God the Holy Spirit, and at the moment the other one not rightly related to the Spirit.

There's a third category, and this explains it. Chapter 3. And I, brethren, could not speak unto you. No, brethren, believers, in the church at Corinth.

I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes. Christ. I fed you with milk, and not with porterhouse, someone is saying.

I fed you with pabulum, and not with porterhouse. Why? For to this time ye were not able to bear it, neither yet now are ye able. Why? For yet carnal, natural, spiritual, carnal.

This crowded Corinth with carnal. For whereas there is among you envying, and strife, and divisions, are ye not carnal? And walk as men. For while one says I am of Paul, another says I am of Apollos.

Are ye not carnal? Believers in Christ, saved, but carnal. And so, when they were unto the word, Paul said, I couldn't give you beefsteak. I couldn't give you T-bones.

Couldn't have roast beef. Had to give you pabulum. I stuck it in your mouth, and it drooled all over your face, and fell all over your front, and slopped all over the floor.

Your babies couldn't take even pabulum. I'd give you that. Oh, I wanted to give you sirloin steak.

Couldn't take it. You're envious. You're jealous.

You have bitterness in your heart. One of you over here is saying I'm of Paul. Another crowd over here says I'm of Apollos.

And you just couldn't get together. Your hearts are guilty of wrath, and strife, and bitterness, and carnality, and divisions, and sectarianism, and so on. And he said, I just couldn't give you the whole counsel of God.

One more text, and we'll turn back to John 16. Hebrews, Chapter 5. Remember that one? Hebrews, Chapter 5. A most telling message. Verse 11.

Of whom we have many things to say, and hard to be uttered, seeing ye are what? Dull of hearing. The writer has to say there are some folks that are dull of hearing. For when the time, for the time ye ought to be teachers, ye have need that one teach you again the first principles of the oracles of God, and are become such as have need of milk, and not of solid food.

Neat. For every one that uses milk is unskillful in the word of righteousness, for he's a babe. But solid food belongeth to them that are of full age.

Hear it now. Even those who by reason of use have their senses exercised to discern both good and evil. You have to use it.

We were up in Charlotte, North Carolina, a few years ago, out for a walk with a dear brother. We're talking together, and he said, you know, I wish preachers would learn something, and I said, what's that? He said, it takes food and exercise to grow. That man was eloquent.

Food and exercise. What I hear, what God gives me in his truth, what God shows me from his word, I have to use. My wife and I learned this week, you can go up to the second floor of this dining room three times a day, and if you don't get out and go for a walk or exercise, you're in trouble, aren't you, physically? So it is spiritually.

Whatsoever he saith unto you, do it. And then the more we do this, the more we're teachable, the more the Holy Spirit's able to take the things of Christ and show them. Natural, spiritual, carnal.

Into which category do we fall this morning? Right now. Let's go back and finish our chapter. John 60.

Verse 60. Now the conclusion of the discourse, and tonight we shall turn to prayer. And the thing that impresses me so much about these closing verses of the chapter is our Lord's intense appreciation and understanding of the frailty of folk.

How he sympathizes, how he understands. He's told the disciples he's going away, and this has troubled them all the way through, and now notice the encouragement. Verse 60.

A little while, and ye shall not see me. He's going to the cross. And again, a little while, and ye shall see me.

He's going to rise again, and they'll be together for 40 days, because I go to my Father. Then saith some of his disciples among themselves, what is this that he saith unto us? A little while, and ye shall not see me. And again, a little while, and ye shall see me, and because I go to my Father.

Oh, they can't put all this together yet. We're confused. We've all been there, haven't we, in God's dealings with us.

And they said, therefore, what is this that he saith? A little while. We cannot tell what he saith. We don't know what he's talking about.

We can't put it together. Verse 90. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of what I said? A little while, and ye shall not see me.

And again, a little while, and ye shall see me. You see, the Lord knew their heart. And the Lord knows yours today, and the Lord knows mine today.

What we don't understand, the problems that are still in our mind, we don't know why the Lord deals with us as he has. We don't understand his providential dealings with us, and the Lord knows. And here he's trying to encourage them.

Verse 20. Verily, I say unto you, ye shall weep and lament. You see, this is the night before the crucifixion.

You're going to weep and lament, but the whole world is going to rejoice that this so-called imposter, this blasphemer so-called, is nailed to the cross. Ah, we've gotten rid of him now. The world's going to rejoice.

Ye shall be sorrowful, but your sorrow shall be turned into joy. Remember that. That's the first of his two conclusions.

Your sorrow shall be turned into joy. He explains, A woman, when she is in travail, hath sorrow, because her hour is come. But as soon as she is delivered of the child, she remembereth no more the anguish or

joy that a man is born into the world.

