

III. A Three-fold Conflict V. 8.

The Spirit is on an errand. The Bible says he is sent to convince the world in respect to three things. By the (reproof or rather conviction) which is spoken about here is meant the process by which certain facts are borne in upon man's understanding and consciousness. Also the conviction of error and fault. It is no mere demonstration of intellectual trust but it is a process of conviction of error in respect to great moral and religious truth. The Spirit by the world and conscience is a reprover. To convince is a (law term) and speaks the office of the judge in summing up the evidence and settling a matter that has been long canvassed in a clear and true light. Convincing work is the Spirit's work.

Of course we know the Spirit is called the Comforter. One should not think of this as cold comfort, but it is the move the Spirit takes. First to convince and then to comfort. This is to both Jew and Gentile. He will give the world the most powerful means of conviction as the apostles shall go into all the world backed by the Spirit to preach the Gospel. 1 Cor. 14:24.

FACTS WHICH CONVINCED THE WORLD

John 16:7-11

Once again we turn to fix our attention upon this group in the (upper room) where it seems everything was against them. There was nothing for them except the Master's promise. They were (sorrowful) and were not able to see all of the truth, as he was about to depart from them. But he tries to get them to think of his departure as being a profit to them. This was a staggering thought for he was leaving and they thought nothing could take his place. He was setting the pace for the disciples to be strengthened for their conflict with the world.

I. The Spirit Will Mean Gain V. 7

He explains that it will be expedient for him to go away. Now he does not leave them by death or by whirlwind but by his own power he goes into the heavens. We might contrast this going with the Old Testament story of (Elijah) who needed the chariots of fire and the horses of fire to bear him up, but Jesus needed no outward power to lift him. He was borne up by his own energy and power and he was telling them that this would be so much better than his bodily presence for the Spirit could be everywhere in all

places at all times. His (bodily presence) will draw men's eyes, but his spirit will draw their hearts. His departure will be a positive gain for these bewildered men who are about him.

We remember that the (apostle) once said that it would be better for him to depart and be with Christ, nevertheless it was needful that he abide in the flesh. He was saying, though I want to go I am bound to stay. Now Jesus comes and says, it is for your good that I am going. Paul knew that should he leave he could no longer help his brethren. He could not stretch his hand out and do anything for them because of death. But Jesus is saying that there will be greater influences through his Spirit, and it will be a positive gain to those who trust in him.

As we look back upon Jesus' (earthly ministry) and think of those who gathered around him and heard him speak, and saw his deeds performed, were they better off than we are today? We have lost nothing that they had which was worth keeping and we have gained a great deal which they did not have. So Jesus says, my going will be a gain for you.

II. The Comforter Will Come

v. 7 B.

If and when I do depart, the comforter will come and dwell with men. Here we come to understand that the (complete work) of Jesus Christ was not merely coming down upon earth, living among men, dying upon the cross, but this was part of the plan for God to pour out his Spirit upon humanity. This is a portion of the complete work that the Spirit be sent as a weapon against the world. Jesus must ascend to the right hand of God before he can pour out the fulness of his Spirit upon men everywhere. And so he says, If I go away, the comforter will come to you.

You have the (wrong view) of my departure if you think this is a great calamity. On the contrary, they had more to gain than to lose by his departure. And this was necessary because the Spirit would be hindered first by the (natural presence) of Christ. If Jesus should remain present they would continue to look to him. In the second place the departure of Christ was a (definite part) of his work as mediator. The (Holy Spirit could not work) in completeness until after his departure because this is a part of the Spirit's work to testify concerning Jesus.

Repent, change your mind & do the will of God.

This (does not mean) that nothing but unbelief in Christ is reckoned as sin and that the only way the Holy Spirit can bring conviction of sin is to the mind of man who is an unbeliever, but unbelief is the proof of sin and the Holy Spirit will bring conviction because they believe not in Christ and this is a fatal sin. For unbelief in Jesus is unbelief in God.

2. Righteousness, verse 10

This is the second step of the Spirit's work. When a man is convinced of sin there (will dawn upon his heart) that righteousness may be his, that it may be given him from above and this will sweep away all his sin and make him as righteous as Christ is righteous. For example, it would be (no good to exhibit medicine) to a man unless he knows that he has some disease. It is of no use to talk about righteousness to a man who has not found himself to be a sinner. And it is of little use to talk of sin to a man unless you are ready to tell him about the righteousness that will cover his sin. To be convicted of sin without knowledge of righteousness would be real misery.

The opposite of sin and to be yearned for after conviction, as demonstrated in Romans 1:19 through 3:21, is

1. Sin, verse 9

He shall convince the world of sin. This is the first characteristic of the Gospel that it unfolds, the fact of sin and its deeper meaning. It shows its blight and influence upon humanity. Apart from the conviction of sin by the Spirit using the Word, the world scarcely would have a notion what sin is. The world would not know of its universality that it effects the whole man. Without the Spirit, what does the world know about the poison of sin. Without it what does it care about the poison until the conviction has been driven home.

