

Session 1 The Conviction of the Spirit (Jn. 16:9)

“Let me drink from the river of Your pleasures as I delight in Your beauty” (Ps. 36:8; 37:4)

John 16. During these sessions Mike is covering most of the line-upon-line and I try to hit some of the themes that are found in **John 13-17**. Let's go ahead in **John 16**. I'm just going to pray again.

Father, we just thank You, Lord, for Your presence. Thank You that Your Spirit escorts us, Father, before Your throne in worship. Father, we ask You, Lord, for more of Your Spirit, Lord, to move in us and through us and around us. Jesus, You said that You would send the Helper and He would testify concerning You. So, Father, we ask You that You would cause Your Spirit to testify concerning the Son in our hearts in an increased way. Lord, give us more understanding, more capacity, Father, to know and to experience Your Son. In Jesus' name, Amen.

*Well, in **John 16:9**, we're going to end there, Jesus talks about the relationship that the Holy Spirit has with the world. The relationship that the Holy Spirit has with the world, in terms of how it is that He interacts with the world, and it says that He interacts with the world through conviction. Another way to say it is that He actually confronts the world. He challenges the world. He comes with a word of correction, a word of rebuke or reproof for the world, so, when Jesus says He will convict the world you could say He will correct the world. He will instruct the world. He will reprove the world concerning sin and righteousness and the judgment to come.*

*Now, it's important to recognize just that when, and we talked about this a couple sessions ago, that when John uses the term “world” he uses it in a very, very specific way. The apostle John, specifically, in his writings. Whereas in other parts of the Scripture it talks about the world system, John actually uses the word “world” as the seedbed of evil. He describes it as the realm of darkness actually has dominion over the world, so that's why here, in **John 16:9** it uses such strong language, because it's about the confrontation of darkness. It's about the challenge of darkness. It's about the removal of darkness.*

*Now, just a thought, you know, as we've been looking at **John 13-17**, intimacy with the Trinity, these five chapters are probably...have the highest concentration of instruction about the Godhead and how they interact with one another and how the Godhead interacts with us, the Father, Son, and Holy Spirit. And whereas the Father and the Son and the Spirit are seen throughout **John 13-17** it seems there are certain chapters that emphasize one more than the other. It seems that the emphasis of **John 14** is the emphasis of the Father, whereas **John 15** gives us the emphasis of the Son.*

*Yes, in **John 14** it talks about the Son, it talks about the Spirit, but it seems that the emphasis is that about the operation of the leadership of the Father, whereas **John 15** we see the leadership and the administration of the Son and how He relates to the Father, but it seems that the Son is the primary emphasis in **John 15**. And then, again, He talks about the spirit as well, but in **John 16** it seems that the greater emphasis is about the ministry and the leadership of the Holy Spirit. **John 13** is actually a bookend, along with **John 17**. Again, these five chapters, they all just blend together in an amazing way.*

I. EQUIPPING THE HEART TO STAY STEADY IN PERSECUTION

- A. The purpose of Jesus' instruction in Jn. 13-17 was to equip His followers to walk in victory under the growing global pressure. He taught His disciples that in dialogue with the Godhead our hearts will be filled with peace and joy to keeping us from falling away under pressure.

¹¹***"These things I have spoken to you, that My joy may remain in you..."*** (Jn. 15:11)

¹⁷***"These things I command you, that you love one another."*** (Jn. 15:17)

¹***"These things I have spoken to you, that you should not...stumble (fall away)."*** (Jn. 16:1)

³³***"These things I have spoken to you, that in Me you may have peace..."*** (Jn. 16:33)

*Paragraph A. on page 1. The purpose, and again, I say this almost every time I teach a session just because it bears repeating, because hopefully it brings clarity to just kind of understanding the big picture of what **John 13-17** is about, but the purpose of Jesus' instruction in these five chapters is to equip His followers to walk in victory under the growing global pressure. Now, again, **John 13-17**, Jesus gives this instruction two days after His meeting with them on the Mount of Olives in **Matthew 24**. In **Matthew 24**, He describes the unique dynamics of the end of the age and one of the things He tells them, He tells them to not be troubled. So, it's two days later, it is, I believe He picks up that conversation again and now He gives very specific instructions of how we engage with the Godhead in order to walk in victory in the midst of growing global pressure. So, He taught His disciples how to dialogue with God.*

Right there I've got a couple passages where there are at least four verses where Jesus tells us the reason for His instruction. He says it's for the purpose of joy, that His joy would remain in us, number one. Number two, that we would be equipped to love one another in the midst of the pressure. Again, when you look at the body of Christ right now, it's kind of like, we're just kind of like in between trying to figure out whether we love or like each other or not, and a lot of it has to do because of what is happening in the culture. A lot of what is happening in the culture in the political realm has infiltrated the church and it has affected the way we relate with one another. What Jesus is doing, He says, "You know what? The pressure that is happening in the culture will far surpass what is happening right now, so I want to equip hearts so that you would love one another."

