

# John Chapter 15 v 26 - Chapter 16 v 15

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[ 0 : 00 ] Good morning. Welcome to all of you this morning. And I'm trying to see if there's any visitors amongst us. Don't think we've got any visitors especially, but we do welcome you together that we come to worship and to praise our God. I know some folk have been away this week and others have been taking time off school. But as we come again on Sunday, we come again to worship the living God, the eternal one. And these are the words of Jesus that he spoke on the last day of the feast, John chapter 6, verse 38.

No, it's not John 6, 38, is it? It is John 6, 38. Oh, that's not the one I meant to put up. It's my fault, not yours. It was meant to be... I've got... That's right, it was meant to be John 7, 38.

That's my fault. So this is what Jesus said on the last day of the feast. Whoever believes in me, as scripture has said, rivers of living water will flow out from within him. He's talking about that day of Pentecost and this Sunday is Pentecost Sunday, one of the occasions, Christians, again, as Christians that we remember and celebrate the great works of God in the world, in and through the life of our Lord Jesus Christ. And when our hearts are filled with that sense of living water, that sense of God's nearness, of the love of Christ, then indeed we cannot but overflow in praise and worship to him. God, the Lord has given us so many good things and our first time reminds us of that, that we are to be thankful to him. My heart is filled with thankfulness.

We're going to stand and sing that hymn together on the screen. Thank you. Let's come to God in prayer together. Let us all pray.

We must confess, Heavenly Father, as we come this morning, that our hearts aren't altogether filled with thankfulness. Our hearts are filled with all sorts of different things. Not least, O Lord, our hearts are filled with sorrow and anger and grief over the events of last night in London. And again, O Lord, we cry to you for those who suffer, those who weep, those who are bereaved, to those, Lord, who are injured and in hospital. We pray, O Lord, that to each person according to their need, you would give grace. We thank you again for our emergency services. We thank you again for the work that they do. And again, we pray, O Lord, please, in your goodness and grace and mercy. Lord, draw near to those who struggle and who are heartbroken today.

[ 3 : 28 ] Lord, we thank you that we can sing with thankfulness for so many things. We can overflow with praise and gratitude for all that you are to us. We are here. Our lives have been spared yet another day due to your grace and goodness. And we're thankful for that. Each day is a gift from you.

And Lord, we thank you again that you are the God who has given to us not only life but eternal life through Jesus Christ, your Son. We thank you that we are those who know our sins are forgiven, though they are many. We are those who know, Lord, that we have a home in heaven awaiting us, whatever may happen in this life, when we certainly will face death, what by whatever means or way we do not know but you know. We thank you, O Lord, that we have today the very real assurance of your love to us as a father who loves his children, a love which has no end, has no limit, cannot change, but is perfect.

We thank you, O Lord, that we are those who can come to you in prayer and speak with you and talk with you and, and Lord, communicate and fellowship with you. Thank you that you're not far from us but you're near to us. And we thank you again, O Lord, our God, that this is all possible because of Jesus.

Not because of us, not because we're good people or righteous people or holy people in ourselves, but because of what Jesus has done in his life and especially in his death when he suffered at the hands of wicked men, when he suffered an unjust death, when he suffered, O Lord, purely out of the mania and, and, and madness of a false religion. We thank you that he suffered and died for us, but willingly. He, he didn't die unwillingly against his will in terror or horror, but he died willingly and

gladly because he determined to suffer in our place. Such is his love, such is his grace, such is his goodness. And we thank you too that after he died, he rose again. For life in this world is not all there is and death is not the end, but in you, Lord Jesus, you have promised resurrection life, fullness of life, newness of life, eternal life. We thank you that now you live today, Lord Jesus. Thank you that today you are with us by your Holy Spirit. Thank you that today your desire is to do us good, to help, to strengthen, to save, to work. O Lord, in every way, Lord, we thank you that your heart towards us is one of goodness and grace. And though we have sinned and confess our sin, and we have failed and broken your commandments. And though we continue, Lord, to get it wrong, thank you that you'd never give up on us, and you never forsake us, and you never leave us, and you always, always, always deal with us in grace and not according to our sins. So deal with us this morning in your grace and draw near, help, bless, minister, encourage, strengthen, and do good. For we ask these things in your name, Lord Jesus, and we thank you that we can ask knowing that you hear us when we pray and answer us according to your amazing wisdom, love, and power. Amen.

