

(John) Tender Touches

by Willie Mullan

Willie Mullan's sermon explores the profound truths in John 14, emphasizing the believer's relationship with Christ through faith and obedience.

Duration: 1:08:17

Scripture: Matthew 6:33, John 13:1, John 14:19-20, John 14:23, John 14:26, John 15:1

Topics: "Tenderness"

Description

In this sermon, the speaker discusses the importance of correctly interpreting and understanding the Bible. He emphasizes that if something in the Bible doesn't fit or seems contradictory, it is likely due to interpretation, translation, misapplication, or dislocation. The speaker then gives an example of a phrase from the Bible and explains how it can be understood differently based on interpretation. He concludes by highlighting the significance of studying the Bible and finding beautiful and staggering truths within its pages.

Transcript

John's Gospel, chapter 14, and we're at the last part of the chapter. We're starting at verse 19, and we're going to try to go right through to the end of the chapter this evening. I know that I'm biting off more than usual, but I want to get through this part of the chapter this evening, right from 19 to the end, and then mark you that next Tuesday, in the will of God, we shall be at chapter 15.

And, of course, this is the great chapter of John's Gospel, where our Lord Jesus gives that teaching on the true vine. And there, every believer will find how to live a life that brings glory to God. John, chapter 15, next Tuesday, in the will of the Lord, and we'll be dealing with that great subject of fruit-bearing, and how to live down here for the glory of God.

Now, in the verses before us this evening, we have many, many wonderful things. Indeed, I have termed this part of the chapter, tender touches. The Lord Jesus Christ is in the upper room here with his disciples, and he's teaching them some very wonderful truths.

I've called this portion, tender touches. I think that every believer will find beautiful things here this evening for them, beautiful things for believers. And I think that every student of the word of God will find some very staggering things here, things that would stagger a student to the mouth for you, and see what you would do with them.

You see the verse 19 that we're commencing with? Well, the second phrase of the verse says this, and the world seeth me no more. Is that true? Jesus Christ went away from this world. Is it true to say that the world will see him no more? Doesn't this book say that when the great white throne is set up, and the small and great stand before God, that they shall see his face? Doesn't the book teach you that the kings of the earth, and the great men, and the chief captains, and the mighty men, and all the bondmen will climb the rocks and mountains to hide them from the face of him that sitteth on the throne? Doesn't the book teach you that in a day to come, that every eye shall see him, and they that pierce him, and the tribes of the earth shall mourn because of him? How does this phrase say, the world shall see me no more? There's a problem for you students.

Could I pick another one or two out for you? You see verse 21, he that hath my commandment, doth not the word my commandment. You see verse 23, Jesus answered and said unto him, if a man love me, he will keep my words. See verse 24, he that loveth me not keepeth not my saying.

Is there a difference between my commandments, my words, my saying? There's another one for you. There's still another one for you. Do you see verse 26, but the comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.

Is that in the absolute sense? Will you know as much as God knows? There's still another one for you. See verse 28, at the end of the verse, the last phrase, for my Father is greater than I. Put that to the classical, vital, favorite verse of Unitarian. When they want to disprove the absolute Deity of Christ, they say, didn't he say, my Father is greater than I? Here are some problems for you.

Jesus, for me, has got to expound. So that you'll find in the chapter this evening, beautiful things for believers, and staggering things for students, and yet again I think you'll find special things for the perishing. It's a wonderful chapter, it's very deep, and I'm prepared to admit that it's very difficult, but I believe that it's also very delightful if you take your time and let the Holy Ghost lead you into the truth that's before us.

And so I'm taking it phrase by phrase this evening, so that you'll really get the exposition of the verses that lie ahead of us. We're commencing on verse 19. I think you know what led up to this, don't you? Don't you remember? We're in the upper room, and our Lord Jesus is talking to his own disciples.

Yea, Judas has gone out to betray the Master, and you remember how at the commencement of the chapter he revealed that he was going away to prepare a place for him. Do you remember that? That was a wonderful revelation and explanation for their consolation, why he was leaving them. He was going to prepare a place for them.

Then you remember that in verse 5, Thomas, he interrupted the Master, and the Lord had some teachings for Thomas. Then you remember in verse 8 that Philip interrupted the Master, and there were some precious points for Philip to ponder in the answers. And so we've got down through these things, and at verse 19 our Lord Jesus is talking to them, and he said this, yet a little while, and the world seeth me no more.