And every mother here today says amen to that. You remember the agony and the travail, and you thought you couldn't stand another moment, remember? Yet you had to. You had to many times again, but when it was all over, and they brought him to your bed there, that loving little boy, that loving little girl, you forgot all the pain, didn't you? Exactly.

And the Lord says it's going to be like that with you disciples. And ye now, verse 22, ye now therefore have sorrow. I told you I'm leaving.

Sorrow's filled your heart. I'm going to the cross. It's going to become worse, but I will see you again on resurrection day, and your heart shall rejoice, and your joy, no man taketh from you that joy is going to become permanent.

How? He explains, and in that day ye shall ask me nothing. Verily, verily, I say unto you, whatever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name.

Ask, and ye shall receive, that your joy may be full. How is the sorrow going to turn into joy, and be permanent, be abiding joy? He says, by the privilege of any moment, any day, in any circumstance, in any hour, in any trial, you're being able to come to the throne of grace and ask in my name. That's how the joy is going to be permanent, is going to be abiding.

Isn't that true? Hebrews 4, 16, let us now come boldly to the throne of grace, that ye may obtain mercy, and find grace to help in time of need. Any time of need, any moment of need, no matter how dark or discouraging as it was for the disciples here, that their master, their Lord, was going to lead them, and here go to the cross, and then go back to heaven, why, still you can rejoice. Last time we were here at Park of the Pops, we stayed up here, let me see where I am, we stayed over here, as you go down into the dining room on the right, there are two apartments, we stayed in one of those, and someone was out mowing the yard, this was June, someone was mowing the yard, and I saw that my car was in the way, I had parked it up near behind the house to pack to leave, and so I went out and moved the car over there behind the garage, and someone got the truck out that morning and backed out right into my car.

Very simple problem, you could have looked, you know, but nevertheless I did back, the truck backed right out of the old car. Well, the truck had no insurance on it, not a thing, I was told, and I was told to send a bill to Park of the Poms, well I just couldn't do it, just couldn't do it. So I got back to Birmingham, needed some new tires, so I got a new set of tires, and we went down near Montgomery for a weekend with some friends to a cottage, and I had to go home Saturday night for ministry on Sunday, and so I left my family, and it was a dusk, that dusk, and it was raining hard, and difficult to see, and so on, and I thought, well I had a clear coast, clear sailing all together, and I got right up beside a car, and at that moment I saw a car coming, no lights on, so I slammed on the brakes.

This car of course just went off. My car came this way, and then I turned it and went this way, you know, and I turned it again and went this way, and all the time this car came this way, and this car went this way, and here I was going zigzag literally, and I just backed around, of course in the process I just cried unto the Lord, Lord help me! I just backed down into the ditch, backed up over a culvert, and there I was right side up in a man's driveway. I got the rear end banged a bit, not on somebody else's car, thank God, because it could have killed somebody in the process, because at one moment I was heading right for this car that was coming, I mean head on, right for the driver's side, and I just pulled it, and the good Lord

turned the thing around.

Well, the bang up that went over the culvert and so on was just exactly where the bang up was over here at Park of the Palms, so I never had to send the bill, took care of it this other way, you see, but my point in telling the story is just the cry in the moment of crisis, and the privilege of crying to the Lord in the moment of crisis, like Peter on the water when he began to sing, Lord save me! Oh, what a thrill to know that God answers prayer any moment, in any set of certain senses, in any hour, and your sorrow, verse 20, shall be turned into joy. And if I were to open this meeting right now, the testimony meeting, we could stay here till noon with you folks standing up and telling how your sorrow has again, and again, and again turned to joy, because you've asked in Jesus' name, and God's answered your prayers. Amen? Amen.

Amen. Amen. All right.

Our Lord concludes them, first of all, by saying, you've got sorrow. Sorrow's even going to be worse when I leave and go to the cross, but that sorrow is going to turn to joy. Are there heavy hearts here today? Troubled souls here today? Sorrowing hearts here today? The answer's asking in Jesus' name.

Your sorrow will turn to joy. One final word, verse 25. These things have I spoken unto you in Proverbs, like John 15, the vine and the branch.

But the time cometh when I shall no more speak unto you in Proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name, and I say not unto you that I will pray the Father for you, for the Father himself loveth you, because ye have loved me, and have believed God that I came out from God. While they were walking there together, they would share their burden with the Lord, and the Lord would pray the Father apparently.

But he said, now this is no longer necessary. I will be there at the right hand of the Father. I will be your mediator, and you can come directly to the Father in my name.

Verse 28. I came forth from the Father. The pre-existence of Christ.

And I am come into the world, the incarnation of Christ. Again I leave the world, the death of Christ, and go to the Father, the resurrection and ascension. Some people have outlined the whole book of John in this one verse.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb? The Lord is opening their eyes. He is giving them a glimpse, a greater understanding of his truth. Now are we sure, they say, that thou knowest all things, and needest not that any man should ask thee.