[ 7 : 03 ] Let's turn together in our Bibles, and we're going to read from the Gospel of John. Hopefully I'll get the chapter right this time, but it's the end of John chapter 15, the end of John chapter 15, reading into chapter 16. If you have one of the church, the Red Church Bibles, that's page 1084.

Page 1084 in the Church Bible, and John chapter 15, the very end of John chapter 15, the last two verses, and then into chapter 16. Because it's Pentecost Sunday, I'm going to be thinking particularly about the work of God the Holy Spirit this morning, and in one particular aspect of his ministry.

But here's Jesus speaking about him and about his coming to the disciples, to the church. When the Advocate comes, whom I will send to you from the Father, the Spirit of Truth, who goes out from the Father, he will testify about me. And you also must testify, for you have been with me from the beginning. All this I've told you so that you will not fall away. They will put you out of the synagogue. In fact, the time is coming when anyone who kills you will think they are offering a service to God. They will do such things because they have not known the Father or me.

I have told you about them. Sorry, I have told you this, so that when their time comes, you will remember that I warned you about them. I did not tell you this from the beginning, because I was with you.

But now I am going to him who sent me. None of you asks me, where are you going? Rather, you are filled with grief because I've said these things. But very truly, I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you. But if I go, I will send him to you.

[ 9 : 11 ] When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment. About sin, because people do not believe in me. About righteousness, because I am going to the Father where you can see me no longer. And about judgment, because the Prince of this world now stands condemned. I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own. He will speak only what he hears.

And he will tell you what is yet to come. He will glorify me, because it is from me that he will receive what he will make known to you. All that belongs to the Father is mine. That is why I said, the Spirit will receive from me what he will make known to you.

If the, well if you'd like to turn back to John and chapter 16 particularly, and those verses we read just a few moments ago.

I must confess that I've never read any Agatha Christie novels, but she is considered to be the queen of crime, writing 66 novels and 14 short stories. And in these novels and stories, of course, there are two particular characters who at least come to my mind, and that is Hercule Poirot and Miss Marple. Many of those books have been put into films and TV adaptations, and I'm sure you've seen some of them as well. And it seems whenever you watch one of those adaptations, at the end there's always the same climax, there's always the same closing scene.

Poirot or Miss Marple gather the suspects into one place to present the evidence. And after dealing with all the people that I thought were the killers, they again get to the least expected person that we know nothing about, but they seem to have got the finger on. They show that they are the murderer.

[ 11 : 32 ] And though that murderer squirms and tries to declare their innocence and gives excuses for the things that have happened, ultimately in the end they are brought down to the fact they have to admit that this detective is right. They have this almost 100% conviction rate amongst them.

But of course they're just works of fiction. There is one person though whose conviction record is indeed 100%. And he is not a work of fiction. He is the person about whom Jesus is speaking here in John 15 and 16. He's called the Advocate or the Spirit of Truth. We know who he is. He is indeed the Holy Spirit, that third person of the Trinity. And those titles, Advocate or Counselor or Comforter, depending on the translation you've got, and Spirit of Truth, are connected with his work of convicting or convincing the world of sin, of righteousness and judgment. For we read there, when Jesus speaks about him in verse 8, when he comes, he will prove the world to be in the wrong about sin and righteousness and judgment. And we'll come to that phrase, prove the world to be in the wrong, in the 2011 NIV.

Other translations will be convict the world of sin, righteousness and judgment. Now the title Advocate is the Greek word *parakletos*. It means someone who comes alongside. That's why we have different English words to try to explain a word which means all of them put together. Somebody who comforts, that's the AV would have comforter. Somebody who's alongside to help and support. Counselor, somebody who advises and guides. Advocate, somebody who stands with us to represent us in that sense and to support us in the things that we are standing for. And the Holy Spirit is that person. He's the one who helps and supports. But he's also called the Spirit of Truth.

