



## BELIEVERS CHAPEL

6420 Churchill Way | Dallas, Texas | 75230 | t 972.239.5371 | believerschapeldallas.org

The Sermons of S. Lewis Johnson

John 16:16-24

“The Outcome of the Resurrection”

TRANSCRIPT

[Prayer] We thank Thee Father for the privilege that is ours again tonight of turning to the word of God and especially hearing the words that our Lord Jesus gave the apostles as he prepared to leave the present scene for the ministry at the right hand of the Father. We thank Thee for the upper room discourse and all of the anticipations of the developed later truth that is found there. We pray again that Thou will give us understanding and direction as we listen to the teaching that he gave to the apostles. May the truths that we ponder be of use to us in our own daily Christian lives. We commit this meeting to Thee and the ones that follow in the name of our Lord Jesus Christ and for his sake. Amen.

[Message] We turn tonight to John chapter 16 and verse 16 through verse 24, and the topic is “The Outcome of the Resurrection.” I’m going to begin reading at verse 16 and read through the section tonight. Verse 16 through verse 24, “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.” In some of the more ancient manuscripts of the New Testament that last clause is not found. If you have a Modern Language Version, you may not have that clause, “Because I go to the Father.” But the idea back of it has already been expressed in the

preceding discussion. And so the thought of it is in harmony with the things our Lord is saying.

“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: and, 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 enquire among yourselves of that 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 sorrow shall be turned into joy. 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, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. (Incidentally, that does not mean you shall never ask me, with regard to some petition or something of need. The ask is to interrogate) In that day ye shall ask me no questions. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: (Now this is the word for prayer) Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.”

One of the things that the New Testament especially sets forth for us and really one of the things that is the teaching of the whole of the Bible is that in Scripture there is a great premium placed upon personal acquaintance with the Lord. We have a great premium placed on personal acquaintance with the Lord Jesus Christ and the writings of the apostles, in the words of our Lord Jesus Christ. We have a great premium placed upon personal relationship to God in the Old Testament Scriptures as well. And the effect

of this teaching is to throw into strong emphasis the place of our Lord Jesus Christ in the life of the believer.

There's a rather deep significance in a story that used to be told by Dr. Rufus Jones, the notable Quaker philosopher. When a mother assured her little daughter that she need not be afraid of the dark because God was with her, the child answered, "But I don't want God. I want someone with a face." I rather like that. "I don't want God. I want someone with a face." And the child has spoken for all Christians. We want someone with a face. We want to have something substantial, and when we talk about the relationship that we have to the Lord we're talking about something substantial. And we want something substantial. One of the greatest of the blessings of the New Testament is that as a result of the resurrection of our Lord Jesus it is possible for all Christians to have a personal relationship with the Lord Jesus Christ. It's not simply a relationship that we might have if we are in a certain spot and he happens to be there too as it was in the days before the resurrection, but no matter where we are at the present time it is possible for us to have a personal relationship to the Lord. And you will see in this passage that we have just read from the upper room discourse that that is one of the things that our Lord will stress. He will talk about the fact that there is going to be a time soon when he's going to leave them, but there is also a time coming when their sorrow shall be turned into joy, and the means by which that takes place is the resurrection of the Lord Jesus Christ.

Now we today are not in any inferior position to the apostles. It is true that they saw him in his resurrection. They had the personal relationship to him that came from seeing him in his resurrection body. But one of the things that our Lord is stressing through the upper room discourse is that by virtue of the coming of the Holy Spirit, we who live nineteen hundred years after the time of our Lord Jesus Christ, after the time of the apostles, are not in any lesser position than they because through the Holy Spirit we

are able to have this first hand relationship to him, the God who is the face of our Father in heaven is one with whom we have relationships day by day through the Holy Spirit.

Now he has been talking about the world's hatred, that Christians shall expect the world to hate them because it hated him. He has been talking about the ministry of the Holy Spirit and how the Holy Spirit given to us is through us to be the means for the conviction of the world. And he has also pointed out in the immediately preceding context that the Holy Spirit will be the great teacher. He will instruct us. But he is not the ultimate teacher. It is our Lord who is the ultimate teacher for he shall take of the things of Christ and report back to us. So the teaching of the Holy Spirit is to take of the things of Christ, the things our Lord wishes to teach us, and bring them to us. So when we speak of the teaching ministry of the Lord Jesus Christ, we are talking about the way by which he teaches through the spirit. He teaches us. And when we talk about the teaching ministry of the spirit, we are talking about the agent in the instructive work that the Lord Jesus constantly undertakes in our behalf.