I want to hold on to the phrase, yet a little while. You see, our Lord Jesus Christ is standing at that very moment in the upper room, but you know, he seems almost impatient. What lies ahead? I believe that John's gospel was written for one thing above another, and it's this one thing that it might display to us the marvelous unlimited divine knowledge of our Lord.

I wonder how many remember the first verse of chapter 13? Well, have a look at it again. Chapter 13 began like this, Now before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of the world unto the fowl. Yes, there we have the knowledge of the Lord.

He knew that his hour had come, and now it's growing nearer. He's saying to them, yet a little while. Oh, he knows it will only be a little while.

I preached one Sunday morning on our Lord Jesus standing in the shadows of the three G's. I wonder, do you remember? This is where he was, and he's standing just here in the shadow of Gethsemane, in a little while, and he's standing in the shadow of Jabotah. Yes, the judgment hall.

And he's standing in the shadow of Golgotha, and his knowledge is perfect. Oh, he knows what lies in the future. I don't know what a little while will bring forth, but if anybody tells you that his knowledge will be a little while, you're gazing at the knowledge of the Lord.

Yet a little while. Just a little while. My, that was the very night in which he was betrayed.

That was the very night in which he stood in the hall with Triumphus, and then onto the judgment hall, in a little while. You know, that word yet is wonderful. Try and go through it sometime and gather them all up.

It displays wonder. It's displaying the wonder of his knowledge here. Do you remember a few times, when I started the young ones off? Do you remember Paul writing to the Corinthians, he said, though our Lord Jesus Christ was rich, yet for your sake.

That was the wonder of his grace. Do you remember Paul writing to the Hebrews, and in the fifth chapter he said this, though he were our son, yet learned he obedience by the things which he suffered. Mind you, he didn't say, yet learned he to obey.

Oh, not at all. No, look, our Lord Jesus Christ had the experience of obedience in a human form, as he walked in the will of God. And that was the wonder, the wonder of his experience, where he learned what obedience really was, as he walked the servant of Jehovah.

Do you remember another verse in Hebrews, we have not alive reached which planet but that with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. That's the wonder, wonder of his life. Remember one in Isaiah, no violence, there ain't no guile in his mouth, yet it pleased the Lord to bruise him.

That's the wonder of his grace. This book is full of wonders, if you pick out all the yets, and this is the wonder of his knowledge. Standing in the upper room, as the shades of night had fallen, and he saying to his disciples, yet a little while.

It's just showing you the knowledge of the Lord. Now we come to this difficult phrase, verse 19, yet a little while, and the world seeth me no more. Of course, there's a problem here, isn't there? And you know, when you find problems in the book, there's always an answer, because I teach some of you young ones how to hump this book through.

You see, I found out that if anything doesn't fit in, something's wrong. If one part of the book says, every eye shall see him, and men shall cry on the rocks to hide them from his face, well, there's something wrong with this. And you'll find this out, that when you get something that's wrong, it's one of four things

that have gone wrong.

Are you listening? Well, it's either interpretation, or translation, or misapplication, or displication. One of those four things. You see, let me teach you young ones quickly.

Sometimes somebody lifts a phrase out, and I bring it to you, you know. An old lady did this the other evening to me. She said, does the Bible say that we should work out our own salvation with fear and trembling? It does, I said.

She said, that's good enough for me. It's perfectly true that the Bible says that you should work out your own salvation with fear and trembling, but it doesn't say it's necessary. Just you come back a wee minute.

Will you let me show you where it is? It's in the letter to the Philippians, and your first verse in Philippians is Paul writing to the church at Philippi, to the bishops and saints and deacons, to save people, my love. And the verse he was quoting was a verse that was for saved people. When God saves you, he works within you, and whatever God works within you, work out.

You'll find you're being practically saved every day. She had dislocated the word of God. Don't you allow them to dislocate.

Then, of course, there's this misapplication. Somebody lifts something, and it's really only applicable to the Jew, and he tries to apply it to you. Or he takes something out of it that's only applicable to the Samaritan, and he tries to apply it to the Gentile.