That means that he alone is able to convince us of the truth, to make us assured of the truth. He's alone able to reveal the truth to us about our spiritual need before God and what God has done for us in the Lord Jesus. Not just in our minds, not just our minds being convinced of something, but our very soul, our very spirit being assured and certain of things that we cannot see, things that we cannot feel or touch. So what does this mean? What does this phrase mean? And this is where I want us to particularly look this morning. As I say, the NIV has translated one Greek word in this way, prove the world to be in the wrong, and other translations have used the word convict or counsellor. Well, again, this word has much more of a broader meaning simply than to accuse of a crime.

[ 14 : 38 ] That's what we think of the word convict, don't we? Somebody's convicted of a crime, they're before the court and the judge passes sentences, you are guilty, or the jury passes and you are guilty. It's not just that he is declaring us guilty, it's more than that. And in one sense, I think that's why the NIV has done this. Other modern English translations use similar wording, to prove the world to be in the wrong regarding sin and righteousness and judgment. It means to expose wrongdoing in a person, yes, but it means also causing them to realize for themselves that this is wrong, that this needs sorting, that there's a problem to be dealt with. So somebody in the dock, of course, can be convicted, but in their hearts there's no guilt, there's no shame, there's no sense in which they feel bad about it. It's just that they may even be innocent, of course, and convicted.

But here, something more is meant. I think it's helpful when we think about that day of Pentecost itself. If you remember, on the day Peter and the Apostles stood up to preach, and there were many thousands there, and we're told that as Peter was bringing his sermon to an end, that those who were hearing him, we're told, were cut to the heart. That's the Holy Spirit at work, cut to the heart. Something has happened inwardly, that they were convinced and convicted of their sin and of their need to put something right. And so they responded by saying, brothers, what must we do?

A cut to the heart. What are we going to do about this? How can this be changed? How can this be put right? And notice that we're told that when he comes, he will prove the world to be in the wrong, or convict the world. What is the world? It doesn't mean this planet, of course, it means the people on this planet, but more than that, it means particularly the people in this planet that are under the spiritual rule and dominion of darkness, of Satan. The world is often referred to in the New Testament in that way, as being those who are under the dominion, the leadership in one sense, the rule, the dominance of Satan and his kingdom. Now, the disciples were part of that kingdom, that world, before they came to faith in Christ. Jesus speaks about that. Turn back a page to chapter 15 and verse 19, where he speaks to the disciples, if you belong to the world, so it's obviously something separate, it would love you as its own.

As it is, you do not belong to the world, I've chosen you out of the world. So they were in the world, this group, this mass of humanity, which were in darkness, far from Christ, far from God, under

Satan's rule, but now they are no longer in the world, been taken out. And that's what the Holy Spirit does.

[ 17 : 25 ] The Holy Spirit brings his convicting power to the hearts of those who are without Christ. And his work is just that. They were to testify about Jesus, to speak of Jesus, and as they spoke of Jesus, Jesus is assuring them that something will happen, that the Holy Spirit will prove that what they are saying is correct, will prove to the hearts, will apply the word to the hearts, those who hear it, so they're convinced of its truth for themselves, not just in the head, but in the heart.

So whenever this happens, whenever somebody hears the gospel, the good news of Jesus Christ, the truth about who he is, what he has done in his life and death and resurrection, when somebody hears the gospel, as we might call it, the Holy Spirit himself comes into the hearts and with power he convinces that person that though they cannot see these things, though they cannot feel these things, they know that these things are true about themselves and about God. And in that moment there is new life imparted. So they repent. They say, what can I do about this sin? They turn away from it and they trust in Jesus as their Lord and Saviour. So Jesus is promising his disciples that as they go out into this hostile world, and the first part of chapter 16 is rather grim, isn't it? Laying out to them. As you're going out, people are going to kill you. They're going to think they're doing a service to God in killing you. Isn't that almost what happened last night? Isn't that the error, the foolishness of those who are caught up in ISIS and Al-Qaeda and Hukaram, isn't it? They believe they're doing what God wants in killing people, killing often and many times Christians as well. It's a grim situation that the disciples were going out to. Exactly the same world in which we are living today. But Jesus is assuring them that as they go out, something is going to happen. They are not, they are going to see people saved.

They're going to see people come to faith in Christ. And this is what he is promising them in verse 8. That's why it's good, he says, that I go. They were upset that Jesus was going. He says, verse 6, you are filled with grief because I've said these things. I'm going, I'm leaving you, returning to the Father. They had been with Jesus these three years and they didn't want to lose him.