Another reason, which is one of the main reasons we're going to be looking at tonight, is He says, "I'm teaching you these things so that you would not stumble, that you would not stumble or fall away from the faith." And lastly, He says, "I'm giving this instruction for the purpose of peace." So, it's for joy, it's for peace, it's for love, it is for stability and confidence and remaining steadfast in our faith, why Jesus is giving this instruction here in these five chapters.

- B. In Jn. 13-17, one of Jesus' aims is to equip the heart to stay steady under pressure. Jesus exhorted the disciples two days earlier that the church was to not be troubled in light of unfolding global eschatological pressures that point towards the end of the age drawing near.

⁶***"And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet."*** (Mt. 24:6)

- C. I believe there is a connection between Jesus' exhortation not to be troubled (Jn. 14:1, 27) and the call to joy (15:11), love (15:17), peace (16:33) and avoiding stumbling in our faith (16:1).

*Paragraph C. I believe there is a connection, again, I mentioned earlier, between Jesus' exhortation to not be troubled in **John 14:1** and in **John 14:27**, Jesus tells His disciples, "do not be troubled." But then as you continue on in these five chapters, He gives us a little bit more detail in terms of what it means to not be troubled. Well, number one, it means to be filled with joy, and by joy I don't mean where we're constantly rolling on the floor with laughter. I'm not talking about that. I'm talking about where there's this, there's that deep sense of well-being and being enjoyed by God in the midst of pressures. That's what I think of when I think about joy. A deep sense of well-being. A deep sense of "you know what? It's going to work out." That deep rooted confidence and the sense of being enjoyed by God in the midst of pressure.*

Secondly, that we would walk in love. Free from a troubled heart, it's a heart filled with joy and it is a heart that is growing in love, love for God and love for those that are around us. Thirdly, a heart that will be filled with peace. Peace. That tranquility and that settledness with the Lord and with one another. Fourthly, that we would avoid stumbling in our faith. I think, again, those four are related, I think to what a non-troubled heart actually looks like.

*Now, part of what is happening here in **John 16:9**, which we're going to look at in just a few moments is the verses leading up to it, Jesus seems to be, I don't know if I want to say, intensifying or changing the conversation, but He's definitely escalating the conversation. In **chapter 14** He's talking about this access that we have, this free access that we have to the Father's heart. In **chapter 15**, the first half, He talks about how we, through the Son, through abiding in Christ, that we experience that free access that we have to the Father's heart. But then all of a sudden, He seems to shift as He begins to talk about the sending of the Holy Spirit He begins to talk about the condition of the world. The condition of the world.*

*I mentioned earlier there's a little nuance, and that is that here are these four statements that Jesus says, "Look, I'm teaching you these things that you might have joy, I'm teaching these things that you might have love, I'm teaching these things that you may not stumble, I'm teaching you these things so you may have peace, that is one of the overarching themes of **john 13-17**. However, when we actually look at those verses and look within the specific context, Jesus is addressing something a little bit more specific than just the bigger picture, for instance, in **John 16:1**, He says, "I've told you these things that you would not stumble," and in the immediate context the thing that Jesus was talking about was about the condition of the world, the darkness of the world, the hatred of the world towards God and how that hatred would manifest itself to the believing community. Then Jesus says this: These things I've told you that you would not stumble.*

- D. Christians enduring persecution in end-time prophecy is a sober reality (Mt. 10:21-22, 28; 24:9; Lk. 21:16-19; Jn. 15:18-25; Rev. 6:9-11; 11:7; 12:11, 17; 13:7, 10; 16:5-7; 17:6; 18:24; 19:2; 20:4).

⁹*He opened the fifth seal; I saw...the souls of those who had been slain for the word of God...¹¹ They [were to] rest...until the number...who would be killed...was completed. (Rev. 6:9-11)*

⁶*I saw the woman [Harlot Babylon], drunk with the blood of...the martyrs of Jesus. (Rev. 17:6)*

So what is happening here? What is happening is, paragraph D. is that Christian's enduring persecution is, in end-time prophecy, a sober reality. I'll say this again. Christians enduring persecution, in end-time prophecy is a sober reality. In fact, we are so accustomed to hearing about persecution in certain sectors of the world, Africa and some of the Asian regions that it doesn't quite register to the Western mind that the flood of persecution is going to be knocking on our doors as well. It's a very sober reality.

*Now, persecution is not the only thing that awaits the end-time church. We will have the power of God, deep intimacy with the Lord, but when we read the gospels there are so many very clear passages where Jesus prophesies, and I say this intentionally. He's not just talking about it. He is prophesying. He says, "This will happen." This will happen. In **Matthew 24:9**, He says, "You will be hated by all the nations." It's like, "Oh, man. That's intense." Again, it's a sober reality and one that we want to make a part of our thinking and prayer when we think about our future.*

- E. In Jn. 16:1, Jesus states that the reason why He taught His disciples Jn. 15:18-27 was to help them make sense of the true condition of the world and context in which they would witness. Not agreeing with heaven's perspective concerning the condition of the world will be a source of stumbling for many. Presently, there are growing seeds of this in this generation.

