



John 16
By Chuck Smith

Let's turn in our Bibles to John chapter sixteen and we continue our glorious journey through the Bible.

Jesus begins the sixteenth chapter with the words,

These things have I spoken unto you (16:1),

He ends the chapter with the very same words, These things have I spoken unto you. As we have shared with you, from chapter thirteen we are taking a rather thorough look at the last evening that Jesus had with His disciples. It began with the passover supper with His disciples and the discussion that took place during the dinner and after the dinner. And then it moved in chapter fifteen to their walk from the site of the passover supper to the garden of Gethsemane. And so chapters fifteen and sixteen seem to be spoken by Jesus to His disciples as they're on the way to the garden of Gethsemane.

It is interesting that John gives us so much insight in this one evening of Jesus. It takes up several chapters. In fact, almost a third of the gospel of John is taken up in this one evening. John at the end of the book said, "I suppose if everything was written that should be written concerning Him, that all of the libraries in the world could not contain the things that could be written concerning Jesus" (John 21:25). And so, we sort of get an example of that in just the one evening that takes up several chapters of John's gospel.

As we pointed out, it's sort of a conversation, the disciples are asking questions and Jesus is giving them answers. And then He is just instructing them. Instructing them mainly about the fact that though He is going away, they will not be without help. The Holy Spirit is going to come. It's not going to be easy. The world is going to hate you. You're going to be going through some heavy trials. "These things," He said, "have I spoken unto you,"

that you should not be offended (16:1).

Expect these things. Don't think that the world is going to hail you as a champion. They're going to hate you, Jesus said. So I've told you these things that you won't be offended because,

They're going to put you out of the synagogues: yes, the time is coming, that whosoever kills you will think that he is doing God service (16:2).

And this was true. The Jews felt that they must stamp out this new sect. Paul the apostle, as he is recounting to Agrippa his conversion, he said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:9-11). Paul speaks of his own persecution, thinking that he was doing God's will. He was serving God in his endeavor to destroy Christianity.

We do read that when Stephen was stoned that Paul was consenting or voted for his death. And he's telling Agrippa that he had voted for the death of many of the Christians.

So these things will they do unto you, because they have not known the Father, nor me (16:3).

This is a very interesting statement as Jesus is speaking about the religious Jews who were, they felt, serving God. Today quite often, you will hear people talking of the Jews and their religion. I have had them ask me this. They said, My family worships God. We go to synagogue every sabbath. We observe sabbath. We say the prayers. We keep kosher. Do you mean that just because we do not believe in Jesus that we are going to be lost because we worship God according to the traditions of our fathers?

It's interesting to me that those Jews in Jesus' day were even more obedient to the law than the present day Jews. They were offering sacrifices for sins. The temple was still standing and the priests were still making the sacrifices and the offerings. But Jesus said concerning those Jews who were going to temple, who were offering their sacrifices, who were going through the forms of worshipping God, that "they really didn't know the Father, nor Jesus." Interesting statement. With all of their religious activities, they really didn't know the Father.

It's possible that your religion can be a matter of rote. A matter of ritual. A matter of going through motions but not really knowing God. Paul testified of the Jews of his day, he said, "I testify of them they have a zeal for God, but not according to knowledge" (Romans 10:2). And "having a form of godliness" (2 Timothy 3:5). But that's all it is, is just a form of godliness.

Paul writing to the Romans said "when they knew God, they did not glorify Him as God, neither were they thankful" (Romans 1:21). And so here Jesus is saying, "They're going to think that they're doing God's service when they kill you. but they really don't know the Father and they don't know Me."

But these things have I told you, that when the time shall come, you will remember that I told you of them. And these things I didn't say to you at the beginning, because I was with you (16:4).

The revelation of God to our hearts is a progressive revelation. And Jesus did not let them know at the beginning all of the persecution that they would face for His sake. The reason why is that He was with them to shield them and protect them. When they were cornered by the Pharisees and they were being asked difficult questions, they didn't have the answers. Jesus came and He rebuked the Pharisees, more or less said, What are you talking to them about? He stepped in and He defended them. But He's not going to be there. I'm going away. You're going to be without Me.

But you're not going to be without the help of God because I'm going to pray to the Father. He's going to send you the Comforter, "the Spirit of truth, and He will guide you into all truth" (John 16:13). He will be with you to help you. But you're going to be going through some very severe persecution and severe testings and you're going to be giving your life. They're going to take your lives thinking that they are serving God.