Now, let's look at our passage, and I want you to notice that there is some instruction that is given by the Lord Jesus to them. He's going to talk about this “little while.” And then he will give an illustration of a woman who is pregnant and getting ready to give birth to a child. And then at the conclusion, verse 22 through 24, he will make application, or interpretation specifically of the things that he has been talking about in illustrative form.

Now we look first at the instruction in verse 16 through verse 20. And first of all, in verse 16, he will make a declaration. Now this is the word that was puzzling to the apostles. I think that our Lord exhibits a very interesting method of pedagogy incidentally. He gives them just a little bit of information, enough to puzzle them so that they will ask questions. It's not a bad method of teaching providing a person is like one of the apostles, or like our Lord. But the average person who doesn't have a whole lot of information usually founders when he attempts to teach this way.

Listen to what he says, “A little while, and ye shall not see me.” Now that word “see” incidentally is the word that means to look at and ponder in a physical way, generally. It involves a physical look. It also means to seek to interpret, but it means to see physically and to ponder the things that you see. “A little while, and ye shall not see me.” You will not see me physically. “And again, a little while, and ye shall see me,” but this time he uses a different Greek word translated see. And this is a word that means to see with comprehension and understanding. It’s the word that means to see and understand spiritually. So, “A little while, and ye shall not see me,” physically, “And again, a little while, and ye shall see me,” and comprehend. And the Authorized Version adds the clause, “Because I go to the Father.”

Now you can tell from this statement that this must have been puzzling to the apostles. “A little while, and ye shall not see me: a little while, and ye shall see me.” That would have been puzzling. And so leaving it that way, it’s only natural then that there should follow interrogation. So in verses 17 and 18 we do have interrogation. “Then said some of His disciples among themselves,” can you not imagine them murmuring? I’m sure that they didn’t want to say, “You’re not being very clear,” so they’re asking themselves questions. “What is this that He saith unto us, ‘A little while?’” In other words, the temporal expression is the expression that puzzles them.

“What is this that He says to us, ‘A little while, and you will not see Me; and again a little while, and you will see Me’; and, ‘because I go to the Father’? 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. So that’s the interrogation. What’s the meaning of “A little while?” He’s told us “A little while, you shall not see me, a little while, you shall see me,” and they’re puzzled. What does he mean by “A little while?”

Then the explanation is given in verses 19 and 20, or an explanation is given, “Now Jesus knew that they were desirous to ask him.” Did you notice that word “knew?” “Now Jesus knew,” it does not say, “Now Jesus heard what they were saying,” but, “Now

Jesus knew that were desirous to interrogate him.” They were afraid to interrogate him, but he knew this. Now that little word “knew,” instead of “hear,” is evidence, of course, of a supernatural understanding on the part of our Lord. And when John reports this he reports it as if our Lord has supernatural discernment, “Now Jesus knew that they were desirous to ask him.”

Now another thing that we need to bear in mind, and I'm going to try to do it as we go through, is there are two words that are translated ask through this section in the Authorized Version. One of these words means to ask a question, to interrogate, just as if I were to turn to someone in the audience and ask you a few questions. That would be *erotao*. I would be interrogating you. But then there is another word, and frequently incidentally, *erotao* is used in the sense of to ask or interrogate a person who is regarded as being upon an equality. But *aiteo*, the other word translated ask which is used in prayer is also used but used frequently of asking of a superior. Now when we read here, “Now Jesus knew that they were desirous to ask him,” that's the word to interrogate. He knew that they wanted to ask him some questions, not pray to him but to ask him some questions.

“And said unto them, Do ye enquire among yourselves of that 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, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.”