1 "These things I have spoken to you, that you should not be made to stumble." (Jn. 16:1)

3 "...for that Day (Second Coming) will not come unless the falling away comes first." (2 Th. 2:3)

*Jesus, in **John 16:1**, He, Paragraph E., He tells us that, "I'm telling you these things so that you would not stumble." If we don't have a sober understanding and agree with Jesus' assessment about the condition of the world, as the pressure increases it is going to trip many believers up. So, Jesus tells us ahead of time, because, no, He says, I want you to know that there is pressure that is coming and the reason for this pressure is because, well, there's many reasons, but in this particular context it is because there is profound darkness in the world.*

*That is not a self-righteous statement in terms of us vs. them, because, here by the grace of God, here we go. Every single one of us, before we came into the kingdom, we were bonafide members of the kingdom of darkness. We were members of another kingdom. Members of this dark, present and evil age. We said yes to the gospel and we were conveyed, Paul says. We were transferred from the kingdom of darkness to the kingdom of the Son of His love. One of the things that is one of the big end-time events that is on the horizon, only the Lord knows the timing, is this whole issue of the harlot Babylon. In **Revelation 17:6** it says that she was drunk with the blood of the martyrs.*

*Paragraph E. **John 16:1** Jesus states the reason why He taught His disciples **John 15:18-27**. I encourage you to look at that, those 10 verses. It was to help them to make sense of the true condition of the world and the context in which they would witness.*

- F. Jesus further develops the idea of the darkness of the world as something that will manifest with religious fervor and will result in state sponsored violence against the followers of Jesus. The idea of the world hating the saints is a subject that many believers don't consider much nor factor in the possibility of this being part of our future. Yet Jesus (Mt. 5:10; 10:21-23, 34-38; 24:9; Lk 12:49, 53; 21:16-17) and the apostles prophesied this is coming (Acts 14:22; 1 Pet 2:21-23; 4:14-17).

Paragraph F. Jesus further develops the idea of the darkness of the world, so **John 15:18-27** He presents this hostility of the world, but then in **John 16:1-3, 4** He breaks down a bit more what this darkness or what this hostility will actually look like. He further develops the idea of this darkness of the world as something that will manifest with religious fervor and will result in state-sponsored violence against the followers of Jesus. The idea of the world hating the saints is a subject that many believers do not consider, much less factor in the possibility that this could be part of their future.

It may not be a part of your future, but the point is, because, I mean, only the Lord knows that and how life unfolds and so forth, but the point is, Jesus still prophesied these things will come. And yet again, most believers do not factor the possibility that this could happen in their lives. It could happen to them. It could happen to their loved ones. It could happen to their friends. Jesus says that if we don't heed His instruction about these warnings, when they come upon you, He says, "You will stumble." He goes, "You will stumble." Many will stumble.

Again, Jesus prophesied this. I've got it right there in Paragraph F. I've got several verses in the gospels. They're quite, like, I don't even know if I've got the stomach to read them on the microphone. No, they're intense. You know, you know, "Behold, I didn't come to bring peace. I came to bring a sword." It's like woah, woah, woah, woah, wait. Just slow down. What's going on over here? I'm just trying to pay my taxes and go to church on Sunday and put a little in the plate and pull the straight ticket. I mean, what's up with all this 'I didn't come to bring peace' stuff? Aren't you the Prince of Peace?"

He goes, "Well, yeah, but there's some things we've got to establish here before that peace gets established."

It's like, "Aw, man!"

No, it's gangster stuff. No, it really is. You know, one time He said, "Now, don't even think I came to bring peace. I came to bring division."

It's like, "Woah, woah, woah. Wait, wait, wait. Hey, hey, hey, hey. Slow down."

No, some really, really intense. I mean, these are the passages, again, where probably the pages of our Bibles are stuck together. You know, they're not liked underlined and double-lined and little hearts around them, you know?

And yet, you know, I'm thinking about **Exodus 12**, when Moses, when the Lord instructed Moses to institute the Passover and whatnot, He told him, the instruction from God to Moses was to eat the entirety of the Lamb. Eat all of it, even down to the entrails, I mean everything. Don't just eat your favorite part of the Lamb. He goes, "Eat the entire thing." So, these passages, they call us to partake of the entirety of who Christ is, to partake of the entirety of what

Christ had to say, and one of the things He said on several occasions, He said, "I did not come to bring peace. I came to bring a sword."

And then He prophesies and quotes the prophet **Micah** and He says father against son and mother against daughter. It's like, "Oh, Lord," I said, "This is really tough to stomach." He goes, "No, I want you to look at these passages. I want you to pray them. I want you to take them in. I want you to wrestle with Me, because this is part of what is coming under My leadership." I go, "Lord."