But now I go my way to him that sent me (16:5);

This is the reason why I'm telling you these things because I'm going back to God,
and none of you asks me, Whither goest thou (16:5)?

I don't quite understand that because earlier in the thirteenth chapter, when Jesus said I'm going away and where I'm going, you can't come now. Peter said, Where are you going? Whither goest thou that we can't come now? And so Jesus when He said, None of you asks, Where are you going? Evidently, there is a different slant of understanding or meaning here in what Jesus is saying than the question that Peter asked earlier.

But because I have said these things unto you, sorrow has filled your heart (16:6).

Back in the fourteenth chapter, He said, "If you loved Me, you would rejoice, because I said, I'm going to My Father" (John 14:28). And now He's saying, Sorrow has filled your heart. And yet He said, "Don't let your hearts be troubled: you believe in God, believe also in Me" (John 14:1). And then He said, "Let not your hearts be troubled, neither let them be afraid" (John 14:27). And so they are really in a quandary right now. They don't understand what He is saying. They still cannot accept the cross. They still cannot accept His death that He's going to be going away from them. They can't accept that. They are still thinking that the kingdom is going to be set up very soon, right away.

It's interesting that after His resurrection and the forty days that He was with them, on and off, ministering to them, He then ascended into heaven and just before He ascended into heaven, He told them to go into Jerusalem or back to Jerusalem. They were at Bethany there on the mount of Olives. He said, Now go back to Jerusalem and "wait for the promise of the Father, which I've been talking to you about because in a few days, you're going to be baptized with the Holy Spirit." They said, "Lord, will You at this time restore the kingdom to Israel?" Is it just a few days away? Are we almost there? They were still expecting the immediate establishing of the kingdom of God. This time period that we are presently in, in which the Lord is gathering out from the Gentiles a church, the body of Jesus Christ, they didn't understand this time gap. "Jesus said, It's not given to you to know the times or the seasons, that are appointed by the Father. But you're going to receive power, when you receive the Holy Spirit" (Acts 1:4-8).

So "I'm going my way to Him that sent Me; none of you asks where are You going, but because I have said these things, sorrow has filled your heart."

Nevertheless I tell you the truth; It is expedient [necessary] for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you (16:7).

As long as Jesus was in a body, He was limited by the body to the material things of the universe, even space and time. When Jesus ascended into heaven leaving space and time, again into that fourth or

fifth dimension, now in that eternal timeless, spaceless existence, He can be everywhere at once. "Lo, I am with you always" (Matthew 28:20), He said. Some of you are going to be in Rome. Some of you will be in India. Some of you will be in Africa. But I will be with you wherever you are. "Where two or three of you are gathered together in My name, there am I in the midst" (Matthew 18:20).

The Lord is with us here tonight because He is spirit, and He is with us here but He is also with the other fellowships throughout the area that have gathered in His name to worship Him this evening. And He can be with all of us. He's not exclusively with one fellowship. It doesn't mean because He's here, He can't also be over on the other side of town. Or up the street. Because He is spirit. Now "it's expedient that I go away [in order that I might be able to be with all of you, in order that the Comforter might come]: because if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

And when he is come, he will reprove (16:8).

Or convict or convince. This Greek word is difficult to translate into English. It is a word that is used in a court of law and that is to present the evidence to bring a conviction. He will convict, *the world of sin, and of righteousness, and of judgment (16:8):*

It becomes very interesting at this point because when we think of sin, we usually think of the overt actions that are contrary to the commandments of God. And thus, we think of sin as lying or stealing or cheating or coveting or getting angry, losing our temper, and we think of those things when we think of sin. But Jesus said,

Of sin, because they do not believe on me (16:9);

That, basically, is the damning sin. "All manner of sin and blasphemy shall be forgiven man," Jesus said (Mark 3:28). He died for the sins of the world. "God laid on Him the iniquities of us all" (Isaiah 53:6). He bore our sins. "God made Him to be sin for us, who knew no sin" (2 Corinthians 5:21). Jesus bore Himself every sin you have ever or will ever commit. He is God's only provision for sin.