They wanted his presence, his very physical nearness with them. But Jesus says, it's better I'm going. Why? Because when I go, something good will happen. The advocate will come. The Holy Spirit will come.

Now this is so important for us, those of us who have been involved and nearly all of us have been involved in the real lives. A week of mission just the other week and many of us have invited people in our streets. Many of us invited neighbors and friends or family members or whatever. And as we know, many people came along and Roger and others proclaimed the gospel and declared the truth.

[ 20 : 26 ] And we looked at this right at the start beforehand. For people to become Christians was not dependent upon us. It wasn't dependent upon how well we did it. And I think that you did it very well. And the Lord blessed it in a wonderful way. Things worked very well and many people came under the sound of the gospel.

But it's the Holy Spirit who must bring them to faith. The Holy Spirit who must work in their hearts. Who must open their blind eyes. Who must give them God's loving kindness. Yes. Wonderfully, God has given us this privilege of sharing in the work of salvation. That's our commission, isn't it? The great commission. Go, therefore, into all the nations, making disciples.

But God uses us. He works through us. We have a part to play in testifying and speaking of Jesus. That's why it's so important that we continue to do that. Not just with the real lives, but week by week, day by day, wherever we are, being that light and salt in the world.

But it's the Holy Spirit who must do His work. He must convince. He must convict. He must reveal. So let's look at these things. What does He do? What has happened? What has happened to us if we're Christians?

What happens when somebody becomes a Christian? Really, there's a help here. If we're not sure that we are Christians, then we can look at what Jesus tells us about the Holy Spirit's work in a person's heart and say, has this happened to me? Have I got reason to believe that I am a Christian, that my sins are forgiven, that I am right with God? Because has these things that Jesus promised and said the Holy Spirit would do, have they happened in my heart and my life? And if they haven't, then I need to ask God that they would.

[ 22 : 10 ] And if they have, then I have reason to be confident that God has saved me and made me His own. So these three areas in regard of sin, righteousness, and judgment.

What is it about these three things that we are to believe, to know, to understand, to grasp, that are true about them, that transform our lives? So Jesus says, when He comes, He will prove the world to be in the wrong about sin, and He explains that, verse 9, about sin, because people do not believe in Me.

You've probably heard of the seven deadly sins or the seven mortal sins. And commonly, of course, many people think of sin, they think of things like that. And the seven mortal sins are lust, gluttony, greed, sloth, anger, pride, envy.

But Jesus points out throughout His life that there is the greatest sin of all, a sin which is not of the hand, but a sin of the heart. In John, chapter 3, and verse 18, after He'd been speaking with Nicodemus, He tells him this, Whoever believes in Him, that's the Lord Jesus Christ, whoever believes in Him is not condemned, but whoever does not believe stands condemned already, because they have not believed in the name of God's one and only Son.

We prefer to categorize sins in that way. Well, a murderer, that's right up there, and one of these terrorists last night there, right up there, that's the awful worst sin to take a life, and there's scales of sin all the way down.

[ 23 : 53 ] Jesus says the worst sin, the greatest sin, the sin in one sense, that is the chief sin, that is in each and every heart, is to not believe in Jesus as our Savior.

All of us have fallen short of that. All of us have missed the mark. We have rejected the Son of God. For who He is, His rightful place in our lives. Now, have you felt conviction about that?

Have you felt in your heart, in one sense, that sense of guilt, that sense of shame, I have not trusted Christ, I have not believed Him, I have not taken Him at His word, I have not honored Him and respected Him, as I should have done.

He's not been number one, other things, and other people, and other desires. And dear friends, as a Christian, do you still feel that at times?

Do you still feel at times, if only I love Jesus more than I do? Surely believing in Jesus is loving Him. Surely believing in Jesus is trusting in Him, and accepting Him for who He is.

[ 25 : 00 ] Do I really feel like I long for greater faith in Jesus? I wish I did trust Him more. I long that I could, I followed Him more closely.

I long that He was more importantly a part of my life. I wish I didn't doubt Him when difficulties come. Isn't that something that the Holy Spirit does within our hearts? Then surely that is a good thing.