And to say before you can get the Holy Ghost, you'll have to get somebody to lay their hands on you. Well, if you find out in that sheet it was a Samaritan, and it was an Apostle laying his hands on a Samaritan, and you can't find either an Apostle or a Samaritan just in this. Oh, you want to be very careful of misapplying the word of God.

But on this occasion, it's not misinterpretation, nor is it dislocation or misapplication. The trouble here is translation, something, of course, you've got to get down to. I just read in the last week, I think, about fourteen different commentaries from all the best scholars, and I noticed this, that all of them suddenly were agreed that the original faith here is this one.

Watch me read it now. Verse 19, Yet a little while, and the world no longer seeth me in this dispensation. That's the proper translation.

So there is no trouble, you know. You see, we're living in the dispensation of grace. And, you know, grace came by Jesus Christ.

And, you know, when our Lord Jesus Christ was put on the cross, and his head fell lifeless on his chest, and tender hands took him down and put him in the tomb, my, the world no longer in this dispensation seeth him. Father didn't see him anymore. It was only his loved ones who met around him in resurrection.

It was his loved ones who watched him grow up, and when he comes again, it will be his own loved ones who will rise to meet him in the air. And in this dispensation, the world seeth him no longer. So there's no trouble with it, but you have to see it, you see.

Now, here's a lovely bit. Watch our Lord Jesus saying this. 19, Yet a little while, and the world no longer seeth me, but ye seeth me.

Ah, now, that's lovely, isn't it? Now, it must be in the same dispensation, yes, of course it is. You see, here's the idea, that in the dispensation of grace, the believers walk by faith. And you remember Paul writing a letter to the Hebrews? He said, We see Jesus crowned with glory and honor.

You know, the faith of a real believer is a wonderful thing. It comes out from his heart, and it pierces the clouds, and it goes right away like a rocket, and it goes past all the stars, and past all the planets, and past all those wondering worlds, and into heaven itself, and past the angels, and all the angelic beings, and it goes right to the throne of God, and it sees Jesus. As we sing here on Sunday morning, Look, ye saints for Christ is glorious, see the man of sorrows now.

By faith we see him seated on the throne, our savior, our shepherd, our supplier, our supporter, our sovereign, by faith we see him. Wonderful thing, isn't it? Yes, we walk by faith, not by sight. We walk by faith.

And that's just exactly what he was saying here. The world hasn't got this faith, so they're in the dark. And then the believer can see the blessed Lord Jesus.

Now, here's a lovely touch coming on now. Yet a little while, and the world seeth me no more, but ye see me, because I live. Ye shall live also at that day.

There's another problem for you. I passed that one by, didn't I? At what day? At what day? Now, just watch this, do you see it setting in? It's one of the loveliest touches in John 14. You see, our Lord Jesus is standing in the upper room, and it's just a little while, and he'll be on the cross, and he knows in the depths of his heart that unless the corn of wheat fall into the ground and die, for the Bible, he knows he's going to die.

But he knew more than that. He knew he was going to live again. But you know, at that day, he said, at that day, when I come back from the dead, when I live, oh, I want you to get the hold of it.

This is important. Everyone who puts their trust in my finished work will have union with my life. You know, that's what we really pitch when we baptize them.

We put them down, and under, and out. And as we put them in, they're confessing of twice when in the death they were then with him. When he was very slavery, when he gave up, they gave up.

Ah, wait a minute. You know, you haven't got it yet, have you? That they're connected in an indissoluble union with the blessed Christ of God for all eternity. Now, watch the whole story now.

Watch it. I live, they said, because I live He shall live also at that day. He shall know that I am in my power, and he in me, and I in you.

Ah, look, here's the story. He's going forth to death. He's going into death.

And every believer goes in with him. And as he rose in newness of life, so we rise with him. And by that blessed Holy Ghost, we're connected forevermore with the living head, and he's in God, and our life is filled with Christ in God.

Mind your joy to the very life of God. Wonderful wee bit, isn't it? But you know, you'll only get the force and the teaching of that if you come back next week, because the whole thing is, I'm the vine, and my father is the husbandman, and ye are the branches, and there's a connection. But he's showing you how to let that

life live, and through you.

It's a wonderful retouch. Now, here's a lovely bit, 21 we're at now. He that hath my commandments, and there is an F there, and you know, all the commandments of the Savior, our Lord's commandments, they're all in the book now.