Then the apostles, they jump in and say, "Yeah, well, glory to God. We've got a few prophecies too!" And they're saying the same thing. **1 Peter**, in particular **chapter 2**. Actually, **Acts 14:22**, Paul prophesies, he says, "Through many trials and tribulations we must enter the kingdom." Actually, it says he was exhorting them. It's like, wow, okay. That's encouraging. Paul goes, "I have an exhortation." They go, "What is it?" He goes, "Through many trials and tribulations we must enter the kingdom." It's like, "Wow. Okay." **Acts 14:22**.

1 Peter 2:21, that Jesus, it says He suffered as an example. He says, "To this you were called, that even as Jesus suffered you must suffer." I just want to encourage you to look at those passages. It's a giant subject.

II. CALLED TO WITNESS TO A HOSTILE WORLD

¹"These things I have spoken to you, that you should not be made to stumble. (Jn. 16:1)

Page 2. Part of what is happening in **John 13-17** is that **John 13**, excuse me **John 12** and **John 13** there's a turning point in the book. It's a very beautiful, almost a poetic turning point. What happens is, in **John 12**, Mary of Bethany, she comes and she sits at Jesus' feet. She breaks the spikenard and she begins to wash His feet and dry it with her hair, and it says that she was doing this to prepare Him for burial, for His pathway to the cross. Well, what happens in **John 13** is the tables are turned, so to speak. Jesus is now at our feet, washing our feet and drying them, and I believe, partly, preparing us for our burial, for the pressure and the persecution. Our cross that we are to bear.

- A. Jesus wants us to know the true condition of the world so that we can relate with unbelievers properly as a loving witness, as well as properly understanding and interpreting what is happening around us in the culture of our country as well as the nations of the earth.

²⁶"But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. ²⁷And you also will bear witness... (Jn. 15:26-27)

Paragraph A. Again, Jesus wants us to know the true condition of the world, that we would be sober about the context in which our witness is to unfold. He wants us to know this condition so that we can relate with unbelievers properly as a loving witness, as well as properly understanding and interpreting what is happening around us in the culture as pressure comes our way.

Again, I'm all in favor of doing as much as we can legislatively, but the problem is that we're talking about something that's supernatural. It's supernatural. It's something that legislation can't stop.

- B. In John 13-17 Jesus envisions, calls, and equips the Church to engage with God in order to walk fully in five components of the love of God He wants to us to experience and express.
1. **God's love for God** (Jn. 13:3; 14:31; 15:9; 15:12; 17:23-24, 26)
 2. **God's love for us** (Jn. 13:1, 23, 34-35; 14:21, 23; 15:9, 12; 16:27; 17:23)
 3. **God's love in us towards Him** (Jn. 14:15, 21, 24, 28; 15:12, 17; 16:27; 17:26)
 4. **God's love in us towards another** (Jn. 13:34-35; 15:12, 17)
 5. **God's love in us for hostile world through the apostolic witness** (Jn. 13:35; 14:12; 15:18-27; 16:8-9)

Paragraph B. In **John 13-17** Jesus envisions and He calls and equips the church to engage with God in order to walk in what I call the five components of the love of God. Five components of the love of God. I want to draw your attention to the fifth one. It's God's love in us for a hostile world through the apostolic witness. God's love in us for a hostile world through an apostolic witness. So, **John 13, 14** and **15**, we get immersed in the revelation of God's love for God, God's love for us, the call of our love for Him, but in **John 16**, I believe He's calling us into the experience of God's love for a hostile world through the apostolic witness.

- C. In Jn. 15:18-21, Jesus is emphasizing something significantly underemphasized which is the condition of depravity in the unbelieving world. If we are not careful, a slow but growing perception will take root. It is the perception that suggests that unbelievers want Jesus and if we would only just package our messaging rightly, they will respond. It is true, the witness needs adjusting; it is also true that the resistance towards Christ is due to the rebellion of the humanity.

In **John 15:18-21**, again, Jesus is emphasizing something that is significantly underemphasized, which is the condition of depravity in the unbelieving world. Beloved, if we don't come to terms with this, we will continually misinterpret the things that are happening around us in the culture, and we will continually misinterpret what we think the answer is in light of what is happening within the culture. And every time I say this, what happens is people think, "Oh, you're thinking that we shouldn't vote." No, that's not what I'm talking about. We do what we can, but there's something supernatural that is happening. Darkness is getting darker. The Scripture makes that very, very, very clear, and the answer is, really, is the manifestation of the Holy Spirit.

Jesus says in **John 15:26-27**, but when the Helper comes, whom I shall send to You from the Father, the Spirit of Truth who proceeds from the Father, He will testify of Me, and you also will bear witness. Bear witness of what? Bear witness of our nation's greatness? Nope. Bear witness of our political leaning? No. Bear witness of our ethnicity? No. The Spirit comes to testify, to speak of Jesus, and inasmuch as He is in us, that is what He yearns to do through us, is to testify, to speak much of the Son of God.