All roads do not lead to heaven. There is only one way to enter the kingdom of God and that's through Jesus Christ. He said, "I am the way, the truth and the life: no man cometh unto the Father, but by me" (John 14:6). "Strait is the gate, narrow is the way, that leads to eternal life, few there be that find it. Broad is the gate, and broad is the way, that leads to destruction, and there are many going in" (Matthew 7:13,14).

There is a constant pressure from the world to try to broaden the gate. We are accused of narrow bigotry. So often people say their major objection against Christianity is our narrowness and our bigotry to say that Jesus is the only way. And they would make Buddha a way. They would make Shintoism a way. They would make just being sincerely religious a way. Surely God will accept all. That's not what Jesus said. And the exclusiveness of Jesus offends people that there is only the one way. But there is only the one way. But He is God's only provision to take care of your sins.

When my Jewish friend asked me about his family who were so religious, I said, What do they do about their sin? You see, God made a covenant with Israel that they could, when they sin, bring a sin offering unto the Lord. He made the provisions for the covering of their sins by the offering of an animal sacrifice, the animal substituting for them, dying for them, so to speak, because of their sin. He had no answer except that they just seek to be good and that their goodness will over balance their evil.

The day of atonement, Yom Kippur, probably the holiest day in the Jewish calendar. That day when the priest would enter the holy of holies and offer the goat sin offering unto God for the sins of the nation. That day today for the Jew is a day of reflection. It is still a solemn day. But now rather than being forgiven and made righteous because of the sacrifice of the goat, they seek to be righteous by their good works. And thus, they sit and they reflect upon the goodness that they have done this previous year. And they vow and promise to seek to be good and to do nice generous things, hoping that their goodness will counter balance their evil.

But Paul said, "By the works of the law shall no flesh be justified" (Romans 3:20). Jesus is God's only provision for sin. Thus the Holy Spirit testifies of sin. Jesus said, "Because they do not believe Me." The only sin for which a person will be damned is the sin of rejecting Jesus Christ. Not believing in Him as your Lord and Saviour. Every other sin is forgivable. Every other sin has been borne by Christ. He died for the sins of the world. It leaves only one issue and that is, Jesus Himself. And as the question was asked by Pilate, What shall I do with Jesus who is called the Messiah, is the question that you must face and you must answer. To believe in Him is to be forgiven of your sins.

Jesus said that “whosoever believeth in Him should not perish, but have everlasting life. For God did not send His Son into the world to condemn the world; but that the world through Him might be saved. And he that believeth is not condemned: he that believeth not is condemned already, because he has not believed in the only begotten of the Father” (John 3:16-18). So He testifies of sin. Not of the things that we do daily in missing the mark but basically of your refusal to believe in Jesus Christ as God’s provision for your sin. Secondly, He convicts,

Of righteousness (16:10),

Again Jesus said something strange. He said, “Of righteousness,”

because I ascend to the Father (16:10),

Early in the ministry of Jesus, He said to His disciples in the sermon on the mount something that must have blown their minds. Because He said, “Unless your righteousness exceeds that of the scribes and Pharisees, you will not enter the kingdom of heaven” (Matthew 5:20). If anybody could find entrance into heaven by works, by good works and by righteousness, it should be the scribes and the Pharisees because they spent their whole lives trying to keep every little aspect of the law. Trying to live by the righteousness that comes from keeping the law. And they devoted their life to that.

Paul the apostle who was a Pharisee, in describing his life before he met Jesus, declared that he was a Pharisee of the Pharisees. “Concerning the law,” he said, “I was blameless.” He had a tremendous zeal for the law but he didn’t know the Father nor did he know the Son. But when he came to know the Son, then all of the credit that he had gained in his obedience to the law and the rituals, he said, “I counted loss for the excellency of the knowledge of Jesus Christ: for whom I suffered the loss of all of the prestige and all that I had, but I counted all but refuse, that I might know Him. The knowledge of Jesus Christ, the righteousness which is of Christ, and be found [he said], in Him, not having my own righteousness, which is of the law, but now the righteousness which is of Christ through faith” (Philippians 3:5-9). So our hope for the future is that we might be accepted into the kingdom of God. That God will receive us into glory.

It’s an interesting thing to me how that when anyone dies, we always want to think of them as being in heaven. They may live like the devil but when they die, we try to remember the good characteristics and hopefully, they are in heaven. We want to picture them in heaven. Why? Because that is our desire that when I die, I might be received by God into His kingdom, the eternal habitations of God.

