

## “OVERCOMING THE WORLD”

**INTRODUCTION:** Christians often come to the conclusion that the Bible, the Church, sermons, and Sunday School lessons seldom have *practical* instructions for people in the “real world”...

1. i.e., the “how to” about work, rearing children, finances, marriage, retirement, dealing with sin issues, addictions, rebellious teens and wayward college kids, etc.
2. One such e-mail was referred to me recently. It read, in part,
 

*It seems men’s ministries focus a lot of attention on the spiritual side of men’s lives, calling them to “step up” and “be more responsible,” but often fails to demonstrate practically how one can do that effectively. We’re good at presenting the problems men face but not so good at giving out practical advice on how to deal with those problems effectively. I’ve also noticed a trend in the church away from discussing work and related issues and concentrating more on “spiritual” matters.*
3. Allow me to try to respond to such comments by making five observations:
  - a. **First:** The issues people want “*practical advice*” about varies based upon the issues they face in their lives.
    - i. If the man recently went through a troubled time with his job, he wants the church to focus on *work*.
    - ii. If the lady has a troubled marriage, she wants me to preach on *marriage and family*.
    - iii. If the couple has a son addicted to drugs, then they want steps to *overcome addictions*.
    - iv. **Problem:** *Multiply your areas of concern by 1,700, and that’s your preaching plan for the year!*
  - b. **Second:** The church’s primary responsibility **is** to focus on the *spiritual*, and when we don’t, we get in trouble.
    - i. We can preach about Biblical government, but we can’t tell you for whom to vote.
    - ii. We can talk about stewardship but can’t set your family budget.
    - iii. We can teach about discipling your children but can’t tell you when and how (or if) to spank a child.
    - iv. **Note:** *When we try to be too specific, we get hammered by the people in the pew.*
  - c. **Third:** We should preach and teach Biblically, and that means 3 things:
    - i. First: The *content* must square with the Bible (what we are telling you)
    - ii. Second: The *tone* must match that of the scriptural passage (the ethos of a passage – grace, law, judgment, comfort, warning, encouragement, etc.)
    - iii. Third: The *principles* applied must be Biblical (the “how to” of the Scripture passage)
  - d. **Fourth:** The Bible has *very few pointed and personal applications in it*. The Scripture speaks primarily about *principles* and *precepts* but not *procedures*.

- i. The Ten Commandments are *precepts* (laws)
  - ii. The Sermon on the Mount gives *principles* (concepts)
  - iii. Rarely does the Bible say “How to”
  - iv. **Please Note:** When it does, people tend to “bow up,” get angry and push against the “how to”: *Keep the Sabbath holy; tithe (10%) of your income; submit to your husband’s; obey your parents; love your wives sacrificially; pray; read your Bible, etc.*
  - v. “*Legalism,*” you shout, if we get “too practical.”
- e. **Fifth:** The Bible allows for the following of principles rather than a list of “how to’s” (*take away*) because people’s lives are different:
- i. Work: A big difference between medicine, graphic arts, working on a construction crew, frying hamburgers at McDonald’s.
  - ii. Marriage: To whom? A pagan, a porn addict, a pugnacious brute, or a principled Christian.
  - iii. Money: How much is a tithe of unemployment? How much is a tithe to a business owner? How much should a billionaire give to the church, or ministry, or charities? (100 million to his local church?)
4. **A fact of life you must live with:** *Our world is complex and there are no simple answers to complex problems. No list of “how to’s” that fit everyone. Rather: There are principles that apply to every person. It is these **principles** that the pastors are to preach.*
5. **Jesus gives very few practical “how to” instructions to people, and when He does they are invariably opposed!**
- a. *And behold, a man came up to him, saying, "Teacher, what good deed must I do to have eternal life?" And he said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments." He said to him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself." The young man said to him, "All these I have kept. What do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this he went away sorrowful, for he had great possessions.*
- And Jesus said to his disciples, "Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said, "With man this is impossible, but with God all things are possible." Then Peter said in reply, "See, we have left everything and followed you. What then will we have?" Jesus said to them, "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name’s sake, will receive a hundredfold and will inherit eternal life. But many who are first will be last, and the last first. (Matthew 19:16-30)*