By this we believe that thou comest forth from God. More convinced than ever now that as the Lord had declared over and over again to the Gospel of John that he had come from the Father. But now a question, verse 31.

Jesus answered them, Do ye now believe? In the Greek New Testament, the original language here, this could be in the indicative or the imperative. And the hearer had to decide. I anticipate, or I believe, that the disciples here were doing the very same thing that I've been doing in coming to this text.

Which is it? Is he asking a question of doubt? Do ye really believe? Or is he making an affirmation? You do believe! While I cannot be dogmatic here, I don't have complete light on it, I'm inclined to believe that

the disciples were hedging, halting between two opinions here, and I'm inclined to believe that that's exactly what the Lord wanted them to do. They did believe more because of what they just said in verse 30. They had just said in verse 30, there was greater faith and greater understanding at this point.

The Lord had given them greater understanding. And yet, verse 32, the Lord has to say, Behold, the hour cometh. Yea, he is now come, for he is now to leave and go to get seminate and then to the cross.

That ye shall be scattered, every man to his own, and shall leave me alone. Yet I'm not alone, because the Father is with me. And so there's more belief, and yet there is still some unbelief.

And isn't that where most of us are? We've grown in faith, we've grown in grace, we've grown in greater understanding of the Lord and the things of God, and yet there are moments of doubt, not in the integrity of scripture, not in the deity of Christ, not in salvation by grace through faith and in his resurrection and his coming again. But we wonder if God's really going to answer this prayer, you know? We don't doubt that he's able, but will he, you know? And here was their dark hour, their darkest hour. Not only had they not understood the Lord's announcement of his departure, but now he's actually going to get seminate.

Peter is going to deny him three times, and then he's going to be crucified, and they're all going to scatter and flee, save John who comes and takes care of Mary, the mother of Jesus. Yes, you're still going to do that. And then what does our Lord say? Verse 33.

Oh, I understand is what he's saying in the essence. I know your heart. I know you want to trust me.

I know down deep in your heart you do love me. I understand all this. These things have I spoken unto you, that in me ye might have what? Peace.

In the world ye shall have tribulation, yes. But be of good cheer. To every troubled heart this morning he says this.

To every discouraged heart he says this. To every lonely soul he says this. Be of good cheer.

I have overcome the world. Some of you have shared your burdens this week. Many of you have not, but God knows your heart.

Some of you have very real physical problems. Some of you have loved ones who are suffering this very moment. Some of you have financial needs.

Some of you don't know the future. Some of you may be lonely. Some of you are holding between two opinions about what to do about the coming days, whether to settle here, settle back home or somewhere else.

And you're going through great indecision. You just don't know what to do and where to turn. And the future seems so uncertain.

Whatever be your circumstances, they're peanuts compared to this context. The Lord going to Gethsemane. The Lord going to Pilate's judgment hall.

The Lord going to be tried by those impossible Sanhedrin. And then going to the cross. No more dastardly deed in human history.

No more greater expression of the depravity of the human heart than Calvary. Never was hell turned loose more than in those hours against the Son of God. Yet hear Him say, in me ye might have peace.

In the world ye shall have tribulation. Be of good cheer. Be of good cheer.

Be of good cheer. Think of the Son of God being able to say this. In a few moments, so to speak, He's going to sweat, as it were, great drops of blood over the spiritual agony of having laid upon Him the iniquity of us all.

And yet He can say to His disciples, be of good cheer. I've overcome. I've overcome.

Turn with me in closing to 1 John chapter 5, as He addresses us believers. 1 John chapter 5, verses 4 and 5. For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even what? Our faith. Who is He that overcometh the world? But He that believeth that Jesus is all He says He is, the Son of God.

Our Lord's conclusion to the upper room this morning. Your sorrow shall be turned into joy. Your defeat shall be turned into victory.

Come to me any moment to the throne of grace. Trust in the absolute thing. Sorrow to joy.

Defeat into victory. Precious Lord, what glorious truth! We thank Thee. Thou didst look into our lonely hearts this morning, discouraged hearts this morning, troubled hearts this morning, perplexed, uncertain hearts this morning.

Oh, thou didst know us as we are, and thou art touched with the feelings of our infirmity. We thank Thee. Oh, lift us to Thyself anew this morning.

Give us grace to turn everything over to Thee in Jesus' name. Give us grace to moment by moment keep on asking in the name of Christ and have our joy fulfilled. Lord, we would overcome today.

We would be triumphant today, whatever the circumstance. We would trust Thee, reclaim that grace, and we would leave rejoicing in the name of Christ. Dismiss us with Thy blessing.

We pray in His matchless name. Amen.

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