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before, that He was with the Father before, that He came forth from with Him, and had His knowledge, His mind, and His will.

(John 3:35) "The Father loveth the Son and has given all things into His hands." These are the words of (John), the forerunner of the Messiah. John was a very distinguished character and he prophesied 500 years before He was born. He appeared in the wilderness of Judea crying out, "repent ye for the kingdom of heaven is at hand." He not only announced the coming of Christ, but had the honor of introducing Him personally to the people saying, "Behold, the Lamb of God which takes away the sins of the world." He had also the honor of baptising him. But John was good as he was great. We can hardly find an instance when the humility of self-denial and of pure zeal would exceed his. The disciple John, seeing Jesus, seeing the Saviour rise into respectability and popularity grew jealous of Him. John said, "He must increase but I must decrease." He talked about the love of the Father for His Son. "God is good to all and His tender mercies are over all His works." "The eyes of

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From The Father And To The Father

John 16:28

Introduction

These are majestic and strange words and are proper for the close of our Lord's discourse. Here He completely covers the whole ground of His being and His works, and glory. And He does it with two statements, or two clauses. First, the Lord's descent, and second, His ascent. This describes two opposite ends as it were, His point of departure, and point of arrival.

"I come forth from the Father into the world, I leave the world and go back to the Father." Now He has said this before, but He comes to tell them this was voluntary on His part, coming into the world and also departing from the world.

I. Dwelling With The Father

This implies that He had been in the Father. It implies a particular and close relationship which we could hardly imagine. It is far deeper than just companionship or outward presence or expression. To begin with, during His earthly life, our Lord bore out with Him the remembrance and the consciousness of an

individual existence prior to His life on earth. I need not remind you how often He dropped such hints, As, "Before Abraham was, I am, and the light." These words are the assertion by Christ Himself of a previous deep, mysterious union with the Father. On such a subject wisdom and reverence did thus speak only as we hear. I cannot emphasize this fact as the gospel of John does. It is a genuine record of the teachings of Jesus Christ. There is nothing more plainer than over and over again, in all sorts of ways by implication and by a direct statement to all sorts of audiences, friends, and folks -- He makes this tremendous claim, "...to have dwelt in the bosom of the Father, long before He lay on the breast of Mary."

What did He mean when He said, "No man hath ascended up into heaven, save he which came down from Heaven."

What did He mean? What and if ye shall see the son of man ascend up where he was before. What did He mean? "I came down from heaven, not to do my own will, but the will of Him that sent me." "Glorify thou me with the glory which I had with thee, before the world was."

If we know anything about Jesus Christ, we know

what He meant. If we cannot believe that He thus spoke, we know nothing about Him, on which we can rely. This claim, which is either absolutely true and lifts Him into the region of deity, or else it is false and He was false to the claims.

Then (I came out from God) better than I came forth from the Father. It means from with the Father from a position by the Father's side. It would not have been enough for the disciples to have felt a warm personal attachment to Jesus, as a noble and sincere man. They must also recognize His relation to the Father, before His appearance among men and His mission from the Father. More precisely, I came out from the Father, not from the Father's side, but as it were, out from the inner being, the very life and love of the Father. This is the essential (unity) of the Father and the Son. But, it does not suggest the doctrine of eternal generation. For the coming out of the inner sphere of the Father's life is represented in an act of Christ, performed at a definite moment in the past. As mediator from everlasting, but of His coming in the flesh in the fullness of time, that He existed as a divine person

human life and society is to be a teacher of the devine will and to give His life a ransom for many. It refers to His manifestation in human history. The incarnation is now a permanent fact once only a blessed hope. (John 11:27) "His leaving the world and coming to the Father, made this fact a truth." And so it is no longer a wayside saying, or a dark saying or a proverb, but it is truth.

So we read in Romans 5:6 "For when we were yet without strength (in due time), Christ died for the ungodly." In due season, at the right time, at the proper time, at the precisive time, at the set time, at the appointed time, you see, time is a word for creatures. God is outside of time. Recognition of that fact will be one of the outstanding landmarks in your spiritual life. You will take many rapid steps forward as a Christian, when you think of spiritual things out of the realm of time. "For my thoughts are not your thoughts, neither my ways your ways," saith the Lord, "For as the heavens are higher than the earth, so are my ways higher than your ways, my thoughts than your thoughts." Isaiah 55:8-9. This is one of the key passages of the

all wait upon Him." "He opened His hands and satisfied the desires of all living things." Thus, he regards all men and provides for their support. There is also in God the love of benevolence. The ground of His love is that one of these in <sup>His</sup> likeness. There is a degree of resemblance in every Christian. Therefore, Christians are said to be partakers of the devine nature, to be renewed in the image of Him that created Him in righteousness and <sup>true</sup> holiness. This indeed is their burden, this makes man groan and say, "Wretched man that I am." We see that the Father Loves us and loves the Son, because He gave His Son.