God has made provisions for my sins through Jesus Christ that when I die, I can enter into heaven. But what is the righteous standard that God will allow into heaven? And the righteous standard is Jesus Christ. His ascension into heaven was God’s declaration that this is the righteousness that I will receive into heaven. Anything less will not do. You have to be as righteous as Jesus Christ. You say, Impossible! Good, you’re learning. It’s impossible for me to be as righteous as Jesus Christ, and thus God has made the provision that He will account me righteous by my faith in Jesus Christ so that the righteousness of Christ is now accounted to me or imputed to me. And God imputes righteousness to those who believe. This is nothing new. We read, “And Abraham believed God and God accounted it to him for righteousness” (James 2:23). His faith in God was accounted by God to Abraham for righteousness.

And so with us. The righteousness of Christ through faith which God imputes to me guarantees me entrance into the kingdom of God. But anything less even the righteousness of the scribes and Pharisees won’t get you in. “Except your righteousness exceeds that of the scribes and Pharisees, you’ll never enter the kingdom of heaven” (Matthew 5:20). But the righteousness of Christ does exceed that of the scribes and Pharisees, that is imputed unto me and thus I am guaranteed entrance into the kingdom of heaven.

The Holy Spirit will testify or convict,

Of judgment (16:11),

Not the judgment to come. We do know that there is a day of judgment coming. “It is appointed unto man once to die, and after that the judgment” (Hebrews 9:27). That judgment seat of God is mentioned by John in the book of Revelation chapter twenty. Jesus speaks about when He returns to the earth, then He will gather together the nations to judge them. And there is a day of judgment coming. People may think that they’re getting by. They’re not. One day, every man will stand before God, the books will be open, and the Bible says, Everything is naked before Him whom we have to do. You can’t hide anything from God. You’re an open book as far as your life is concerned. The beautiful thing though is by my believing in Jesus Christ, all of the negative things I’ve ever done have been blotted out,

erased, forgiven. And my page just says, Righteous. The righteousness of Christ that has been imputed to me because of my faith in Jesus.

But Jesus isn't talking about the judgment to come but He's talking about the judgment of Satan that was to take place when He would die upon the cross. Now remember this is the evening before His death. Before noon, He will be hanging on the cross dying for the sins of the world. But by His death, He will be bringing judgment against Satan.

because the prince of this world is judged (16:11).

Satan was called by Jesus the prince of this world here, and of course, in the fourteenth chapter of John. The Bible speaks of his ruling over the kingdoms of the earth. The kingdoms and the governments of the earth controlled and ruled by the powers of darkness. "We wrestle not against flesh and blood, but against principalities, and powers, against the spirit forces that are in high places, the rulers of darkness" (Ephesians 6:12). But Jesus through the cross triumphed over the principalities and powers of darkness. And Satan was defeated as far as his ability to control the world and man any longer. It is only by man's consent that Satan can control his life.

Through Jesus Christ the power that Satan once had over me is broken. The power that Satan has held over you was broken through Jesus Christ, through His death upon the cross. So that Satan can no longer reign or rule over you. His power is broken. And so the Holy Spirit testifies of that victory, that life of victory that we can know and experience through Jesus Christ by our believing in Him. We are empowered by Him and the darkness no longer holds sway over us. It is the expelling power of the stronger force, the darkness has been expelled by the light. And if you have Jesus Christ dwelling in you, "greater is He that is in you, than he that is in the world" (1 John 4:4).

And so the Spirit's witness, testimony is that of the victory that you and I can know today in and through Jesus Christ that we don't have to be held in the power of darkness, in the grip of Satan. But we through Him have been set free. Now Jesus said,

I have yet many things to say unto you, but you cannot bear them now (16:12).

I wonder what those things were. Paul the apostle, writing to the Corinthians, said that he wanted to give them meat but they still had need of milk. They weren't able to really take solid spiritual food. Like babies who needed to be fed with milk because they weren't yet capable of digesting stronger meat.

Jesus had still a lot of things to say but they just weren't yet mature enough where He could share them with them. He knew that it would shatter them if He would reveal them at that time. So the Holy Spirit, He will come and He will then begin to reveal these things to you.