- b. Did Jesus really mean what He said to the rich young man? *I think so!*
  - c. Was Jesus saying we all had to sell everything we own and become missionaries? *He did not say that.*
  - d. Was Peter's question reasonable? *I think so, and the principle Jesus set forth applies to all men. And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life. (Matthew 19:29)*
  - e. Did Jesus literally mean 100 times what you give to God, you'll get back in cash? *No one believes that.*
  - f. I use this example to **prove** to you how impossible it is to "get practical" and answer all your questions about work, marriage, kids, money, death, and so forth.
  - g. **By the way:** What is the difference between a *Biblical principle* and "*practical advice*" or a "*take away*"? Are they not all **practical**?
6. Now, **lest you feel like** I'm scolding you – and I am not – Jesus and His teachings encountered the same reaction from people.
- a. His disciples often felt that Jesus was *unclear*, even *cryptic* or *obscure*.
  - b. His Apostles got *confused* by His statements.
  - c. And many got down right *frustrated* with the principles, precepts, and proclamations Jesus set forth.
7. We **are not** unusual with our desire for "*practical answers*." This has been the case since Moses wrote the Ten Commandments. What we **are** missing is an understanding of the **context** in which we receive Christ's words of revelation.
8. In **John 16:25-33**, Jesus sets forth two realities that you and I must keep in mind as we read His Word, listen to sermons, and attempt to apply Biblical truths to our lives.
9. These two **Realities** involve the Holy Spirit and the World:
- a. The Assistance of the Holy Spirit (16:25-28)
  - b. The Adversity in the World (16:29-33)

## I. WE NEED THE ASSISTANCE OF THE HOLY SPIRIT (John 16:25-28)

*"I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God. I came from the Father and have come into the world, and now I am leaving the world and going to the Father." (John 16:25-28)*

- 1. Jesus admits that He has spoken to them in *principles*:
  - a. *I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. (John 16:25)*

- b. John uses the Greek Word *paroimia*: It means a proverb, parable, maxim, allegory, simile, narrative truth, principle, moral, fable, riddle.
- c. Something cryptic or enigmatic
- d. **ESV**: “a figure of speech”
- e. Used only 4 times in the New Testament; 3 times in John’s Gospel

*Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” This figure of speech Jesus used with them, but they did not understand what he was saying to them. (John 10:1-6)*

- f. Peter uses this word *paroimia* and the **ESV** renders it a “proverb”

*What the true proverb says has happened to them: "The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.” (2 Peter 2:22)*

- g. The Synoptic Gospels (Matthew, Mark, Luke) never use this word but rather *parabolē* (parable) – a word never used in John’s writings!

2. The Evangelist, Mark, tells us why Jesus used *parables* in His teachings:

- a. *With many such parables he spoke the word to them, as they were able to hear it. He did not speak to them without a parable, but privately to his own disciples he explained everything. (Mark 4:33-34)*
- b. Parables to the crowds; explanations for the disciples.
- c. Matthew explains even more fully what Jesus was doing:

*Then the disciples came and said to him, "Why do you speak to them in parables?" And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says:*

*"You will indeed hear but never understand,  
and you will indeed see but never perceive.*

*For this people’s heart has grown dull,  
and with their ears they can barely hear,  
and their eyes they have closed,  
lest they should see with their eyes  
and hear with their ears  
and understand with their heart  
and turn, and I would heal them.’*

*But blessed are your eyes, for they see, and your ears, for they hear. For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it. (Mt. 13:10-17)*

*All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. This was to fulfill what was spoken by the prophet:*

*"I will open my mouth in parables;*

*I will utter what has been hidden since the foundation of the world." Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds of the field." (Matthew 13:34-36)*

*"Have you understood all these things?" They said to him, "Yes." And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old." (Mt. 13:51-52)*