Now reading this in the Authorized Version or reading it in an English translation of any kind we might not understand the force of these words for weeping. When we read in verse 20, “Verily, verily, I say unto you, ye shall weep and lament, and then ye shall be sorrowful,” we might not catch what a person who understood Greek might understand from this because these are words that were used of mourning for the

dead. In fact, the very first word, “Ye shall weep,” that word is a rendering of a Greek word that almost uniformly, in the New Testament, is used of weeping for people who have died. So he says, “Ye shall weep,” and he means, “Ye shall weep and lament (for someone who has died,)” but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.” So, he has added to the words that he said. He said now there’s going to be a time when you shall not see me. There is a time coming when you shall see me. You’re also going to weep. You’re going to weep because of a death, and then also, you’re sorrow shall be turned into joy. And incidentally in that 20th verse when he says, “Your sorrow shall be turned into joy,” he does not mean your sorrow shall be replaced by joy, but your sorrow itself shall be turned into joy.

Now, I think what our Lord means by that is this, he’s not saying to them that your sorrow shall be replaced by joy as if you are sorrowful and now you shall be joyful, and there’s no real relationship between them. But his words which literally are, “Your sorrow shall come to be joy,” draws a very close relationship between the thing that causes the sorrow and the thing that causes the joy. In effect the very thing that causes sorrow is the thing that will cause them joy.

Now what does he mean by that? Well, you don't have to read the New Testament too much to know immediately what that must be because the thing that will cause them sorrow is his death. But when they come to understand what his death really means, that his death is an atoning death, that his death is a means of the forgiveness of sins, that his death is the fulfillment of the promises of the word of God, and therefore they have encouragement that the sovereign God is in control of all circumstances, even the circumstances of his death, and that all of their future is now settled upon the firm foundations of the completed sufferings of the Messiah, then the very thing that caused them to lament and mourn and feel bereaved is the thing that causes them to be joyful. And so the same individuals who were mournful over his death now find in the death of the Lord Jesus the fundamental, foundational most significant fact in all of the preaching

that they will undertake in the years to come. It is the sufferings of the Messiah. So, your sorrow shall come to be joy; the very thing that caused you sorrow is the thing that will cause you to be joyful.

Now like a good teacher he's ask them questions. He's stirred up their interest. And he's given them an explanation, but it's not yet sufficient for them. He illustrates, and the illustration is an illustration from the common experiences of life. “A woman when she is in travail hath sorrow, because her hour is come,” that is the hour for the birth of the child. “But as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man,” I had to smile over this. The New International Version has, “For joy that a child is born into the world.” And even in the New International Version we have some reaction to the present discussions that are going on over the place of women in our society. This is the word *anthropos* in the Greek text. It is the word that means man. But it's the word that means man in the generic sense. After all, woman is a man. She's not a beast. [Laughter] And that's the sense in which the word is used. Now anybody with any intelligence is not disturbed over the fact that, “For joy that a man is born into the world.” Why it is a man that a woman has. It's not a beast. So, why should there be any feeling over that? You see the man term man is something that applies to both man and woman. This is simply for joy that a man, that is, that a man, it may be female or it may be male, is born into the world.

Now the illustration is interesting because you see the illustration is intended to make the point that I made just a minute ago about your sorrow shall not be replaced by, but your sorrow shall be turned into joy. That is, the very thing that produces sadness is the thing that produces gladness. Now I'll have to explain this to men, but women will understand, especially those that have given birth to children, that to give birth to a child is something that causes travail, pain, but the very thing that causes pain, when the child is born, is the thing that causes joy. That is, the infant is the cause of both pain and joy.

So the illustration is a beautiful illustration, as you might expect. Our Lord gives the perfect illustration. The very thing that causes pain is the thing that causes joy.

So the death of our Lord Jesus, he would be saying to them and to us, the thing that causes pain is also the fundamental fact of the joy of the apostles and of us. But the apostles were men such as we are and therefore it's proper to make application and fill in some details that express more fully what he means. He's told his illustration now, and I'm sure that they must have gotten some of this point. It's possible, incidentally, that when he uses this illustration of the child being born and the joy that the mother has that a man is born into the world. It's possible that this joy which is caused by the new birth of the child is designed to represent more than simply the death of Christ, that is that through the death of Christ there is also to come to pass a new creation, and the new creation, of course, is that spiritual body of believers, and so it is possible our Lord means even more here. He may mean not simply that the death shall be the means of joy which was the means of pain, but as a result of his death there will come into existence a new creation. And the Apostle Paul fills in the details when he talks about the body of believers that are brought into existence by virtue of the death of our Lord Jesus Christ.