Through the New Testament, through the epistles, we have those things that the Holy Spirit shared. The things that they weren't able at that point to receive. And so later on, the Holy Spirit came and as Jesus said, "I have many things to say unto you, but you cannot bear them now."

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come (16:13).

Actually, the book of Revelation is the Holy Spirit showing John the things that are going to come. Things of the future. Paul the apostle wrote a lot about the coming antichrist and the coming again of Jesus Christ, the rapture of the church. These things, Jesus said, you're not able to bear now but the Holy Spirit, He's going to teach you these things and He's going to show you the things to come.

For He shall glorify Me: for He shall receive from Me, and He will show it unto you (16:14).

In the first chapter of the book of Acts, as Jesus now some forty-three days later after the fifteenth chapter here, just before He ascends into heaven, He is talking to His disciples. Luke tells us, "The former treatise [that is, the gospel of Luke] have I made, O Theophilus [a friend of Luke's to whom he is writing], of all that Jesus began both to do and to teach, Until the day that He was taken up." So all of the things that Jesus taught and all, until His ascension or before His ascension are found in the gospel of Luke. Of all the things that Jesus did and taught, the beginning of the ministry of Jesus until His ascension. But "after that [after His ascension] he through the Holy Spirit had given commandments unto the apostles whom he had chosen" (Acts 1:1,2).

That's exactly what Jesus is saying here. "I have many things to say to you, you can't bear them now. But when the Spirit of truth comes, He will guide you into all truth." And so after His ascension, the Holy Spirit came to guide them into all truth and to show them things to come as the Holy Spirit would receive from Jesus and impart unto them. Jesus then said,

A little while, and you shall not see me: and again, a little while, and you shall see me, because I go to the Father (16:16).

He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also" (John 14:2,3). A little while, and you're not going to see Me, I'm ascending to the Father. I'm returning to the One who sent Me. But you will see Me. I will come again, and receive you unto Myself; that where I am, there you may be also.

Then said some of his disciples among themselves, What is this that he is saying unto us, A little while, and you will not see me: and again, a little while, and you 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 is saying (16:17,18).

I'm sure that this happened a lot. That Jesus would speak about these things they just didn't understand and they get together and say, What does He mean now? What's He talking about now? I don't understand this. And so they were in this little huddle, sort of wondering just what is He saying to us. They still could not accept the fact that He was going to die. They still did not understand fully what His ascension into heaven would mean and their being gathered together with Him again in the heavenly kingdom.

Now Jesus knew that they were desirous to ask him, and He said unto them, Do you inquire among yourselves of what I said, A little while, and you will not see me: and again, a little while, and you shall see me? Verily, verily, I say unto you, That you're going to weep and lament, but the world will rejoice: you will be sorrowful, but your sorrow shall be turned into joy (16:19,20).

When you see Me hanging on the cross, when you see Me dying, when you see Me being put in the tomb, you're going to have sorrow. You're going to weep and have lamentations. But the world will be rejoicing. But your sorrow is going to be turned into joy. The joy of the resurrection. You will see Me. The joy of the resurrection.

And then Jesus gave an illustration.

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 remembers no more the anguish, for joy that a man is born into the world (16:21).

How quickly the pains of birth are forgotten with the rejoicing of the new life, the child that has come into the world. The Jews believed that the present age of man was going to end in a great cataclysmic judgment. And they often referred to this great cataclysmic judgment as the earth being in travail. Going through the painful experience but after this painful travail, it's going to come into the truly new age. The kingdom of God. but it would be preceded by this period of great tribulation. And so throughout the Old Testament, we find this train, this thought of the tribulation, the great tribulation that is coming upon the earth. Isaiah describes the cataclysmic things that will happen as does Joel and Jeremiah. And Daniel speaks about the time of tribulation that is going to come. But they are the birth pangs. The travail that will lead into the kingdom age, the glorious kingdom of God and His reign over the earth. So Jesus picks up this analogy that was used by the Jews of the earth's travail. And so you're going to be filled with joy when you see the new life, the resurrected life.

And you therefore have sorrow now: but I will see you again, and your heart will rejoice, and your joy no man can take from you (16:22).

Because it is the joy in the Lord, not in circumstances. If our joy were in the circumstances, man can take it from us because our circumstances can change. But the joy is in the Lord and our relationship with Him is a constant. It doesn't change and thus, the joy is a constant. No man takes it from you.