There are no more to be added to this book, and no one dare take any away. All the commandments are in the book, and you have them in your hand tonight. But this is what it says, He that hath my commandments, and keepeth them.

It's a wee bit, isn't it? You know, it's one thing to be able to coach them, and to turn to them, and mark them, and underline them, but it's another thing to let them be worked out in your life. He that hath my commandments, and keepeth them. Now, we're not on the top step yet.

Here we're coming. Watch. He it is that loveth me.

You know, friend, it's not getting emotional that proves your love for Christ. It isn't rolling on the floor that proves you love Christ, and it isn't screaming in the open air that proves you love Christ, and it isn't barging in the prayer meeting, and thumping the seat that proves you love Christ. Let me tell you calmly, it's keeping His commandments.

That's what proves you love Christ. It's keeping His commandments. You know, there are quite a number of commandments.

One dares and starts to coach them. Here's the commandment of the Lord. Be not unequally grouped together with unbelievers.

I don't start to quibble about it, because arguing is law-keeping, you know, and there's no use of trying to juggle with it, and there's no use of saying, you know, you know where I'm placed, and you know this, and you know that. I don't want to know. The Lord is talking to you, that's all there is about it, and you have to obey.

It's your level. No argument, see, He doesn't want you reasoning. No use a young lass going with a young fellow that's not saved, and has her eye on him, and she's praying for the Lord to help her out, you know, when all the time the Lord's saying, be not unequally grouped.

That's all there is about it. You can go home and argue whatever way you like. All the Lord wants of you is obedience.

I want you to get a hold of that, because it's very important. He that hath my commandments, and keepeth them, he that loveth me, but he is with it, now we're on the top step. And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Ah, now we're at the cream of the gesture. You know, I want you to get this, believers. There's an experience in life, and it's called Christ manifesting himself to you.

And it's an experience for every believer, but not every believer experiences it. But if you're here now, this is an experience. What does this mean? What does this mean? I remember getting down on my knees about this.

What does this mean? These are real followers, and real believers. What does this mean when you manifest yourself to us? And you know, I've learned over the years very well, too. You see, I can look back.

I'm looking back 27 years. I've come down the line, and I can remember times when the Lord spoke to me out of a book, and he really shook me, you know. And his commands came quite clear to me, and I was put in the corner, and I had to obey.

And I'm glad tonight I obeyed, because, you know, as I let his word guide my life, he manifested himself to me as the saviour of my life. My life hasn't been wasted, the saviour of my life. I want to say this.

As I obeyed him, and turned by his word, and directed my footsteps into the centre of the king's highway, he manifested himself to me as the shepherd of my soul. It's lovely, you know, to know that he's really saving your life. Oh, I know my soul saves.

And it's lovely to know that he's the shepherd of every step. If you really want to see the Lord saving your life, you'll have to obey his command. If you really want to know the Lord as the shepherd, you'll have to obey his command.

And if you really want to know the Lord as the supplier of every need, you'll have to obey his command that he's really testing you. I said, I will come and manifest myself unto him. Don't talk to me about knowing the nearness of the Lord when you have just obeyed the book.

Because I can tell you, you don't know the first thing about it. I mean, you're talking about second blessing, and if I started to teach you believers baptism, you'd burn your nose out. Go on, obey the book.

Here's the teaching of your Lord, whether you like it or whether you don't. He that hath my commandment, and keepeth them, loveth me, and I will come and manifest myself unto him. And if you want to know more about it, you'll just have to start to obey the book.

Don't tell me that you can trample the word of the Lord onto your feet and get on with the Lord, because you can't make me believe any such nonsense. I'm too old-fashioned for that. Lovely touch there, isn't there? Beautiful one.

You young foot, go in for it. I hear somebody butting in again and interrupting. It's Judas this time, and the Bible's very careful.

Not sorry. Not lovely of the Holy Ghost to do that. You see, Thomas butted in, and then Philip butted in, and now Judas is butting in.

And you know, he's asking, yes, a question that's absolutely nonsensical, isn't it? Lord, how is it that thou wilt manifest thyself unto us and not unto the world? You know, sometimes people come and ask you questions, and you know, the Bible teaches me in these days that only ignorant questions I'm to avoid. You see, I know this from experience, that sometimes a wee fellow comes and asks me a question, but it's not an answer he wants, you know, it's an argument he wants. Well, I'm not playing with you.