Now to confuse you a little more, in the Old Testament there are texts that point to the sufferings of the Messiah, and the interesting thing about these sufferings that are taught in the Old Testament in places like Isaiah 66 and Isaiah 16 is that the sufferings of the Messiah in the Old Testament are illustrated by the birth pangs of women then. So being students of Scripture they might have understood that he must be talking, when he talks about the woman giving birth to an infant, of the birth pangs of the Messianic king. And he, of course, is that.

But let's look now at three results that follow from the resurrection. Verse 22, “And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” So we have here a new joy expressed for the apostles. Now let me ask you a question. The Lord Jesus here speaks of the joy that the

apostles shall have. When shall they have that joy? Reading the commentators and biblical students you will discover that three interpretations have been suggested. “Your joy no man taketh from you,” but when? “Ye now therefore have sorrow: but I will see you again,” when? “And your heart shall rejoice,” when? “And your joy no man taketh from you.” Some have suggested he’s referring to the rapture of the church. And that it is then that the apostles and believers shall come into an appreciation of the joy of which he is speaking.

Now the New Testament does not, in my opinion, support that idea, though those who participate in the rapture will certainly have a fullness of joy. Why the New Testament tells us that at the present time we have joy. In fact, in 1 Peter chapter 1 verses 8 and 9 Peter speaks of unspeakable joy which we have at the present time. So it would seem that it is out of harmony with this section to look forward into the future that far for the joy and particularly in the light of what we shall read later on in John chapter 20. Other interpreters have said, “Well the reference is to Pentecost because it’s on the day of Pentecost when the Holy Spirit comes and they are bound together into one and they are receiving the Holy Spirit. Well they shall have great joy.” Now, of course, there was great joy, no doubt, on the day of Pentecost when they realized what had happened, but when we read later on in the New Testament we read not so much about joy on the day of Pentecost as power. It was the power that came upon them there according to the promise that had been given them. “Ye shall receive power after that the Holy Spirit has come upon you.”

Furthermore if you’ll turn over to chapter 20 of this book, the Gospel of John, you will notice in verse 20 of chapter 20 that we read this, “And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.” And that word glad is the same word that is used here in this section, verse 22, “And ye now therefore shall have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” So it seems much more proper, and much

more suitable for us to refer the new joy that they are to have to the resurrection of our Lord Jesus Christ, and when we read the gospel accounts the Gospel of John and others, it does seem that it was when the truth of the resurrection dawned upon the apostles, it was then that they came into an understanding of, and appreciation for, and an experience of the joy of the Lord.

May I make a practical application? I think also in the life of every Christian when we come to realize, not simply that Christ has died for us and that he has been raised, but that by virtue of the resurrection and the Holy Spirit we are able to enter into a relationship to him that is personal and moment by moment, that is a source of tremendous joy to Christians. And have you ever noticed that on the faces of Christians who have come to understand something of that there is a kind of glow? I love to see a Christian who has come to an understanding of the fact that the Lord Jesus Christ is alive and that they are having personal relationship with him.

Many years ago when Billy Graham first began to attract attention, there was an interview in the *Southern Presbyterian Journal* with Billy Graham by an Atlanta reporter. I remember reading that interview with Mr. Graham. It was in one of the famous hotels in Atlanta, one of the famous old hotels. And he had gone up in the room and had talked with Billy. And the thing that he came out afterwards and said that impressed me so much at that time, over twenty-five years ago, now that was in nineteen fifty-one because I made note of it, was that, he came out of the room and he said, “I had the feeling that there was someone else in the room.” He had somehow or another, through the interview with Billy Graham, and the two of them were in the room together, that there was someone else there. And even he seemed to sense that on Graham’s face and in Graham’s life there was evidence of the presence of God.

Rendel Harris was a New Testament scholar and not noted for his devotional teaching concerning the word of God, but he once said, “They may tear the volume to shreds, but they can never rub off the light of God from the faces of his people.”