II. Voluntarily Coming Into the World

Jesus said, "I came forth from the Father, and am come into the world." Now, this is something more than just the coming of a man into the world, being born into this world. Jesus said, "I am come into the world." There has been a man who (chose to be born, There has been a man who appeared here, not by the will of the flesh or the will of blood, but by his own free choice. He (WILLED) to take upon him the form of humanity, not the voluntariness of some one offer, but of His own entrance into the world. And this, my dear friends, is (very important) to us to know that this unlies his deliverance from sin, then there is no hope of His deliverance from sin. Unless He came in this way then He is no different from the rest of us. He came with the same sin as all the rest of us, and He is no deliverer from sin. But if it be true, that of His own will He took to Himself humanity, and was born as the scriptures tells us. He was born, His birth, being, His coming of His being brought. He came down from the white snows of eternal hills of God.

This voluntary coming down is all important to

us for unless we preserve it clear in our minds and hearts the power to sway our affections is taken away from Jesus Christ, unless He voluntarily took upon Himself the nature which He meant to redeem, why should I be thankful to Him for what He did, and what right has He to claim my love. But, if he willingly came down among us and to this end was born, and for this cause.

We talk about (kings) living in their palaces and putting on the rags of beggars to come out and learn what it is to love in huts where poor men live, and making experiences of the conditions of their subjects. But here is a fact infinitely beyond all legend. It is set forth for all in a most touching fashion. The parting words of our Lord, "When Jesus knowing that He came forth from God, laid aside His garments." (That was the incarnation.) It led Him to lay aside the garments of His majesty and to gird Himself with humanity, and He had a body wrapped around it, which was more humiliation.

The whole process by which He entered into

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a prayer to God with strong cries and tears. He  
learned obedience.

2. Second, the sinlessness of Jesus. There was one respect, however, in which Jesus was different from all other men. He was sinless. His enemies sought to convict Him of sin. He forgave sins. (Mark 2:5) "He said that his blood was shed for the remission of sins." (Matthew 26:28) "Jesus taught that all men could confess their sins and pray for forgiveness." (Matthew 6:12) Jesus is presented in the New Testament as a perfect ideal, our example to follow, allowed for no excuses. (John) says, that we ought to walk "even as He walked." One of the central principles in the sinlessness of Jesus was that He came to do the will of God. He was without fault and He had an excellent character, there was perfect Godliness and goodness in Him. He is described as the Holy One. Jesus had to fight to maintain His righteousness. His character was not a (hothouse plant) shielded from the blast of temptation. Jesus, then, was a perfect man. He combined all the elements of goodness in His character. Jesus was not a one-sided goodness, but was

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Bible. So many believe that it is very easy to comprehend, that God's ways are not our ways and when we come to practical application, we discover that many people wish to reduce God to their status. We are creatures of time. We cannot contemplate life without thought of the past. We live in awareness of the present, being creatures of anticipation we are bound up with thoughts of things to come. Most of us are occupied with present work in order to pay future accounts. We move toward the unknown, unless we know God as revealed in the word, that He is unchangeable.

On the day of Pentecost, Peter in preaching his sermon referred to the coming of Christ and His death as a definite plan and a fore-knowledge of God.

(Hebrews 9:24-26) "God planned this in eternity, before the foundation of the world, that this was done in council with the Trinity."

It is like the illustration of a judge whose son came before him accused of reckless driving. The charge was proved, the judge fined the young man the full amount, and after the fining was said the judge

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adjourned the court came down from the bench and paid the son's fine. Someone might say, but God cannot get off the bench and come down. But this is one of the best illustrations of the incarnation. For Jesus Christ, was no more or less than God, coming down off the bench to pay the fine which He had imposed upon us. Even in the midst of the first curse upon sin, God announced that He would send a redeemer, and that the seed of the woman would bruise the serpent's head." (Genesis 3:15) The woman is Isreal, and the seed is the Lord Jesus Christ.