In fact, what's amazing is in **2 Corinthians 4:4-6**, Paul talks, in his own way he pretty much says what Jesus is saying here. He says, "Look. The god of this age, Satan himself, he has darkened the minds of the unbelieving world, **2 Corinthians 4:4**. **2 Corinthians 4:5** he says, "You know what? We don't dare to speak of ourselves or to preach

ourselves.” When Paul says “preaching ourselves” what he means is a preaching that doesn’t call the hearers to a life of self-denial and the taking up of the cross. That’s what he means by “we don’t preach ourselves.” He says, “But we preach Christ and ourselves as your bondservants,” and then here comes the phrase. He goes, “Because the God who commanded light to shine out of darkness is the same one who has caused light to shine upon our hearts.”

What Paul is saying is this: that when the Spirit, through us, testifies about Jesus, there is a realm of light that breaks in. He goes, “When you talk about Jesus, when you sing about Jesus, when you proclaim Jesus, when you utter who He is and what He’s about from your lips, it actually attracts the light of heaven and it touches the darkened mind.” There is no amount of marketing, advertising, all of these things, though we want to use those things that best way that we can, but there is no power in those things in and of themselves because there is something supernatural that is happening on the minds of the unbelieving world.

Incidentally, later on in **2 Corinthians 11**, he says some of that darkness has actually come back to the minds of the church as well so we need the preaching of Christ, the testifying of Jesus by the Holy Spirit and bear witness of Him to draw the realm of light to touch the minds of those that are around us.

That’s why I love that Jesus calls Him the Helper. He says, “Because you’re going to need help.” Not only help to live in the way that He wants us to live. Yes, for sure, but we need help with this veil of darkness that hovers over an unbelieving world in all the nations, not just America.

So, Jesus is emphasizing something that is significantly underemphasized. The condition of depravity in the unbelieving world, and if we’re not careful, what’s going to happen is a slow, growing perception will take root, and it’s already happening. It is this perception that suggests that unbelievers actually want Jesus, if we would only just package the thing just right, and it’s just not true. It’s just not true. Yes, the witness of the church can improve, and it needs to improve, but when the witness of the church improves it actually exacerbates the problem, because, **1 Peter** says, then the spirit of glory rests on you and it only increases the persecution.

Yes, there’s breakthrough, healings, salvations, people turning to the Lord, people growing in the maturity of faith and love. Those things will be happening for sure, but the purpose tonight is to talk about the pressure that comes when the Spirit manifests Himself, that Spirit of glory, it stirs up a whole bunch of other realities, and I believe that the concern of this passage is that we would consider it. We would consider it. Far too many people think if they would only just get anointed their lives finally would be happy. Well, you haven’t read the Scriptures. Again, it’s true that the witness needs to adjust significantly, but it’s also true that the resistance towards Christ is due to the rebellion in the human heart.

- D. To identify the world primarily through the lens of brokenness instead of deeply sinful will produce a friendship with the world that is further hindering and diluting the gospel witness. This friendship is an embracing of the world’s value system concerning the human condition, ignoring the hostility.

19If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. (Jn. 15:19)

To identify the world primarily through the lens of brokenness instead of deeply sinful will produce an agreement with the world that is further going to hinder and dilute the presentation of the gospel. In fact, Jesus said in **John 15:9**, if you were of the world, the world would love its own. Ahhh. Don't you feel the trouble of that statement? He goes if the world loved you, well of course, the world loves its own. It's like (sucks in breath). But I chose you out of the world, therefore the world hates you. It's like, man, Jesus, that's intense.

Again, the purpose is tonight is for us to, two things, is to consider this as part of our life and future. Jesus prophesied these things. Secondly, the importance of the conviction of the Holy Spirit and our need for Him.

- E. The embracing of the world's value system has created a culture where the expectation for life is according to the culture related to money, honor and comfort. The disciples were challenged with this dynamic. When Jesus spoke of His departure (cross) and their persecution (cross) it brought anger (Mt. 16:23), anxiety (Jn. 14:1) and sadness (Jn. 16:6) to their hearts.

6But because I have said these things to you, sorrow has filled your heart. 7Nevertheless I tell you the truth ... the Helper ... if I depart, I will send Him to you. 8... He will convict the world of sin, and of righteousness, and of judgment: 9of sin, because they do not believe in Me; 10of righteousness, because I go to My Father ... 11of judgment, because the ruler of this world is judged. (Jn. 16:6-11)

Paragraph E. The embracing of the world's value system has created a culture in the church where the expectation of life is in accordance to the expectation of the culture. I'll say this again. The culture that has crept into a Laodicean church is where our expectations match the expectations of the culture as it pertains to money, honor, and comfort.

So, oh Lord, help me here. One of the ways that, actually, I was mentioning this to a bunch of IHOPU students the other day and they got miserable, so I want to bring you into their misery. One of the ways that this looks like is many are conflating their human desires, their legitimate human desires with the promises of God. I'll say this again. The conflating of legitimate, human desires with the promise of God. Well, God promised me a husband. Did He? Or is that what you want? Well, God promised me a wife. Did He? Or is that part of your legitimate, natural, human desire?