And in that day you shall ask me nothing (16:23).

They've been asking Him all of these questions. It's been a time of questioning. They've been asking Him, Lord, where are You going? And all of these different questions. "In that day you will ask me nothing." That is, you won't be questioning Me.

Verily, verily, I say unto you, Whatsoever you shall ask the Father in my name, He will give it you (16:23).

Now He's talking about this relationship that He is bringing to us with the Father. "Whatsoever we ask the Father in His name, He will give it to us." And he said,

Hitherto you have asked nothing in my name: ask, and you shall receive, that your joy may be full (16:24).

The prayer. The access that we have is through Jesus Christ. I would not dare to approach God apart from Jesus Christ. He said, "I am the way, the truth, the life: no man comes to the Father, but by me" (John 14:6). The glorious thing is that I can come to the Father through Him. Paul tells us, "There is one God, and one mediator between God and men, and that's the man Christ Jesus" (1 Timothy 2:5).

Even the Jews knew how unapproachable God was. They were reminded of it everytime on Yom Kippur when the priest would go into the holy of holies. He only was allowed into the presence of God, that Shekinah within the holy of holies. The common person would not dare to enter in. You remember in the time of David, even when the ark of the covenant was being returned to Jerusalem, when it was on the cart and the cart began to tip and a couple of fellows reached out to steady it and they died just because it was the ark of the covenant, it was holy. Man could not approach God because of sin. But through Jesus Christ, I can approach the Father.

The scripture Hebrews said, "Therefore let us come boldly to this throne of mercy, that we might receive grace" (Hebrews 4:16). I can come boldly now to God through Jesus Christ. He has brought me and given me access. And whatever I ask the Father in His name, He promised that He would do it that my joy might be full." And then Jesus said,

These things have I spoken unto you in proverbs (16:25):

Or in parables. The word in the Greek is the same word translated "parables."

but the time is coming, when I will no longer speak to you in proverbs or parables, and I will show you plainly of the Father. In that day you shall ask in my name: and I don't say to you, that I will pray the Father for you (16:25,26):

Actually, you don't have to ask Me to ask the Father.

For the Father himself loves you, because you have loved me, and you have believed that I came out from God (16:27).

Jesus is saying, You don't have to ask Me to ask the Father. You can just ask the Father because the Father loves you. What a glorious realization. God loves me. We think so often wrongly that God is sort of austere, fierce, unapproachable and that Jesus sort of persuades God to see it our way or to love us or to acquiesce to our desires. No, "God so loved the world that He gave His only begotten Son" (John 3:16). There was this breach between man and God because of sin. God wanted that breach to be removed so that you could know Him. So that you could fellowship and know His love. And so He sent His Son Jesus to take your sins and the penalty of your sins, to die in your place. That was God's plan to open the door so that you could know what it is to fellowship with Him.

As John said, "That which we have seen and heard we declare unto you, that you might have fellowship with us: and truly our fellowship is with the Father, and His Son Jesus Christ. And these things we write unto you, that your joy may be full." And "if we say we have fellowship with God, and yet we are walking in darkness, we lie, and we're not telling the truth: But if we will walk in the light, as He is in the light, then we have fellowship one with the other [that is, with God], as the blood of Jesus Christ cleanses us from all sin" (1 John 1:3,4, 6,7).

That's what it's all about. God's love for you and His desire to fellowship with you, and thus making the provisions so that could be possible. Jesus taking our sin, dying in our place, opening the door that I can come to the Father through Him.

Now if Jesus is saying that it isn't necessary to even ask Him to ask the Father, then where does that put the intercession of Mary or the saints? You see, if I can come directly to the Father, I don't need Mary's intercession. Nor do I need the saints. Jesus is saying, You don't even need mine. "I don't say to you, that I will pray the Father for you: Because the Father loves you, and because you have loved me, and believed that I came out from God." Because of your faith in Jesus Christ and your trust in Him, God just loves you. Because you believe that Jesus came from God to save you from, God just loves you. Oh that we would realize the love of God towards us.

And so Jesus is now telling them plainly, this is what it is.

I came forth from the Father, I have come into the world (16:28):

"I have come from the Father, I have come into the world:"

and I am now going to leave the world, and go to the Father (16:28).