- d. Parables were *explained* to those whom God had chosen to be saved.
  - e. But “*figures of speech*” (*paroimias*) remained unclear until the Holy Spirit came after the Resurrection.
3. What confused the Apostles was this: *All this enigmatic, cryptic, figurative speech about arrest, trial, crucifixion, death and a resurrection.*
- a. Jesus told them this – many times – and not in parabolic language, but in words they could not grasp.
  - b. **D. A. Carson:** *Gospel of John: Pillar NTC; pp. 546-547.*  
*After all, even in Mark the disciples who had the narrative parables explained to them display no place whatsoever for a crucified Messiah (Mk. 8:33ff). None of the Gospel writers suggests that any of Jesus’ disciples made much sense of the cross until after the resurrection. And it is in this most dramatic of divine self-disclosures, in this shame and triumph of death, in this eschatological victory of death and resurrection, that the ultimate significance of Jesus is to be found – and therefore also the clearest display of the character and purposes of God.*
  - c. The **paradigm** of **cross-centered** religion, life and ministry was so foreign to even the Apostles that any mention of it seemed “*cryptic,*” or “*a figure of speech,*” or “*not practical.*”
  - d. Life out of death? Joy out of sorrow? Victory from defeat? Salvation for all from one man’s obedience? And justification by faith in another man’s works?

4. **Lesslie Newbigin:** *The Light Has Come; p. 220.*

- a. *It was not that the teachings of Jesus were complicated; they were—in one sense—extremely clear and simple so that even a child can easily remember and retell his words. It is rather that because they embody God’s revelation of himself which overturns all human wisdom, they can only be understood by those who have been “born from above” by the power of the Spirit.*

*Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him." Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." Nicodemus*

said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you the teacher of Israel and yet you do not understand these things? Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? (John 3:1-12)

5. The principles and precepts of Jesus are **not** complicated or unclear or impractical. They are **difficult!**
  - a. How *complicated* is it to be a good, godly and gracious husband?
    - i. *Husbands, love your wives, as Christ loved the church and gave himself up for her...* (Ephesians 5:25)
    - ii. That is not *unclear, complex, or impractical*.
    - iii. But it **is hard to do**.
    - iv. It calls for me to sacrificially love my wife, even when she is sinful, sick or strong-willed.
  - b. How *unclear* is this principle?
    - i. *Wives, submit to your own husbands, as to the Lord.* (Ephesians 5:22)
    - ii. Simple: submit as to the Lord (Jesus)
    - iii. That's very **difficult**, it takes great faith.
    - iv. Even if your husband is a senseless slob
  - c. How *unrealistic* is this precept?
    - i. *Children, obey your parents in the Lord, for this is right.* (Ephesians 6:1)
    - ii. "in the Lord" = your parent's authority is Christ's authority over you!
    - iii. Clear as a bell; tough as they come!
  - d. How *impractical* is this principle about work?
    - i. *Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ.* (Col. 3:23-24)
    - ii. Key: "as for the Lord" ... "you are serving the Lord Christ"
    - iii. Whether you serve up insurance policies, artwork, paperwork or hamburgers.
  - e. How *cryptic* is this statement?

- i. *For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.* (2 Corinthians 8:9)

*The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. As it is written,*

*"He has distributed freely, he has given to the poor; his righteousness endures forever."*

*He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God. (2 Cor. 9:6-11)*

- ii. Is this unclear: You give as Jesus did: sacrificially until it hurts.
- iii. And the grace that enabled Jesus to go to the Cross will be the grace that helps you tithe and give even beyond that.
- iv. Do we *really* need a 14-week course on that principle?
6. **Here is the common link:** *Jesus Christ and His Cross – a way of living that includes sacrifice, self-denial, suffering for others, saying no to self in order to say yes to God. It is not a matter of “how to.” It is a mindset for living!*

*So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. (Philippians 2:1-8)*

7. Now, Jesus tells us something *crucial* at this point:
- a. *In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God. I came from the Father and have come into the world, and now I am leaving the world and going to the Father. (John 16:26-28)*
- b. **Meaning:** After I rise from the dead (“*In that day...*”) and ascend to heaven, I will give you the Holy Spirit. You won’t need for Me to pray for you anymore. You can pray directly to God the Father, in my name, and the Holy Spirit will help you to pray, understand my Words, and give you further direction – the New Testament you will write.