Characteristic of the Christian is the new joy that comes from the personal relationship with the Lord Jesus. Do you have it? Is there evidence of it in your life? There are a number of you in this audience in whose lives I have seen this. I know you. I can look out. I won't look directly at you. It might embarrass you, but a number of you have been a blessing to me because you have evidenced the fact that you do have understanding of a living savior. That's what he's speaking about here. This is one of the outcomes of the resurrection, a personal relationship with the Lord Jesus. You've come to understand there is a God who has a face, the Lord Jesus Christ.

Now the second thing is related to this, and we read it in verse 23. "And in that day ye shall ask me nothing." That is, you shall not interrogate me in any way. This does not mean we shall not ask him in prayer certain things. But the word "ask" which is used here in verse 23 in that first sentence is the word to "ask questions." So in that day, "Ye shall ask me no questions, Verily, verily, I say unto you, Whatsoever ye shall ask the Father," now that's the word to pray. "Whatever you shall ask (in prayer) of the Father in my name, he will give it to you." You see the time is coming when the Lord Jesus will not be there in physical presence as he was.

So they will not be able to ask him any questions anymore. But you will be able to ask the Father things in my name, and he will give these things to you. You see the first little while is the time between the present and the death. Or rather, let me put it this way, the first "little while" is a reference to, yes, this present time and then the death, "A little while and you shall not see me." He's going to die, but then a little while longer, the time that he was in the tomb, then after that "You shall see me (in resurrection)." But here he says the time is coming when you will not ask me any more questions, but you can ask the Father, in petitionary prayer, and he will give it to you. So the Father now becomes the object of prayer requests.

Now we've often said this, and the Bible teaches it. When we pray we pray ideally to the Father, in the name of Christ, in the power of the Holy Spirit. Now we don't

suggest by this that if in ejaculatory prayer you should say, “Lord, save me.” Well, he won't save you, because he says you've asked the wrong person. We do have one or two illustrations of our Lord being the object of prayer. And so consequently that's not an iron clad rule for answered prayer. But it is the pattern of the Bible. We address our petitions to the Father, in the name of the Son, in the power of the Holy Spirit. That is the proper way to pray.

Now, when he says here that the Father is the object of prayer requests, that might seem to be something that is strange, but let me remind you that our Lord Jesus speaks as a mediator. Now, a mediator is a person who brings two people together. The purpose of our Lord's coming was to bring together two people, the people of God, God's elect ones, and the Father. So it was the work of the Lord Jesus to establish a connection between the saints of God and the Father. That was what he was trying to do. So he completes his work when he has so accomplished his atoning work that he has brought into connection the saints of God and the Father. So he wants to introduce us to God. That's what Peter is referring to when he says, “Christ died for our sins, once for all, the just for the unjust that he might introduce us to God.” As the mediator, it was the Lord's work not to attach men to himself but to attach us to the Father.

In John chapter 20 and verse 17 he said to Mary, “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” He refers to the connection that he will establish. In Ephesians chapter 2, the Apostle Paul speaks along these lines when he says in the 18th verse, “For through him (through the Lord Jesus) we both (that is, both Jew and Gentile) have access by one Spirit unto the Father.” So what our Lord has done in his atoning work is to act as mediator, as representative, of the saints, accomplish a work for them by which they are now enabled to have access in the spirit through him to the Father. So in that day, “Ye shall ask me no questions, Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.”

Now, of course, it is important that the prayer petitions be addressed to the Father in his name. No, but our Lord no longer interposes himself between the Lord and the saints. They come in the spirit through his name to the Father. Isn't it great? We can actually bring our petitions to the Father in the name of Christ. And when we come in his name, why, these petitions are surely to be answered. Now that's the new relationship that is established, a direct relationship is established with the Father, now by virtue of the atoning work and the resurrection of the Lord Jesus. So that's another outcome of the resurrection.

The final is stated in verse 24, "Hitherto have ye asked," that means ask in prayer, "Hitherto have ye asked nothing in my name." Things did change with the atoning work of Christ. Up to this point you have not ask anything in my name. "Ask, and ye shall receive, that your joy may be full." One of the greatest sources of joy is answered petition. Isn't that right? When you ask the Father for something and he gives it to you. Isn't that great? You know that's an encouragement to the saints, and it encourages them in the sense that it is one of the signs that we really belong to him. We prayed about this and it came to pass. Now we're not talking about the times that you prayed and it didn't come to pass. [Laughter] Now, really that doesn't prove anything. And later on in other passages of the Bible, we have information about those things. In fact he tells us at times; when you don't get what you ask, don't let that upset you. As a matter of fact we always get what we ask or what is best for us. And frankly, I'd rather have what's best for me, even if it's not what I ask for.