Lord, where are You going? He's telling them very plainly. I'm going to the Father.

His disciples said, Oh, now You're speaking plainly, no more in a proverb. Now we are sure that You know all things (16:29,30),

They had been saying, What does He mean? You're going to see Me and then you're not going to see Me. What's He talking about? Now as He talks to them about the very things they were asking questions among themselves, they say, We know that You know all things. You knew what we were discussing over there in our little corner. Now we know that you know all things.

and You do not need that any man should ask thee (16:30):

We don't have to ask You the questions. You know our questions before we ask them.

by this we believe that You came forth from God (16:30).

We believe that You are God incarnate. You've come forth from God.

Jesus answered them, Do you now believe (16:31)?

Much like Peter. When Peter said, Lord, I will die for you. Jesus said, Will you die for Me? They say, Lord, we now believe. And He said, Do you now believe?

Behold, the hour is coming, yes, it is now come, that you shall be scattered, every man to his own, and you shall leave me alone (16:32):

When He is arrested, they're going to be scattered. The scripture prophesied, "Smite the shepherd, and the sheep shall be scattered" (Zechariah 13:7). And when Jesus is crucified, they are shattered and scattered. "You will leave Me alone," and He said,

yet I am not alone, because the Father is with me (16:32).

Never alone. Never alone. You are never alone, you who have faith in Jesus Christ. He's with you. "Lo, I am with you always, even to the end of the age" (Matthew 28:20). And so Jesus said,

These things I have spoken unto you, that in Me you might have peace (16:33).

Remember the end of the fourteenth chapter? "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). "These things I have spoken to you, that in Me you might have peace."

In this world you're going to have trouble, you're going to have tribulation (16:33):

It's going to be tough. It's going to hate you. They're going to put you to death and think that they're doing God a service. "In the world, you'll have tribulation:"

but be of good cheer; I have overcome the world (16:33).

As we mentioned earlier this evening, Jesus through the cross defeated Satan and the power that Satan has over you. The only power that Satan can exercise over you now is that which you allow him to do. Because of what Jesus Christ has done, Satan has been dethroned. But you remember in the Old Testament, the case of King Saul when he failed to obey God, God rejected him from being the king over Israel. And God sent Samuel down to the house of Jesse to anoint David to be God's anointed king over Israel. But Saul was still on the throne. David was the anointed king. Saul was on the throne. The kingdom belonged to David but Saul was reigning. And Saul did his best to destroy David so that he could not reign. But God's purposes were accomplished and Saul was deposed and David came to the throne.

You have sort of a similar situation. Jesus now is the rightful King over the earth. He has been anointed King. "The earth is the Lord's, and the fullness thereof" (Psalm 24:1). But at the present time, Satan is still on the throne but not rightly. The power that he now exercises is usurped power. He seeks to hold by the dent of force that which is no longer his. But when we as a child of God come against the force and the power of Satan in the name of Jesus, through the victory that Jesus has wrought, Satan has to yield. He cannot hold on. He must yield to the authority of the name of Jesus. So that the weakest child of God through Jesus Christ has authority and power over Satan and over the forces of darkness.

As Martin Luther wrote, The prince of darkness grim, we tremble not at him, one little word will fell him. And that is the name of Jesus. He must submit to the authority of the name of Jesus because Jesus is God's appointed and rightful King.

Now we have entered the kingdom of God by receiving Jesus as our King. And thus, being a citizen of the heavenly kingdom, Satan has no authority or hold or power over you unless you allow him to. He would like you to think that you're still under his power. He would like to come and scare you and sort of bully you. But you need to recognize your place of authority and victory and power in Jesus Christ. Yours is the victory. All you have to do is come against Satan's powers in the name of Jesus and they must flee. "Resist the devil," the scripture said, "and he will flee from you" (James 4:7). He has to. That's one of your rights as a child of God.

Father, we thank You for the work of the Holy Spirit in our lives and in the world. We thank You for the victory that we have through Jesus Christ. We thank You, Lord, for the time that we can spend

together as we study and learn more about Your love for us. Your plan for our lives. Your will, that which You would have us to be and that which You would have us to do as servants of Jesus Christ. So Lord, again, we present our bodies as living sacrifices, that You might use us however You desire to bring glory unto the name of Jesus, our Lord. In His name we pray, Amen.