- c. **William Hendriksen:** *Gospel of John: NTC; pp. 334-335.*

*Jesus declares that in the dispensation of the Spirit these men would no longer be at a loss what to do, desiring to ask questions and yet not having the courage to do so. In the light of Christ's resurrection, as interpreted by the Holy Spirit poured out on the day of Pentecost and present with the Church ever afterward, the meaning of all such matters would become perfectly clear. Then these men would know why Jesus had to die, why his death was advantageous for the church, in what manner the source of gloom had been turned into a source of joy, etc. In this same dispensation of the Spirit the disciples will also receive an answer to the petitions which they send up to the Father. When one is deeply concerned about a matter, yearning most ardently to receive an explanation of a mystery, the request for information readily turns into the asking for a favor. Through constant fellowship with God in prayer, and through receiving answers to prayer, whatever was lacking in the disciples' joy will be supplied, until the cup of joy is filled to the brim.*

8. **Hear me!** This promise is also for us: Jesus will continue to speak His precepts and principles to us; we'll continue to have the Apostles' explanations of them in the New Testament epistles; the Holy Spirit will guide us into truth and obedience as we ask God, in Christ's name, to help us *apply* Christ's truth.
9. **Your pastors** serve as a *bridge of explanation* from Christ and the Apostles to preachers and disciples. And the Holy Spirit guides us through Christ-centered prayer.
10. **Here's a "take away:"** You can read the New Testament until you memorize it, read 1,000 books on Christ-centered marriage and talk to 100 counselors about your bad marriage. But until you ask God to help you be a Christ-like person to your spouse and children, you will *never* get answers to your troubled family life.
11. **They have no hope of divine help. They are probably not born again. Rebirth is evidenced by repentance, faith and prayerful obedience.**
12. Why is this so hard for us? *Why do we keep waiting for a "practical answer" that "makes sense" to us?*
13. Jesus tells us: **The World!**

## II. WE FACE THE ADVERSITY OF THE WORLD (John 16:29-33)

*His disciples said, "Ah, now you are speaking plainly and not using figurative speech! Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God." Jesus answered them, "Do you now believe? Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me. I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world." (John 16:29-33)*

1. The disciples say, "OK, Boss, now we get it. You're going to heaven. I mean, Lord, why didn't You say so before. We're hip! We believed in You from the get-go! So, everything makes sense to us now!"

2. **No, it did not!** They would falter in faith, flee in fear, and fall away in despair in less than 3 or 4 hours.
  - a. The Lord's Supper began at sundown (approx 6-7 pm)
  - b. Probably lasted 1-2 hours
  - c. Jesus was arrested around midnight
  - d. *Jesus answered them, "Do you now believe? Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me. (John 16:31-32)*
3. It is one thing to “*have faith*” in Jesus Christ; it is quite another to have that faith **tested** by adversity in this world...
  - a. One thing to take marriage vows before Christ in your wedding service; another thing to actually persevere in Christ through “*better or worse*”
  - b. It is one thing to give your children to Christ in baptism; another to *surrender* their future to Jesus’ control.
  - c. It is one thing to post a Scripture verse in the foyer of your office to let everyone know your business is God’s; quite another thing to draw closer to Christ when He takes your business (which you said was His) away from you!
  - d. One thing to take a *Crown Course* and “surrender” your money to Jesus; another thing to give up something you really want because it’s time to tithe, make faith promises to missions and give to the Wilcox Expansion. Jesus is “Lord of it all” (Just not the Wilcox Expansion!)
4. Why is this so tough for us? *Because, even though we are born again, our spiritual DNA is so tainted by “the world” that we still think like the world – faith in Christ and worldliness always in conflict within us!*
5. Jesus is aware of this. So He tells us...
  - a. *I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world. (John 16:33)*
  - b. In this world, we will have *thlipsis*: woes, tribulation, adversity, troubles, even persecution.
  - c. But, this is **not** the indication that we are necessarily doing things wrong!
  - d. In fact, these *tribulations* may mean that we **are** *practically living* for Jesus Christ.
  - e. Job loss, a troubled marriage, rebellious kids, financial stress, a change in careers, a spouse with sinful addictions, people angry at your preaching...
  - f. *These things may be the result of the Holy Spirit at work in us turning us from the world to the Kingdom of God.*
6. Who said that if we lived by God’s principles, set out along some practical path of obedience, and pursued Christ in faith that everything would always go well?
7. **Jesus did not!**