So he says, "Ask, and ye shall receive, that your joy may be full." Now it seems to me this is a blanket kind of petition. In fact, this prayer, promise, operates very much like a checking account that you can write any check on your checking account so long as it's within the amount of money that's in the bank, but this is one that is unlimited. And so any kind of prayer, check, can be written against a promise like this. "Ask, and ye shall receive, that your joy may be full."

One of the reasons that we Christians are not so happy is because we're not asking a whole lot. Our prayer life is often very dead. Have you been down by your bedside today? This week? It's a source of joy.

George Muller was one of the great prayers. I love this story about Mr. Muller. I told this some years ago, and I may have told it since. I don't know. I don't try to keep a record of every illustration that I give. I only know this that when I give the same illustration twice in the same message, then you should come up and say, “Dr. Johnson you're over the hill now.”

But I remember this. This is a beautiful illustration. It's a story of the captain of a steamer who was a very devoted Christian. And it so happened he was making a journey from England to Canada and George Muller happened to be on the boat. And another Christian came along on the next trip, and they were discussing this fact that Mr. Muller had been there and the captain of the boat told this story about Mr. Muller to the other Christian. He said, “The last time I made this trip across to Canada it was five weeks ago, and something happened which revolutionized the whole of my Christian life.” He said, “We had George Muller of Bristol on board.”

And Mr. Muller, remember, was the one who fed thousands of children in the Bristol orphanage by prayer. He didn't tell anyone how much money they needed. No prayer letters went out with self addressed return envelopes. [Laughter] No meetings were held in which unsubtle petitions were ask of people. Mr. Muller depended on the Lord. He believed that if God has brought a work into existence he could support it because he knew the needs, and you didn't have to remind the saints of them constantly because the Lord was well able to remind the saints. So he never sent out any appeals. He was that kind of man.

Well he said, “I was on the bridge of the boat twenty-four hours a day and never left it because the weather was so bad.” He said Mr. Muller came to him and said, “Captain I've come to tell you that I must be in Quebec Saturday afternoon.” “It's

impossible,” the captain said. “Very well,” Mr. Muller said, “If your ship cannot take me, God will find some other way. I’ve never broken an engagement in fifty-seven years. Let’s go down into the chart room and pray.” And he said he looked at this man of God and thought to myself, “What lunatic asylum can that man have come from? I never heard of such a thing as this.” “Mr. Muller,” I said, “Do you how dense the fog is?” “No,” Mr. Muller replied, “My eye is not on the density of the fog, but on the living God who controls every circumstance of my life.” And he said, “He knelt down and he prayed one of the most simple prayers, and when he had finished I was getting ready to pray.” And he said, “Mr. Muller put his hand on my shoulder and told me not to pray.” He said, “First of all you don't believe God will answer. And second, I believe that he already has and there is no need whatever for you the pray too.” [Laughter] “I looked at him,” he said, “And he said, ‘Captain, I’ve known my Lord for fifty-seven years and there has never been a single day that I’ve failed to get an audience with the king. Get up captain. Open the door, and you’ll find the fog gone.’” He said, “I got up and the fog was gone.” [Laughter] He said, “On Saturday morning George Muller was in Quebec and made his engagement.”

See great things are possible when we take seriously the words of Scripture. “Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.” Do you want fullness of joy? Try that method. It will work. Let’s close in a word of prayer.

[Prayer] Father we thank Thee for these wonderful promises that were left the apostles by our Lord and which they have passed on to us. Oh, God enable us to have that first hand relationship with the Lord Jesus Christ that means a new joy. We ask Lord that each of us may take advantage of the things that are truly ours. Tear away the scales from our eyes so that we may look at things spiritually....

“The Outcome of the Resurrection” by S. Lewis Johnson  
Copyright © 2008 Believers Chapel, Dallas, Texas. All Rights Reserved.

**[RECORDING ENDS ABRUPTLY]**