It is not necessary for us to trace all the (Old Testament propheis) and teachings of the coming of Christ into the world. Micah 5:2 told us of the (birth place) Bethlehem, His (virgin birth) was foretold in Isaiah 7:14. His (death by crucifixion) was told in Psalms 22. The lives of (Abraham and Issac) show us a parallel between Jesus Christ coming, dying, as the only begotten son. Hebrews 11:17.

But we want to point out that in accordance with a definite time, a definite schedule, that Jesus came

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into the world, voluntarily into the world involved at least (three things).

1st. First the humanity of Jesus. There have been some who claim that Jesus was not real. And many believe that He could not be man as this would do away with His deity. But the New Testament emphasizes again and again that Jesus was born and had family connections, lived in His home in Nazareth was subject to His parents, rejoiced, was tempted, craved human sympathy, craved, was obedient to God, had a body, a mind, a soul, suffered, died and rose again. John's gospel told us that He became the flesh and dwelt among us, that he was tired, thirsty, hungry. While Paul tells us very little about the earthly life of Jesus, he does speak of His having been born of a woman, (Galatians 4:4) of his being a man (I Timothy 2:5) of His death and resurrection, (I Corinthians 15:3-4).

The (Book of Hebrews) laid special emphasis on the humanity of Jesus. Because it was man He came to save, (2:14) "He came to be in touch with the feelings of our infirmity, because He had been tempted in all points like as we are yet without sin." He made it

Lord of death. But He seemed to be its servant He was then conquering death. So Christ willed to die, and died because He willed to die.

✓ His own voluntary resurrection, by His own power He arose again from the dead as being the Father's proof of the Son's finished work. He had power to lay down His life, He had power to take it up again. So Jesus arose from the dead by His own power. This enabled Him to take a step toward leaving this world.

✓ Then we have His voluntary ascension, into the heavens. We think of this in contrast to the time

a well-rounded and complete man. He gave himself a spotless offering, for the sins of others.

3 Third, the virgin birth. Matthew and Luke represent that Jesus was born of Mary without a human father. According to their count He was begotten by the Holy Spirit. We can understand that such a topic was naturally to be handled with great reserve among the early disciples. Hence, it may not have been known outside His small circle of friends of the family. If the other writers of the New Testament didn't know about it, naturally, such a topic would not be a matter of common conversation and men would not write about it unnecessarily. Mark begins his account of the life of Jesus, with the public ministry. But, John says about Him, "The coming flesh would fit in with such an idea." So would Paul's doctrine of the preexistent Christ as coming in human form, (Philippians 2:5-10).

Old Testament passages which seem to expect the virgin birth, such as Issiah 7:14. If Jesus was sinless, then we have already a supernatural element

in His life. We do not mean to say that the virgin birth explains on the basis of long herity the sinlessness of Jesus. The virgin birth was (a miracle) the virgin birth was God's method of transcending the law of heredity, so that Jesus was born without sin; but, if He was a sinner like the rest of us then He can do nothing to save the rest of us from sin. But if He was without sin then the virgin birth fits in with His sinless life. If was God to become incarnate in a human life, it is difficult, if not impossible to think of a more appropriate way to identify himself with a sinful race for its salvation. He must become one with that race, this He did by being born of a woman.

III. Voluntary Leaving the World

The stages of that departure are not distinguished they are threefold in fact, the death, the resurrection the ascension. All three of these have a majestic movement in the energy of Christ as to their cause.

In the original is men to dismiss or relinquish the lead. It does not, therefore, differ essentially from the word withdraw. The general idea which it conveys seems to be that of leaving anything to itself—to its own wishes, ways, or faith. Of withdrawing whatever controlling power was exercised before, not sustained by its use in this passage. For in leaving the world, to go unto the Father, Jesus (did not desert it) did not leave it, to itself.

First there was His voluntary death. We have our Lord's own words about His having power to lay down His life. We have the story of the passion that seems to suggest that his relation to death, to which He is about to bow his head, was altogether different from ours. For instance, we read He gave up the spirit His death was brief, and there is no way for us to see this except through the fact that Jesus Christ is the



certain never to speak an idle word. We shall do well to study them, they may speak the full message to our hearts. Knowing their contents we shall find solace and strength, not only in hour of death but for every step of the way in life. In order to comprehend them we must note not only the words of Jesus in death, but the manner of His death also. For both of these we shall gather fresh truth for our own comfort and guidance.