Some of them say, oh, when you go to ask them anything, you wouldn't look at you, no, see them. I'm not looking. If you want an answer, I'll give you an answer.

If it's an argument, away home and go to bed. Friends, lots of people just want to come to an argument. I don't want to argue.

I've no time for that. The Bible teaches me to avoid, and I know the meaning of the word, you know. These unlearned and ignorant questions.

Avoid them. But in this day before the Bible was completed, and the epistles were penned, and the Holy Ghost had come, the Lord was very gracious with boys like that. But there's a whole group now, and so he said, avoid it.

But he did speak to Judas, didn't he? And he said something I think is very wonderful. He said, verse 23, Jesus answered and said unto him, If a man love me, he will keep my words. Now, what's the difference between my commandments and my words and my sayings? Oh, there's a lot of difference.

It was Dr. Ironside who first told me the answer, and I must really let you know that it was him that told me. He got me a whole lot of wisdom. You know, I spent a very precious ten days under Dr. Ironside's wing, and in those ten days he knocked a lot into me and a lot out of me that really needed to be done.

But you know, he put this one to me once. You know the difference between my commandments and my words? I said, no sir, I don't. I was just honest about it.

Well, he said, I'll tell you. He said, here's the easiest way to let you see that. He said, we'll think about a young girl, sixteen.

She's in the high school. She's very clever. She's getting on, but she's got lots of homework to do.

She's working very hard to get into the higher grades, and he said, you know, her mother is a very wise woman and won't let her do very much housework, but then she's got to be trained somehow. So he said, now look, Mary, you've got a lot of housework to do. I want you only to tidy your room.

Must keep it correct. Must do your own polishing. Must do your own cleaning.

Must make your own bed. Now this is really a must. This is your mother's command.

Well, that's what Mary had to do. She's got to work hard and keep her own room, you know, and that doesn't keep her. He said, supposing one day we're seeing her coming home from school.

She hasn't too many exercises to do this evening. It's a beautiful evening, and the other girls say, Mary, hurry up and do the old exercise, and let's get out, and we'll go for a walk this afternoon and evening in the beautiful sunshine. Mary says, right, I'll do it.

We'll hurry out. And just as she goes in the hall, mummy's talking to a lady in the sitting room, and Mary overhead her saying, yes, oh, I've got a lot of people coming this evening, and I haven't a silver done, and I've so much to do, and I just feel miserable about it. I don't know how I'll get through it all.

And you know, Mary overhead her work, and Mary just turned in and said, mummy, you lie down there. I'll clean the silver, and I'll set the table. I'll do a whole lot of things.

Now, she wasn't commanded to do that, but she heard her mother's words. Sometime when you're reading through this, you'll find this. You'll find that Andrew came into the Lord's presence and was so

thrilled with him that he ran away and first found his own brother, Peter, and he brought him to Christ.

And you know, the Lord was pleased to see him. And from the words the Lord speaks to Peter, and from the words that he speaks to them ever after, you can see how delighted the Lord was. Now, you're not commanded in this book to go and find your brother Christ.

No! But if you listen in to the Lord's words, there's a whole lot of things you could do to please him. There are commands that you're not allowed to even quibble with, but there are a whole lot of beautiful sayings and teachings and words of the Master that could show you wee things to do. And when you keep his words, why, you please him.

I can remember reaching a message like this in Glasgow, and sitting at my elbow was a great, big, black man, I think the blackest man I've ever seen. Bob knew him well. And when I'd finished, old Peter, he meant to me, he must have been 70 years of age.

And I remember him getting down and holding up his black hands and his black face, and he said, Mr. Moan, Mr. Moan, I want to please him. I want to please him from this night forward. I just want to... Do you ever think about pleasing him? You know, the fellow that's always asking, is there a command for that? He just wants to live on the edge of the cliff, doesn't he? But the fellow who's all out to please him, he's going to climb into the heights.

I hope you see the difference. Now, once again, we're getting down. Verse 23, Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not keepeth not my sayings, but the word which he hearth is not mine, but the Father's which sent me. These things have I spoken unto you, being yet pleasant with you. You see, I believe it because the Lord was standing in the midst, and they could hold on to his rope, or lean upon his breast, or put their arm round his shoulder.