And then life happens under the sun, and then people get offended at God because, well, He's breaking His promises. The Lord goes, "I never said a word to you. I never did. You ran wild with your desires and you attached them as though they were My promises." So, the embracing of the world's values. Again, it created a culture of expectation, and we just sprinkled Bible verses on it. Related to money, honor, and comfort.

So, the disciples, by the way, they were challenged with the same dynamic, the apostles were. In fact, when Jesus spoke to them about this, He spoke to them about the cross, and Jesus talked about the cross in many ways, but in two very basic ways. Number one, He talked about the cross insofar as His departure, Him embracing the cross, and number two, He talked about the cross insofar as our embrace of the cross. When Jesus spoke of His departure, namely, the cross, because, if you remember, later on He talks about the Holy Spirit convicting the world of righteousness, righteousness

because He has to go to the Father (that is referring to the cross), so, when Jesus spoke of the cross and when He spoke of their persecution, which is the cross, there are at least three emotions that the disciples experienced.

Number one, anger in **Matthew 16:23**. In this case it's particularly Peter. When Jesus talks about going to the cross he actually confronts Jesus. It says he rebukes Him. I mean, the language there literally means that he, it's like he grabbed Him by the shirt and said, "Don't you be talking like this." The anger. **John 14:11**—anxiety. In **John 16:6**—sadness. In **John 16:6** it says, "But because I have said these things to you, sorrow filled your heart." It's because their expectations were challenged in that moment. It wasn't merely about, "Oh no, our friend is going to die." No. Their expectations were being challenged at the particular time, and He challenged their expectations in two-fold. Number one, He goes, "I have got to die on the cross, and number two, so are you." And it saddened them. Again, we are no different than they are.

- F. In Jn. 15:18-16:11, Jesus teaches about the condition of the world and our need for the engagement and activity of the Spirit to break through. The world is under the influence of a veil of darkness.

Paragraph F. **John 15:18-16:11**, Jesus teaches about the condition of the world and our need for engagement and activity of the Spirit to break through. He teaches about the condition of the world and our need to engage with the world as a witness and the need for the Spirit to break through. The world is under the influence of the veil of darkness. In **Joel 2:28**, God said I will pour out My Spirit. **Verse 32**, when My Spirit is poured out, people will cry out to the Lord. Again, we need the Helper. What we need in this hour in this nation is we need the Spirit to move across the nation and to begin touching hearts.

III. THE CONVICTION OF THE HOLY SPIRIT

²⁶***"But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me."* (Jn. 15:26)**

- A. Paul makes it clear there is a demonic veil on the minds of humans to hinder their perception of the gospel. The influence of evil in the world is such that we are not merely broken but are slaves of evil. It required Jesus to come and give His life as a ransom, which is required to free captives. The Bible paints a dire present picture of the condition of the world. If it was not for the intervention of Jesus on the cross, His resurrection, and return, humans would utterly be destroyed.

²²***And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.* (Mt. 24:22)**

³***But even if our gospel is veiled, it is veiled to those who are perishing, ⁴whose minds the god of this age has blinded, who do not believe.* (2 Cor. 4:3-4)**

Page 3. The conviction of the Holy Spirit. Again, Paul makes it clear there's a demonic veil on the minds of the unbelieving world for the purpose of hindering the perception of the gospel. The influence of evil in the world is such that we are not merely broken but we're slaves to evil, so much so that it required Jesus to give His life as a ransom. This is a serious matter. If it were not were for the intervention of Jesus on the cross, His resurrection and His return, humans would be utterly destroyed.

- B. There is a supernatural veil of darkness over the nations that no amount of human ingenuity can remove. The veil requires the supernatural operation of the Holy Spirit to pierce it. In the days of Charles Finney, there was a realm of conviction that rested over a 100-mile radius in New York. At one point there were 500,000 converts over the course of eight weeks because of conviction.

*Paragraph B. Again, there's a supernatural veil of darkness over the nations. No amount of human ingenuity can remove it. **Zechariah 4:6** the Lord makes it very clear: it's not by might, it's not by power, but it's by My Spirit. I think of stories that I'm sure many of you have heard. I think of the stories of the 1800s, during the Second Great Awakening, Charles Finney, Jeremiah Lanphier, the intercessor, and Father Nash, and the one-hour prayer meeting in New York, culminating with a breakthrough of the Holy Spirit in New York covering a 100-mile radius. The spirit of conviction, 500,000 converts in eight weeks by the operation of the Holy Spirit. There was a spirit of conviction that was resting on that region.*

I think of the preaching ministry of men like John Wesley. No microphone, no webstream, none of those things. Standing in front of a field of four or five thousand people preaching the word and a thousand or two thousand collapsing under the fear of the Lord because of the spirit of conviction that was on their mouth. The Spirit of power. The Holy Spirit coming and convicting of sin, righteousness, and judgment to come.