*I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world. (John 16:33)*

8. Jesus said we'd have *peace* (His peace) in the midst of these troubles, if we were following Him in faith and in obedience.

9. **Lesslie Newbigin:** *The Light Has Come*; p.

*The life of the Church will thus be a strange paradox—the peace which is the mark of God's victorious reign enjoyed here and now in the midst of the battle with the powers of this world. Precisely these tribulations, the mark of the final conflict between the Kingdom of God and the powers of the world, will be the mark of those who already enjoy in foretaste the peace of God's victory.*

10. And He *promises* something to us: "*I have overcome the world.*"

- a. **Three great contrasts**
- b. "*in me*"... "*in the world*"
- c. "*you may have*"... "*you (now) have*"
- d. "*peace*"... "*tribulation*"

11. But... **Jesus has won the victory over the world, its tribulation, and the sorrows we have (for a season) now:**

- a. *I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.* (John 16:33)
- b. Perfect tense: *an abiding and final victory*
- c. **Leon Morris:** *John*; NICNT; pp. 714-715.

*This statement, spoken as it is in the shadow of the cross, is audacious. The cross would seem to the outsider to be Christ's total defeat. He sees it as His complete victory over all that the world is and can do to Him. He goes to the cross not in fear or in gloom, but as a conqueror.*

- d. And this fact brings us "*good cheer*" (i.e., "*take heart*" in the ESV; v. 33)

12. *Jesus answered, "This voice has come for your sake, not mine. Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself."* (John 12:30-32)

*I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.* (John 16:33)

*Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.* (1 John 2:15-17)

*Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome. For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is it that overcomes the world except the one who believes that Jesus is the Son of God? (1 John 5:1-5)*

**CONCLUSION:** Because of our faith in Jesus Christ, we have overcome the world:

1. As Paul puts it, “*We are more than conquerors i.e., overcomers*)

*Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written,*

*“For your sake we are being killed all the day long;  
we are regarded as sheep to be slaughtered.”*

*No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:35-39)*

2. And that truth means three things to us:

a. **First:** The World’s tribulation is also “passing away.”

i. Bad marriage, wayward children, loss of jobs and income, broken homes and broken hearts have a *terminus point*.

ii. Sin’s power to harm and harass is limited.

b. **Second:** Not every problem we face has a *practical solution*. Some things we just have to wade through and wait out until the Spirit decides to act.

c. **Third:** In between the pain of today and the paradise of tomorrow, Christ's *eternal principles* will guide us to understanding, peace and victory.

3. **We always want three easy steps to X, Y, or Z. OK... here they are...**

a. Step one: Trust in Jesus Christ as Lord and Savior.

b. Step two: Wait upon the Spirit to guide you through the Word, Prayer, and the Church.

c. Step three: Follow God’s *principles* and they will lead to “practical” answers to the World’s tribulations.

4. Jesus said: “*Yet I am not alone, for the Father is with Me.*”

a. And Christ is with us in His Holy Spirit,

b. And the Spirit is in His Word and His Church,

c. And the Church has the principles of God, the power of prayer, and the promises of Christ.

d. “*I have overcome the world*” ...and so will you!

e. *Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. Little children, you are from God and have overcome them,*

*for he who is in you is greater than he who is in the world. They are from the world; therefore they speak from the world, and the world listens to them. We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error.* (1 John 4:1-6)