But conviction, proving us wrong about this sin of unbelief, is much more than just a remorse. If I can put it that way. It's not more than just feeling sorry. Do you remember when Judas betrayed the Lord, betrayed the Lord Jesus, and afterwards we're told he was filled with remorse, he hung himself.

Terrible act of self-murder. He was sorry for what he'd done, but he wasn't convinced that it was a sin and needed to repent of it. He just felt bad in himself.

And that's not the conviction the Holy Spirit brings. It's not simply regret. We all have regrets. We all have the skeletons in the cupboard, which we wish hadn't happened. But that's not the same as conviction, or being, it's that sense that knowing that we are wrong before God.

[ 26 : 07 ] Again, not like the person who's in the dock, the court, who admits their guilt with the hope that they'll have leniency. A lawyer or solicitor will say to them, just admit that you were guilty, and then you'll get a reduced sentence, or whatever.

No, it's not that. It's not even wishing we hadn't done it because we've been caught and feel bad about it. Conviction of what we're talking about here, that sense in which in our hearts proved to be wrong about this sin, and about sin, not just in not believing in the Lord Jesus Christ, but sin itself, in all of its hideous features and facets, whether it be pride, whether it be envy, whether it be jealousy, whether it be greed, whether it be attitudes towards one another of malice and hate.

The words that we say. Simon Peter knew what it was to truly be convinced of his sin. He had denied Jesus three times.

We're told at the end of the trial, as he was led out, Jesus was led out, and into the courtyard where Peter was, he looked at Peter, and Peter looked at him, and he remembered the words of Jesus, and we're told he went outside and wept bitterly.

Wept bitterly. His heart was broken. He was overwhelmed with the sense of sin. He was convinced of it. Now do you know that? Are you somebody who in your heart has known that conviction of sin that says, I am a sinner before God, and my heart breaks because I realize I've not honored God,

I've not loved God, I've not followed God, I've been so caught up with myself, I've been so caught up with the things of this world, so caught up with doing what I want, I've never given God the time he deserves, I've never given him the love he deserves.

[ 28 : 01 ] As the Holy Spirit come into your heart and prove unto you, without a shadow of doubt, I am in the wrong before God in this matter. If he has, and if you've known that, then surely that's the work of the Holy Spirit.

Then Jesus says this, when he comes, he will convince the world or prove to the world to be in the wrong concerning sin and righteousness. Righteousness.

And Jesus goes on to explain at verse 10 about righteousness because I'm going to the Father where you can see me no longer. What does he mean? Well, we know that on the cross, our Lord Jesus took our sin and suffered and died to earn and pay for us to be forgiven.

That's the wonderful assurance we have. That was the purpose of the cross. That the guilt that we feel concerning our sin and the punishment we deserve was placed upon Christ in our stead, in our place, our substitute.

Everything that separates us from God, everything that deserves God's anger and judgment, he took in our place to bring for us full and complete pardon.

[ 29 : 14 ] But is that it? Is that all that's necessary? Is it just a matter of having our sins forgiven? Is that how we are made right with God? Or is there something else? What is it that we do need?

Well, of course, the problem is this, in that sense, is that we are lawbreakers. That's what sin is ultimately, firstly, foremostly, breaking of God's law.

God has given us his will. He's revealed it in the Bible. He's revealed it to us. His will is that every single one of us does exactly what he wants, that keeps his commandments, that keeps his will, that fulfills his perfect law.

His laws are good. They're not for our harm. They're not to restrict, in that sense, to spoil our fun. If we kept God's law, if everyone of us did it in thought and word and deed, the world would be a wonderful place, a perfect place.

But we've all broken his commandments. And therefore, what we have is this situation. God who is righteous, that means utterly perfect and holy and good, and we who are unrighteous, that is that we have broken his commandments, are not right.

[ 30 : 21 ] We are not acceptable to him because our sin is a criminal acts against him. How can these two come together? Well, our sins can be forgiven, but there's still the problem of keeping God's law.

There's still the problem of the need of righteousness to be right with God. If you can imagine it, here's the problem. When you try to mix oil and water, if you've ever done that, put them in a jar, put oil and water in a mix, and they will always separate.