Again, it's not by power. It's not by might. It's not by human ingenuity. We need the Helper. We need Him to come in that manifest way. Yes, I know He's in us through the born-again experience, but we need Him to come in that manifest way and just to do, I believe, His favorite thing. I mean, just blow all of our minds about who Jesus is. To testify of Him. We need Him to change the dream lives of this city and the other cities in America, where at night, all of a sudden people's nightmares turn into prophetic dreams. Where someone's insomnia turns into a visitation of the Holy Spirit speaking to them. Where domestic violence is suddenly stopped by the power of God breaking in and that man coming under the conviction of the Holy Spirit. We need the Helper.

- C. The Spirit testifies about Jesus to the world, confronting the veil of darkness by releasing the light of God in the heart and minds of the world, giving them opportunity to respond to the gospel.

⁸... He will convict the world of sin, and of righteousness, and of judgment: ⁹of sin, because they do not believe in Me; ¹⁰of righteousness ... ¹¹of judgment ... (Jn. 16:8-11)

²⁵Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid... (Acts 24:25)

¹⁴He will glorify Me, for He will take of what is Mine and declare it to you. ¹⁵All things that the Father has are Mine. (Jn. 16:14-15)

*Again, the Spirit, He testifies about Jesus to the world. He confronts the veil of darkness and He releases the light of God in the hearts and the minds of the world, giving humans the opportunity to respond to the gospel. Jesus said in **John 16:8**, He, the Spirit, will convict the world of sin, righteousness, and the judgment, and then in **Acts 24:25**, this is what is says about the apostle Paul, interestingly enough. It says, "Now, as he (Paul), reasoned about righteousness, self-control, and the judgment to come." The ministry of the Holy Spirit manifest through a messenger in these three things: sin, righteousness, judgment to come.*

John 16:14-15, Jesus says that the Holy Spirit, he will glorify Christ. He will glorify Me. He will take the things that are Mine and He will declare them to you. And then He says, "All things that the Father has are Mine." In other words, He will declare not only the things that belong to Jesus, He will declare the things that belong to the Father, because everything the Father has He gave to the Son.

- D. The Spirit's primary interaction with the world is by conviction. He comes with correction.
1. **Sin:** The core issue in the human heart is the issue of faith. Unbelief is the root cause of sin in the human heart. The Spirit's main agenda is to confront the world with Jesus' glory.
 2. **Righteousness:** When Jesus speaks of going to the Father, He is referring to the finished work of the cross which accomplished righteousness for those who believe in Christ.
 3. **Judgment:** The enemy and this age have been defeated, and God will manifestly shake things until Rev. 11:15.

⁸For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him. ⁹But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. (Heb. 2:8-9)

So, what does this conviction look like? Paragraph D. The Spirit's again, primary interaction with the world is by conviction. In **Genesis 6:3** the Lord says, the Lord talks about His Spirit striving with humanity. Striving. There is enmity between humans and the Holy Spirit. That's why I think it's so interesting that that is what Jesus says. He comes to convict. He comes to confront. He comes to challenge. He comes to correct. He comes to reorient related to three things: number one—sin.

Now, Jesus, He defines sin in an interesting way. He says He will convict the world of sin, He says, because they do not believe in Me. He will convict the world of sin because they do not believe in Me. So, the core issue of the human heart is the issue of faith. Where we put our confidence. It's a giant subject. The importance of faith, even His judgments, in **Isaiah 26:9** it says for when God's judgments are in the earth, the inhabitants learn righteousness. Well, the righteousness that they learn is a righteousness that comes by faith.

Unbelief is the root cause of sin in the human heart. The Spirit's main agenda is to confront the world with glory of Jesus, to convince the world of the glory of Jesus, that there is no salvation, there is no righteousness, there is no hope, lest we put our confidence wholeheartedly in the person of Christ and into the finished work of the cross. That's the only way that we can find salvation and eternal life.

So, He convicts the world of sin, but secondly He convicts the world of righteousness. He confronts the world of righteousness. He corrects the world pertaining, what is right and what right and proper thinking is and a proper life and a proper way in the ways of God. He says righteousness is this: He defines righteousness as "because I go to My Father." It says, "I will convict the world of sin, righteousness and the judgment to come," **verse 8. Verse 9**, "of sin, because

they do not believe in Me," **verse 10**, "and of righteousness because I go to My Father." He's talking about the cross. When Jesus talks about going to the Father, He's referring to the work of the cross.

The Holy Spirit comes to the world and He confronts the world with the truth of the cross. The way of the cross, the truth of the cross, the message of the cross, as Paul says in **1 Corinthians**, it's starting to make a comeback but it's not a big subject within the body of Christ right now. The big subject is really how to get more anointed and how to get mad at the leader who doesn't recognize your anointing, and they've got all kinds of names for those kinds of people.

