

SEPARATION



Gary Wilkerson December 7, 2015

On the night before His crucifixion, at the Last Supper Jesus told His disciples, “Yet a little while and the world will see me no more, but you will see me” (John 14:19). What an interesting statement for Jesus to make, knowing the disciples wouldn’t grasp it. One of them asked, “Lord, how is it that you will manifest yourself to us, and not to the world?” (14:22).

Of course, Jesus had a lesson in mind. He answered, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. . . . Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. . . . And now I have told you before it takes place, so that when it does take place you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, but I do as the Father has commanded me, so that the world may know that I love the Father” (14:23, 27, 29-31).

I have slightly abridged Jesus’ response here to bring into focus a theme He is driving at throughout this passage. That theme is *separation*. In these few verses, Christ makes three clear distinctions between His kingdom and the world: “The world will see me no more, but you will see me” (14:19). “My peace I give to you. Not as the world gives do I give to you” (14:27). “The ruler of this world is coming. He has no claim on me” (14:30).

Why did Jesus make these distinctions to His followers? It seemed important to Him that we see the clear divisions between these things. The fact is, God makes such divisions throughout the Bible. At the Creation, He separated light from darkness and day from night. He separated Israel from all other nations. In the New Testament, He commands His Church, “Come out from among them and be separate.” And at the Judgment, He will separate sheep from goats. Throughout His Word, God constantly draws lines of division that tell us very clearly, “This is one thing and this is another.”

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