I don't think they were getting the teaching the way they ought to get it. I'm perfectly sure they weren't. It's only when he would be taken from them that these things would come with force, but the Holy Ghost would have to come to really apply them.

That's why he said this, being yet pleasant with you. Then he immediately started, But, verse 26, but the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. Don't you want to stop at phrases like this and say, is this in the absolute sense? He's going to teach you all things that God knows? Wouldn't you know as much as God? Of course it's not in that sense.

He's not going to teach you all the eternal things, and he's certainly not going to teach you all the physical things, and he's certainly not going to teach you all the mental things. No, it isn't in the sense of eternal, or in the sense of physical, or in the sense of mental, nor in a thousand other senses. It's just in one sense.

He will teach you all things spiritual, in the spiritual sense. Everything for your spiritual well-being, the Holy Ghost is prepared to teach you. Don't ever let it just enter the absolute sense.

Now watch, verse 27, I think this is lovely too, of peace. I leave with you my peace. I think there's a vast difference between peace and my peace.

The one he was leaving, and the other he was giving. You see, I believe that peace, when it's a great subject, isn't it? Peace. I believe this, that when our Lord Jesus Christ hung in Yom Kippur, He was delivered for our offenses, and then He was raised again for our justification.

And the next verse says, therefore being justified by faith. We have peace with God through our Lord Jesus Christ. You see, when a poor sinner is brought to see the finished work of the cross, and puts the arms of his faith round the atoning sacrifice, he's justified before God.

He's brought from the far-off place into the near place, and he's found in the presence of a Holy God, just as if he'd ever sinned, because Christ really bore all his offenses on the tree. And he's clear, he's justified. And being justified, he's reconciled.

He's got peace with God. That's a great experience, you know, it's a great blessing, so it is. But, you know, there's something that's a great experience.

You know, when Paul's writing to the Philippians, he is what he said. He said to all those saints, and they were already justified, and they already had peace with God. He said to them, all these fellows shall have the blessing of peace with God.

He said to those, be anxious for nothing, but in everything by prayer and supplication with thanksgiving, let your request be made known unto God, and the peace of God shall keep your hearts and minds through Christ Jesus. Now, there's all a difference between peace with God and the peace of God. And the first one is the peace for the pardoned.

That's peace with God. But the second one is the peace for the pilgrim. That's the peace of God.

That's my peace. I just see him standing in the shadows of Gethsemane, see him during the cross, and he knows everything that will take place in the judgment hall. Well, they'll butter his face, and pull the hairs from his cheeks, and furrow his back with a lot, but he's not quivering.

No, he was filled with the peace of God, my peace. You know anything about it? I went yesterday to visit the man who always sits in the Bible class here, Mr. Montgomery, and he took a heart attack yesterday. And when I rushed in to see him, well, I thought he was just a few seconds, seconds from his eternal home.

I found him in great pain, I said, I'm only a few inches from seeing his blessings. He wasn't one quiver. He was in the valley of the shadow, my peace.

He was nearly there. And with this pain carrying in his breast, with gasps, you know, he got it out. Only a few inches from seeing his blessed face.

And I'm happy. The peace of God is ruling his mind. Could you be like that? You know, this is your privilege, too.

Because the Lord left this for you, too. Now, you ought to claim it, you know. And I'll tell you this, the old book has taught long ago that he will keep them in perfect peace, whose mind stayed on him, stayed upon Jehovah, hearts are fully blessed, finding, as he promised, perfect peace, rest.

It's all the difference, you know, between the two. He, the truth, is there. It was lovely of the Lord to say this.

Peace I leave with you. My peace I give unto you, not as the world gives, give I unto you. Then he comes back to what he started with afterwards.

Let not your heart be troubled, neither let it be afraid. You know why he had this talk with these fellows in the upper room, I'll tell you. This was really wonderful of the Lord.

You know, he wanted to comfort all his own disciples. My, this is really wonderful. The Lord wants to comfort every follower he has.

And remember, he's at the very edge of death, as far as he himself can tell. Oh, but he's not worried about that. He wants to comfort them.