They will always push apart from one another. That's God and us. Our sin pushes us away from God, and God's holiness pushes us away from him as well. So how can we get the righteousness? How can we get the obedience, the perfect law-keeping that God requires of us? Well, of course, we could try to keep the laws ourselves. We could say, right, I'm going to from now on, whatever God's law is, I'm going to try and keep it.

I'm going to do my hardest to be really, really, really, really good. But of course, it's impossible. The very moment that we leave this building, the very moment we stand up, the very moment we take a breath, we're going to sin, because we're going to be thinking about ourselves, we're going to break God's law, we're always going to keep failing.

[ 31 : 36 ] We can never do it. That's why nobody can be saved. Nobody can be right with God through religion. Whatever the religion is, whether it be some sort of Christian church religion, or Islam religion, or Hindu religion, or Buddhist religion, or any other religion, no one can be right with God through religion, because that's doing.

And when we do, we fail. When we do, we sin. No. What we cannot do for ourselves, Jesus has done for us. Just as he took our sin at the cross, so also, we know that by his life, his perfect life, he has brought for us righteousness.

Paul writes about this in Romans chapter 5. He has this wonderful comparison between Adam, the first man, who sinned and disobeyed God, so that we inherited this sinful nature by which we sin, and Jesus, the last man, the perfect man, who by his obedience, he says, through the obedience of the one man, the many will be made righteous.

By Jesus obeying God's commandments, and living perfectly before the Father, as he only could, as both God and man, he has earned for us righteousness. So just as on the cross, one man, but who is God, of course, can pay for the sins of an infinite number of people, so by his perfect life, one man, though God, and therefore infinite, can earn for us righteousness for an infinite number of people.

What he has done on our behalf on the cross, he has done for us in his life of perfect obedience to God. And God has counted Jesus' perfect obedience as being done by us.

[ 33 : 18 ] It's a word called imputed. It's given to us. It's like Jesus has a million pounds of righteousness in the bank, and he gives us a million pounds of righteousness. So what's that got to do with what Jesus says here?

Well, it's all got to do with his return to the Father, you see. Jesus is going to the Father after his resurrection because the resurrection in his ascension is the vindication that he was righteous, the vindication that he had no sin.

We die because we are sinners. Sin has infiltrated every part of our nature. But when Jesus died on the cross, it was for our sin, not his own. So again, on that day of Pentecost, in Acts chapter 2, as Peter is preaching, he's talking about Jesus and he's talking about particularly his death and resurrection, of course.

Those are the important issues, the things that matter. And he says this in verse 24, But God raised him from the dead, freeing him from the agony of death because it was impossible for death to keep its hold on him.

Why was it impossible that Jesus could be kept by death? Why was it impossible for him to remain in the grave? Was it because he is God's son? Yes, but that's not the main reason.

[ 34 : 31 ] He goes on to tell us when he quotes from Psalm 16, Because you will not abandon me to the realm of dead, you will not let your Holy One see decay. The Lord Jesus Christ, once he had paid the debt of our sin, and that sin was taken off him and dealt with once and for all, he was able to rise again to life.

Death was taken, therefore sin, sin was taken, therefore death was taken. And so again, dear friends, here's the reality, convicting us about righteousness.

Jesus has returned to the Father because only that which is holy can enter heaven, only that which is righteous can enter heaven, and he is holy and righteous because he is a captive of commandments and the law of God.

What about you, dear friends? Have you been convicted of righteousness? Have you, in your own heart, not only had that sense, Lord, yes, I've sinned against you, but Lord, I've failed you, failed you again and again.

There's your word and there's your truth and I've just not kept it. I haven't lived the life I'm meant to live. I haven't been the person that you want me to be. It's something more than just sin, it's something more than that.

[ 35 : 45 ] It's a sense, that realisation that I am not good enough. Isn't that the biggest problem for many people, dear friends, today? We talk about Jesus and we talk about God and we talk about judgement and we talk about sin and people say, yeah, but I'm a good person.

I've always tried to live a good life and I've tried my best not to hurt anybody and I'm sure that's going to count for me when I stand before God. But God says, no, we're all unrighteous, we have all broken his commandments, we all cannot buy our good works and actions.

What a tragedy it is, dear friends. What a terrible tragedy it is for men and women around the world who are religious, if I go that way, in any sphere or form, religious, hoping that by their religion they can be right with God and go to heaven.