The pastor and his children stood by the bedside of their wife and mother as she hovered in the very shadows of death. Said they, "Mother taught us how to live, now she will teach us how to die." To an (infinite degree) Jesus taught us how to live, in like manner He also taught us how to die. So standing near the cross they heard the cry, "It is finished. Father into thy hands I commend my spirit." This was just before He breathed His last. Thus, they record only that He died. The fact that He delivered His spirit to God, something to keep, to use, to take care of, and to manage. "All things are delivered unto me of my Father," Jesus said. Thus, all that the Father delivered to the Son

of (Elijah) when the chariot of fire came. But when Jesus ascended there was no need for a whirlwind to sweep Him up into the sky. There was no need for any external vehicle, or any agency, whatsoever. No angels bore Him upon their wings. The CORDS OF BEAUTY which bound Him to earth had been cut free and He rose. They were natural forces of His own supernatural life which carried Him up.

He became the scarifice for our sins. In His resurrection He proclaimed Himself the Lord of Death. In His ascension up on high, He draws our hearts and we desire to receive Him.

IV. Dwelling with the Father

So we come to the conclusion, as Jesus returns back to the Father. His earthly life then, was just

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a mere parenthesis. His weeping servant will now be waiting for Him, as waiting children. He touches daily life in all points. Therefore, it is not complete satisfaction in the human heart until it rests in Christ. We see not all things put under Him, but we see Jesus. Our Elder Brother is elevated to the (throne). He makes the fortune for the family, and none of them will be poor as long as He is so rich.

Christ's ascension to the Father is the elevation of best and dearest friend to the throne of the universe. The elevation of Jesus Christ to the throne fills heaven for our faith, our imaginations, and our hearts. My Christ has passed through the heavens but if we believe that He is at the right hand of God, then the far off becomes near. Make this sure, that you have hold of the whole Christ for yourself. His death, without his resurrection and ascension may be little more than the pathetic death of millions of people about us. But, the great facts that He dwelt with the Father, voluntarily came to

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earth, voluntarily went away from earth, and now again dwells with the Father, gives to us great walls of a fortress and we can stand four-square upon these against every wind that blows. For nothing less than the whole Christ, conceived of the Holy Ghost, born of the Virgin Mary, crucified, dead, and buried, ascended into heaven and sitting on the right hand of God..." is strong enough to help your infirmative and to satisfy your desires, and to blot out your sins.

As surely as this is to be understood of His exaltation to the heavenly existence, so surely is the \_\_\_\_\_ came out from \_\_\_\_\_ to be understood of His leaving and existence with God in the heavenly life. This is a simple grand summary of His entire personal life, His pre-existence with God, His incarnation, and life among men, and His return to the divine state. His words had answers to questions in their hearts and convinced them afresh of His divine knowledge. Jesus knew that these were His final words before death, furthermore, He was conscious of the fact that they would be read and studied through the ages. Therefore, He was

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disciples of all nations. If He had been no more  
devoted to His duty than we are to ours, then all of  
us would be without God, without hope. As we delay  
millions march into eternity, never having heard of  
His name, and their blood is on our hands.

When we think of Jesus' work of committal we  
discover many great forces as ~~He meant for safekeeping,~~  
thus, Jesus deposited His spirit in the hands of the  
Father. It is a banking term, a deposit, a thing ~~is~~  
committed to one charge or trust. The figure is that  
of depositing one's treasure in the bank for safe-keeping.  
Therefore, when Jesus committed His spirit to God, it  
was for the purpose of the Father would keep it  
safe until the resurrection.