Oh, how wonderful he was. Nobody like him, you know. And did you see the platform he built to do it? First of all, he gave them a revelation of where I'm going, and I'm going to build a house, I'm going to build a place for you, if I go and prepare a place for you.

He began with the revelation, and then he went on to talk about the manifest, and then he talked about the habitation of the Holy Ghost inside them. And then he talked about not only the revelation, and not only the manifestation, and not only the habitation, but he talked about the consolation, my peace. And on this platform of revelation, and manifestation, and habitation, and consolation, he stands and says, let not your heart be troubled.

What are your worries about? It's what you call wrapping the whole chapter then to a wee packet for you to take home. That's the Lord. That's your wonderful Lord, who wants you to be worried, you know.

As I'm building your place, let them go on with their atomic warfare. They'll never touch the place he's building, you know. And you know, as you keep his commands, never mind what to do, he'll come and manifest himself to you.

And you'll know him as a savior you never knew before, and as a shepherd, and a supplier, and a supporter, and a sovereign. What a wonderful Lord he is. And you know, he has given the Holy Ghost inside to lead you unto every bit of spiritual truth that's needed.

Friend, here he is, wonderful Jesus, wants to console you. But let's get through with this. We're at verse 28 now.

Oh, you have heard how I said unto you, I go away, and come again unto you. If ye love me, ye would rejoice, because I said, I go unto the Father. And here's a lovely retouch.

What are you all worried about? You know, the moment that he said over the page, my little children, as I said unto the Jews, and I'll say I unto you, where I go, ye come and come. And because he said, I go, sorrow filled their hearts. You remember me reading that verse to you, sorrow filled their hearts.

What was the sorrowing about? You know, the one who was going to take their place on Calvary, was going to be raised from the dead, and taken up through the clouds, and passed all the angels, and seated down on the very fruit of God, our perfect Saviour. What was there to worry about? The very fact that he was going to the Father is the fact that the work was finished on Calvary. And the very fact that he went is the very fact that you'll go too.

You know, I think there's a lovely touch here. He says, my, you should rejoice that I'm going to the Father. And you know, I know that when we lose our loved ones, there is a certain sense where we sorrow.

Well, let me say this tenderly now, because I know all the folk in the meeting are the most of those. Let me say this, there is a sense in which you can rejoice. Remember that.

You know, they have been taken away out of this world of pain. They've been taken away from temptation, and toss, and pains, and storms, and tears, and problems, and wars, and darkness, and satan, and slander, and curse, and everything that you can name that's wrong. And they've been taken right off, right through into the presence of the Lord.

And there is a sense in which you can rejoice. And you ought to rejoice. You ought to rejoice.

And I'm glad my old mother's at home with the Lord. I'm glad she's no more weary day. I'm no more pain.

I'm no more tears. I'm no more darkness. I'm no more troubles.

I'm no more troubles. I'm no more troubles. She's at home with the Lord.

Yes, you can rejoice. That's what the Savior's teaching you. Don't miss it now.

He said, man, you should rejoice because I'm Lord. And you can rejoice when they go with them too. Now, watch again.

Verse 28. We have heard how I said unto you, if I go away and come again unto you, if ye love me, you would rejoice. Because I said, I go unto the Father, for my Father is greater than I. Probably that's the biggest problem in the chapter.

And yet, it's a very simple one. Now, you know, all Unitarians, and all those who follow in this train, this one, this doctrine, and Russellites, and Christadelphians, and I suppose a hundred moreists, and all the rest of it, who deny the Trinity, the absolute deity of our Lord Jesus, they all run to respect it. And you know, there's something in the text they all miss.

It's not a long one, so there isn't very much that you could miss, is there? Watch me reading it. My Father is greater than I. Now, when you read through your New Testament, always watch the places where the word is THE Father, and MY Father. Let's go back to John chapter 10, so we try to get a real basis on this.

John 10, you remember we came down through these pages. John 10 and verse 30. Now, watch this.

I and my Father are one. I hope you're noticing the word MY, because if it's a good Bible, it's in italics. You see, the translators put the word in.

Sometimes they put the wrong word in. You can see from the very verse that he's talking about I and THE Father are one. You see, there's a oneness here.

There's an equality. I am the unity. You see, it would be absolute sinful idiosyncrasy to say I and THE Father are one, that he were not God.