It's an absolute lie because only through Jesus and his righteousness and what he has done for us that we are right with God. Have you trusted in him?

Have you trusted in Jesus only and solely? Have you been convinced, convinced, convinced, I know that it's only because of what Jesus has done God will accept me, not because of anything that I have done, not anything I can do, it's only all of him.

[ 37 : 02 ] And is that still your trust? Not just something that happened once, but is still your absolute certain trust. The Holy Spirit's convinced you and proven to your heart, I know, I know, I know, I know, that there's nothing I can do, it's all what Jesus has done and I am utterly, utterly trusting in him.

One more thing here, which Jesus speaks about that the Holy Spirit will come to do. This is what happens when Christ is proclaimed and preached. The world is proved wrong, in the wrong about judgment.

Verse 11, judgment, because the prince of this world now stands condemned. Here's the thing, what does it matter that we, what does it matter if we sin?

What does it matter if we sin? What does it matter if we don't keep God's commandments and laws and we aren't righteous and we aren't good enough? What does it really matter after all? Well, because there's judgment.

That's why it matters. It matters because there's judgment. God is going to judge us. We're going to stand before him in his court of law and be judged for how we've lived.

[ 38 : 06 ] Here's Paul, as he writes, explaining this. We must all appear before the judgment seat of Christ so that each one of us may receive what is due to us for the things done in the body, in other words, in this life, whether good or bad.

If our sin is still outstanding, if our sin has not been pardoned and forgiven, when we stand before God, and if we have not gained that righteousness and kept God's law perfectly, then we shall be eternally punished as we deserve.

We shall receive from God a fair punishment, a just punishment for our sins. And the Bible's declaration of that just punishment is eternal death, eternal separation from God, eternal sorrow, eternal grief.

And God will be just and fair to pass judgment on us. Now, of course, again, not only do most people hope and think that they're good enough to get to heaven because they're nice people and they were christened when they were babies or they went to church once or they were married in a church or whatever it may be, but of course, most people don't believe in a day of judgment either. So there's no need to seek God's forgiveness. There's no need to receive Christ's righteousness. Why should any one of us be concerned about it? Because of judgment.

[ 39 : 33 ] Now, what has this got to do with the devil? Notice Jesus says about judgment because the prince of this world now stands condemned. In other words, God has already passed judgment upon Satan.

He has yet to pass judgment upon us, but he's already passed judgment upon Satan. How has he done that? Well, where's the evidence of that? Well, the evidence of that, again, is what Jesus speaks about in John chapter 12.

John chapter 12, he tells us that the evidence that Satan is judged is the cross. John 12, 31 to 33. John chapter 12, 31 to 33.

Now is the time for judgment on this world. Now the prince of this world will be driven out, and I, when I am lifted up from the earth, will draw all people to myself.

He said this to show the kind of death he was going to die. When Christ went to the cross, he went, as it were, to do battle, if I can put it that way, with Satan, with the devil.

[ 40 : 38 ] Many other things happen at the cross, but basically at the cross, Satan's power over human beings was broken because Satan's power depends upon sin. And when sin was destroyed, Satan's power was destroyed as well.

His power to control lives, his power to keep people away from God, his power to condemn them with himself. Christ defeated him at the cross.

That's why he came into this world. John writes this in his letter, his first letter, chapter 3. The reason the Son of God appeared was to destroy the devil's works. As we saw at the very beginning, the world are those who are under the influence and control and under the dominion of Satan.

When Christ came, he came to destroy his works. He destroyed them when he went to the cross, where he broke the power of sin, where he took the punishment of sin. So Satan has nothing over us in Christ.

He can't hold any condemnation over us. He has no power over us when sin has been driven out and removed. But of course, we know the reality of this, the evidence of this, takes place whenever somebody becomes a Christian, whenever somebody comes to faith in Christ.

[ 41 : 51 ] Paul writes about it in this way. He has rescued us, that's God, has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves.

Colossians chapter 1 verse 13. When you become a Christian, you are lifted out of, released from, set free from, the ransom has been paid, the kidnapper, Satan has to leave you go, let you go, and

you walk into the freedom of life with God and enjoying the fellowship of him and the forgiveness of sins and being righteous in his sight.