It is for this same reason that neither life  
nor death need have any fear for the Christian. For  
I know whom I have believed are trusted and I am  
persuaded that He is able to guard it, that which I  
have committed or placed on deposit unto Him, against  
that day. Herein is the message of infinite importance-  
to each one of us. Suppose that you deposit your  
money in a bank it is there for safekeeping, until  
the day when you call for it. However, the banker  
my utilize your funds, He is obligated to keep them

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for His saving ministry, the Son now returns to the  
Father. Again He employed this word when He spoke the  
parable of talents. "For the Kingdom of heaven is as  
a man taking a trip to a far country to call his own  
servants and deliver unto them his goods," Jesus died  
as a king, actually He bore three relationships to  
man. He was prophet, priest, and king. As prophet He  
spoke to men on behalf of God, but they rejected His  
teachings. As priest He offered himself to men that  
he might lead them to God, but they refused Him.  
As king, He invited them to come sit in His kingdom,  
but they said, "We will not have this man reign over  
us." On the cross He was God's prophet in every word  
that He spoke. He was both priest and sacrifice when  
He offered Himself. He was king as He ordered everything  
to the knitting of His Father. As we examine the  
entire procedure of His trial and crucifixion, we  
discover His kingship at every turn. The element of  
His royal being stands out most clearly in the moment  
of His death, long before that hour He said, "I lay  
down my life that I might take it again." No man  
taketh it from me, but I lay it down of myself. I  
have power to lay it down, I have power to take it

up again. This commandment have I received of my Father." The truth contained in these words is that Jesus' death and resurrection are not subject to the will of man, no man carried away His life. But, He committed His life into the hands of the Father. No longer is He merely my God, the struggle is over, the victory is won. The Father into whose arms Jesus throw Himself has drawn Him to His bosom. No more is He the prodigal of all prodigals. However the key to this word of committal is a word commit. Its root meaning is to place beside and near. It is used to set before Him food, as food upon the table. Thus, as Paul charged Timothy, "I charge thee, I commit unto thee, son, Timothy; or, keep that which is committed to thy trust." He is to commit that which He has heard to faithful men. So the stewardship of Jesus has fully been accomplished. All that He could do has been done, His spirit dismissed from His dead body, is identified with the price He had paid as a ransom for many. Now He commits a redemptive work into the hands of Him, from whom He had received the assignment. Now on it is in the hands of God. God had given His word to save all that should believe

upon the crucified Son, in His word of committal therefore, the Son is saying to the Father, "I have finished the work which you gave me to do. Now I am placing the obligation back into your hands." In the light of this we can understand the continuous ministry of Jesus, wherefore, He is able to save them under the uttermost that will come unto God, by Him. Being that He ever liveth to make intercession for them. Hebrew 7:25

Furthermore, the word of committal spoken by Jesus includes the idea of filling (a report) or record. And may we not then infer that we have Jesus, saying here from the cross that He has filled out His report as the commission of His time. The release of His spirit was full proof of His mission accomplished.

Here is a missionary challenge to every Christian. Jesus was faithful in all things in redeeming us to God. Now, He places Himself beside His Father. Waiting and expecting until His enemies are made the footstool of His feet. His expectations can be realized only as we are faithful to His commission to make

safe for you. In good times and bad he is there as a symbol of stability and security for all the community. Would it not be rather foolish for you to place your money in the bank, and then pace back and forth, before its strong vaults guarding it, armed only with a slingshot. The business of guarding it is that of the banker. You have trusted him and your money is as safe as his character is sure. Any other attitude on your part, is to dishonor him in whom you have placed this trust.

In a like manner when you place your soul on deposit with God, it is there for safe keeping until the day when you shall appear before Him. Although you should live in keeping with your profession, it should not be for the purpose of keeping your soul safe. It is not safe because of your trustworthiness, but because of His. Not only is God's word worthy of your trust, but He is able, strong to guard that which you have placed on deposit with Him. This knowledge must become a conviction within your heart so that when you deposit your soul with Him, you can say, "I know in whom, I have believed." With that

So. Norfolk, June 17, 59. P.M.

great knowledge, that Jesus is today at the right hand of the Father looking after your security

Scott Pleasant & Wife emigrated to Canada - cleared a bit of forest, built log cabin, sowed a small crop in a small clearing. One evening husband returned from work in woods - wife on steps crying - "What's wrong with my wife?" "I can not see out" - with sympathy "but you can see up" & he pointed to blue heavens above -

Times we can not see out for trouble but can see up.  
Carlyle said, "from a small window you can see the infinite"

How do we know Jesus is up there??

Acts 7:55-56 - (Stephen) testified that he's there -  
Acts 22:18 - (Paul) - that night Road Damascus, Jesus spoke.  
Rev. 1:9 (John) - also knows Jesus spoke to me -  
+ this challenge with us +

(Rom. 8:34) -> Pure Tonight -!