Why, you would even howl of the politeness when you were talking about your Father, to say MY Father and I. I don't know very much about grammar, but I know that much. I know that you would put your Father first, and I know you would the politeness to put your Father next, but that's to prove that he was co-equal,

and thought it not wrongly to be equal with God. He said I, and he said it first, and he said it meaningfully.

I am the Father. Now, I want you to watch that, and when you go through the scriptures, watch it. You see, when it's THE Son and THE Father, it doesn't make a matter which one.

First, it's co-equal and co-eternal, but I want you to get the hold of this, that the Son and the Father before the hills and all that stood, made a covenant around the Son's will, to go down to earth and take upon him the form of a servant. And you know, to really die for humanity, he had to be born, but he had no human form. And as a servant of Jehovah, he always looked back as a servant and says, My Father! We're talking about THE Father now, MY Father.

You know, the very first recorded words of our Lord Jesus, when he's only 12, the first recorded words, and they mean something. Here they are. He looked at Mary and said, Wish ye not that I must be about my first business.

Now, they mix the text up here again. All the scholars are agreed that on this occasion, in John 14, it should be THE Father, and the faith actually proves it. Watch it.

Because I said, I go unto THE Father, for that connects it, doesn't it? For THE Father, greater than I. Of course, THE Eternal Father was greater than the Son who had taken upon him the form of a servant. Oh, just because he took upon him the form of a servant, doesn't mean that he ceased to be God. Because in John 10, he can go back and say, without any hesitation, I and the Father are one.

But pity they didn't read them all. Always you watch where it should be THE Father, and MY Father, and the things found for you. When he talks about MY Father, he's the servant.

When he talks about THE Father, he's the co-equal Eternal Son. Now, let's get on with this, a little, lovely little bit. Hereafter, I will not talk much with you, for the Prince of this world cometh, and hath nothing in me.

You know, he knew everything, didn't he? You know, he's standing in that little upper room, and he knows it's just a little while, and outside in the shadows, the traitor is waiting for him, and Jonder is the very hill where he must lay down his life as a ransom for many. And he knew that all the satanic, diabolical powers of principalities and powers would come upon him, and Satan would meet him personally at the cross. Yes, he would be allowed to prove his sin.

But he knew the end of the story, you know. He knew that he would rise twice, says, I'll meet him, all right. He has nothing in me.

He knew he would defeat the devil. You know, he's building a platform for their comfort. Did you get it down in the chapter? The revelation, why I'm going and what I'm doing.

The manifestation, how near I can come to you, even after I'm gone. Yes, the habitation of the Holy Ghost within you to teach you. The consummation, peace on my peace.

And then, the consummation of the faith, the consummation, I'll just teach the very devil for you. Oh, let's not do that, and be afraid. You know, it's a great picture.

He's just like David, little David, standing on the brow of a valley, and he's going down to meet the devil. And here's how the chapter ends. It's a lovely one, isn't it? You should learn this verse and put it in your

heart and never forget it.

But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise! Let us go! He's going to the cross now. He's going to meet the devil.

He's going to finish the work. He's going to the rugged, blunt, thin cross to die for me, for me. And from the fact he turned not back, he came to where I lay in wanton sin, and he saved me.

Blessed be his name. Dear friends, what a savior. He took the time to teach them all this, even on the edge.

You know, every believer should lift their hearts and say, hallelujah. Let us bow together. Let's just be still and not sing any more.

I've been a long time. Blessed Lord Jesus Christ, we bow humbly and very reverently before thee. Lord Jesus, we adore thee this evening for rising and going to the cross and dying for me.

We know, Lord, that you did it because you love the Father, but we know also that you did it because you love me. Wonderful Jesus, with a heart that went out in purity toward God, and a heart that went out in mercy toward man, we thank thee for everything. We know that thou wilt come back again, but until that moment comes, Lord, help us to get down beside thy word like nearly, and hear thy commandment, and listen in to thy saying, and learn thy word, and may we obey thy commandment, and please thee according to thy saying, so that thou wilt come daily and manifest thyself to us.

Lord, let this be the experience of all the saints, and may the sinners look up tonight to the cross and see that wonderful Savior who gave himself for them. May they come and accept it, be glorified in this meeting. Part us in thy fear, and bless thy blessing through Jesus Christ our Lord.

Amen.

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