Satan is real. He's not a puppet, he's not a toy, he's not a cuddly thing in the back of the car. He is a real enemy of every single person and his purpose is only to destroy, to harm, to ruin.

Just look at last night. If you don't believe me, that is evidence of his work in the hearts of men who are deceived and under his dominion and power and sway.

So Jesus is saying, Satan has already been condemned, he has already been judged, he has already been defeated in that sense. Therefore, to be sure of this fact, you too will be judged.

[ 43 : 06 ] you too will be judged because what has happened is the forerunner of what will happen. Now dear friends, do you realise that?

Has the Holy Spirit convinced you of that? That there is a day of judgement and I need to be right with God? Are you convinced in your heart of hearts that hell is a reality and that only because of what God has done for you in Jesus can you be saved and rescued from it?

Or are you just hoping again, well, I hope that I'm going to get to heaven. I hope that God won't judge me for my sins. I hope I'm going to be good enough. If you know, dear friends, that you have been convinced in your own heart of your sin before God, if you've been convinced of your need of righteousness within your own heart, if you've been convinced of the need of salvation from judgement in your own heart and that Christ has done these things for you, then dear friends, it is a certainty that this is the work of the Holy Spirit within your hearts.

That you've been born again. That you really are. the Lord's and that he is yours. But let me ask you this as we close. What about those of you who this hasn't happened in your heart?

What about those of you who say, well, actually, I don't count myself as a sinner before God. I don't think I'm all that bad a person. I hope I'm good enough to get to heaven by what I've done or the way that I've lived or I don't actually even believe in hell and I don't actually believe in judgement.

[ 44 : 39 ] Let me say to you that you desperately, earnestly need the Holy Spirit to work in your heart. You desperately, earnestly need to ask God to come and do a work and show you.

Lord, show me that these things are real. Show me that these things are true. Convince me. Prove me wrong, please, Lord, by your Spirit. And if we're praying for those who are dear friends in the family and who don't know the Lord, then again, our prayer is that Lord, send your Spirit into their hearts.

He's the only one who can prove to them. He's the only one who can convince them. He's the only one who can convict them. Lord, we need you to do that work. And pray as well for us. Pray for yourselves and pray for the church.

Pray for the ongoing work of the gospel in this town. Pray that as we share and testify about Jesus, that men and women and boys and girls, whoever they are, may know the Holy Spirit's conviction.

A conviction that leads not to condemnation. A conviction that leads rather to freedom and to life.

Close with these words of Paul as he writes in Romans chapter 8.

[ 45 : 42 ] Therefore, there is now no condemnation for those who are in Christ Jesus. Because through Christ Jesus, the law of the Spirit who gives life has set you free from the law of sin and death.

For what the law was powerless to do, because it was weakened by our sinful nature, God did by sending his own Son in the likeness of human nature to be a sin offering.

And so he condemned sin in the flesh. So now that we might live not by the flesh, not by the sinful nature, but live by the Spirit.

Well, let's sing together our final hymn. It's a hymn which really is a prayer asking for God, the Holy Spirit, to give light and understanding to the people of this world to open minds and set captives free.

482. Thou whose almighty word chaos and darkness heard took their flight. Hear us, we humbly pray. 482. 482. 482. 482. 482.

[ 46 : 55 ] 482. 482. 482. 482. 482. 482. 482. 482. 482. 482. 482. 482. 482. 482. noppednia. 493. 494.

493. 493.

493. 504. 505. 505.

505. 506. Where the gospel bed sheds not its glory strength, Let there be light.

Power, O His love to bring, On Thy redeeming wing, Healing and sight, Hell to the seeking mind,  
Shine to the able mind, Go now to all the kind, Let there be light.

[ 48 : 19 ] There is all truth and love, Life here in holy love, Sleep of Thy light, Blue of the water's  
face, There in the lamp of grace, And in a star-pressed place, Let there be light.

And blessed and holy three, Glorious Trinity, Wisdom of might, How vast as oceans fly, Rolling in  
fullest pride, Through the world far and wide, Let there be light.

Now may the grace of our Lord Jesus Christ, And the love of God our Heavenly Father, And the  
fellowship of the Holy Spirit, The Spirit of truth and our advocate, Be with you all, Now and  
forevermore.

Amen. Amen.