A crossless Christianity is an apostate Christianity, so the righteousness that comes from the cross, the righteousness that comes from the shed blood of Jesus Christ, the righteousness that is available to us to be imputed to us through the born-again experience, that's what He's talking about. The Spirit wants to come and challenge the world about the need for the cross. Again, when Jesus speaks of going to the Father, He's referring to the finished work of the cross which accomplished righteousness for those who believe.

Thirdly, the Holy Spirit convicts the world of judgment. What's the judgment? Well, the judgment here is that because the ruler of this world has been judged. Satan has been defeated on the cross. That's the judgment. However, even though he's defeated, God is still going to manifestly shake everything that can be shaken until His kingdom is fully manifest on the earth, so the Spirit comes and He convicts of unbelief pertaining to Christ, he convicts pertaining to the finished work of the cross, and He convicts related to the fact that the evil one is a defeated foe, number one, and number two, that Jesus is going to fully manifest His victory at the end of the age, confronting all of the systems of the world until the world becomes the kingdom of the Lord and of His Christ.

I like the way the writer of Hebrews says it in **Hebrews 2**. He says, "For He," that's referring to the Father, "He put all things in subjection to the Son." All things. He said, "He left nothing that is not under the Son. However, we do not yet see all things under the Son." In other words, yes, all things are under Him, but we don't see the full manifestation of that yet. Jesus says that the Holy Spirit, He is going to convict, He is going to convince the world of, yes, the evil one is a defeated foe and yet we still don't see the manifestation of that, so, yes, there is still sickness and sin and darkness and death and broken lives and broken relationships and broken environment and broken, broken, broken, broken, broken. But make no mistake about it. The Holy Spirit says, "Make no mistake about it. The evil one has been judged."

One of the biggest accusations against Jesus is like, "Well, if He's good, then what about all of these things?" And the Spirit comes alongside and says, "Make no mistake about it. The evil one has already been judged and defeated." I know it doesn't look like it, but He has been defeated. He has been judged, and the Son of God will manifest that judgment in full. So, the writer of Hebrews continues. He says, "But, we do not yet see all things put under Him."

I love this, **verse 9**, he goes, "But we see Jesus." We see Him seated at the right hand of the Father, as a sign as a token that one day everything will be manifestly under His leadership, but we see Jesus who was made a little lower than the angels. In other words, He became a man. He suffered death, and He was crowned with glory and honor, seated at the right hand of the Father. That is what the Holy Spirit wants to come and convict the world of, but He doesn't just want to come and convict the world of that just kind of willy-nilly. No, He comes testifying of the Son of God, but the whole

thing of **John 13-17** is that He's taken residence inside of you and me, and He says, "And you will bear witness along with me of what the Spirit is saying concerning Jesus."

I believe that that is one of the main things that is happening in the church today, is the Spirit convincing us, convicting us about who Jesus is, convicting us about the finished work of the cross, and convicting us about the full manifestation of His leadership, manifesting the victory that He accomplished in the cross.

We started out by talking that troublesome time and whatnot. You know what, there are troublesome times, but, beloved, there are some really glorious days that lie ahead of us. The Holy Spirit will manifest Himself in an historic way in this nation and in the nations of the earth, but make no mistake about it. When He comes, He's not going to come as the tickle feather. We might roll and laugh a little bit but that's not His main thing: "watch Me tickle these people and laugh."

No, no, no, no, no. He comes testifying about the Son of God. He comes talking about this most glorious, most beautiful Man you'll ever have met. In Him are hidden all the treasures of wisdom and knowledge. In Him the fullness of the Godhead dwells completely. In Him you are complete. Fully God, fully Man. The eternal Son of God, the Lamb of God, the Lion of the Tribe of Judah. The Alpha, the Omega, the Beginning and the End. That is the One He comes to talk much about. Yeah, He'll come and help us pay our bills a little bit and make us feel a little better and whatnot. He says, "I've got your back, but now that we've paid your bill, let's talk about Jesus."

That is what the Spirit loves to do is talk about Jesus and why in the world are we talking about the stuff that we're talking about? He comes testifying about the Son of God. Beloved, He is going to expound on this Man in a way that will blow our minds. **Ephesians 3:8**, Paul says, "I was given the grace to make known the unsearchable riches of the Son of God," indescribable in His glory and His beauty, so much so that it requires a supernatural grace to talk about Him with power. He comes testifying about the Son of God. He comes dwelling in us. He comes rearranging the furniture on the inside and begins to fascinate with the wonder of who this Man is called Wonderful.

He appeared to Samson's parents one day and they said, "Hey, what's your name?" He goes, "Why do you ask My name, seeing that it's too Wonderful for you? Do you know who I AM?" He goes, "I'm the One who is filled with wonder." Let's stand.

I just want to take a moment and just close our eyes. Our response tonight is we're just going to worship the Lord. I want to ask the Holy Spirit just to touch us and to speak in us. Beloved, let that be a prayer you pray often, just a couple seconds. "Holy Spirit, would You testify concerning Jesus in me? Testify concerning Jesus in me." Let's worship the Lord together.