Everything in (our understanding of the Gospel) of Jesus Christ and his work depends upon what we think about (man's condition) as to whether or not he is sinful. The root of all heresy lies here. The things that have led men away from Jesus Christ and his cross may be traced to a wrong knowledge of man's condition. If I do not feel as the Bible would have me feel, that I am a sinful man, I should think differently of Jesus Christ. Christianity may be to an individual a system of beautiful ethics or a guide for life or a revelation of precious truth. But it will not be a redemptive power without which I am lost. This idea will

take away from Jesus the glory as a redeemer. Is Christianity just better morality. Is it merely a high revelation of God's nature or does it do something as well as say something? And what does it do? Is Jesus just a teacher or a wise man, an example, a prophet, or is he the sacrifice for the sins of the world. We must begin where this (Scripture text begins) and our whole conception of his work must be based upon this fact that we are sinful and lost. The world has to be convinced of sin and so the Spirit comes to convict of sin. Of course, we know that the world is full of unrighteousness and wickedness, hatred, immorality and the Spirit comes and gives us a picture of our lives. Some of us do not think it is sin at all and tell us that man is no more responsible for his belief than he is for the color of his hair. What is it that a man turns away from when he turns away from Jesus Christ. He turns from the loveliest, the loftiest, the perfect revelation of God. He turns away from a perfect human life that ever was or will be. He turns away from a miracle of self-sacrificing love. He turns away from hands laden with and offering to him the most precious and wonderful blessing that a soul can desire. So (unbelief in Jesus) Christ leads one to reject the Son of God and he will not see him in the flesh.

Philippian Jailor - Sin's What should we do to be saved?

He does not care for the gifts that are offered, forgiveness, cleansing. Like the people wandering in the (wilderness) who said, we do not want your life or (tasteless manna). We have grown accustomed to the garlic and onions down in Egypt. They smell strong and there is some taste in them, so there are people in the world who say that pardon is of no use to them, that they are not troubled with their sins and the offer of purity has no attraction for them. Sin is living to oneself instead of living for God. It is the act of rejecting Jesus as Lord because they believe not on me. The Spirit will convince the sinners of sin, (not just tell them about it) but he will reprove them and cause them to (own up to it). That they have acted against reason and against truth, he will show them that their true interest has been in sin. He will convict them of their unbelief, that is their unbelief in Christ. This is the one great (reigning sin) and it is a sin that ruins. Every sin ruins but unbelief destroys sinners. This is at the bottom of all sin because it causes them to rebel against Christ. They doubted the law and the prophets, and they doubt Jesus' work on the cross. And they need to be reminded of the reality of missing the man (Pontius Pilate) - Acts 2:37 (Now When They Heard This They were struck, cut to the heart & said to Peter & the rest of the special messengers, Brethren, What shall we do?)

to Christ's righteousness? As certain to come as the condemnation because of sin and the lack of righteousness is the judgement.

A Sioux Indian: dispute with neighbor & ended in a fight

The Indian was a justice of the peace - He thought of the matter - fined himself \$10.00 & locked himself in local jail for 30 days -

Sense of justice

Judgment Weighing

There is a machine in the Bank of England which receives sovereigns (coins) for the purpose of determining whether they are of full weight. As they pass through, the machinery, by measuring laws, shows all that are light to one side, & all that are of full weight to another. That process is a silent but solemn parable. Certainty & characteristics of the judgement day.

Storm: Bay of Biscay - man troubled at approaching hurricane. Tumbled, "Do you think the ship will be able to live through it. Through what, the sailor asks - Not fast approaching storm - The old sailor smiled. "Sir you need not be alarmed, the storm will not touch us, it has passed already." So, when the judgement will pass, it has already been & will be for our sins -

the necessity of the God-kind of righteousness. The sin of not trusting in Jesus and not obeying him has been clearly established. Now the fact that Jesus is going to the Father will be used to demonstrate the righteousness of Jesus.

He will convict us of Christ's personal righteousness.

1 John 2:1. For the centurion in Luke 23:47 said, "Certainly this was a righteous man." His enemies put him to the most severe tests, so the Spirit shall convince men of this righteousness. It will bring this knowledge to mind. There are some men who do not care to be righteous or care to understand what it is to be righteous or yet, on the other hand, they do not feel that it is possible for one

Acts 24:25 - Preserved of Righteousness, Temperance, Judgment - to be righteous. to come - purity of life - control of passions - Tiberius became alarmed & terrified & said to go away for the present, when I have a convenient opportunity I will send for you.

Jesus is talking about the process of his departure, which has been taking place in his death, his resurrection, and when I go back to the Father having finished my work here, the Spirit will convince the world of righteousness. One of the guarantees of this is the fact that Jesus is ascending back into heaven. Suppose Jesus had remained in the grave. A dead Christ would not have impressed the world and we would stumble through life knowing that he was a

failure. But we know that if he has ascended up on high and sits there at the right hand of God that he is imparting his nature and his character to those who love him.

3. Judgement, V, //

So the triple conviction is (climaxed with judgement) which will be victorious. Christ tells us that the Spirit will teach us that righteousness will triumph over sin and there will be a judgement which will come to destroy. Divine righteousness which will be given us will judge us and separate us day by day from our sins. This three-fold conviction will appeal to our conscience and to the understanding of our hearts. It says he will judge the (prince) of the world. And this world does have a prince. Some will remain in the sin of unbelief and share the judgement of the prince of this world and we realize that following the coming of the Spirit he is to carry the work of Christ to completion.

This is as certain to come as condemnation because of sin and the lack of righteousness. The (devil, the prince) of this world, was judged and was discovered to be a great deceiver. By the judgement of the prince of this world it appears that Christ is stronger than Satan and can

disarm and dispossess him. This can be applied to the final day of judgement.

Therefore, you realize that the coming of the Spirit would be a great advantage to the disciples for the prince of the world is judged and Jesus accomplished that on the cross. We do not know how (far-reaching) the influences of the cross may be, but we do know that since that cross, the power of the world has been broken, that God has been disclosed, that new forces have been put to work in the hearts of people. The process which began when Christ died will be finally completed in the judgement. He came in the form of a servant to die. He judged the prince, he comes in the form of a king on a great white throne. He will judge the world.

(Are you glad when you think) there is a day of judgement coming. Do you rejoice to know that the righteousness which is in heaven is sure to conquer. Some will call for the rocks to cover them. Others will rejoice. It ought to be a hope and yet it is a fear for there are some who have not listened to the conviction between sin and righteousness. Have you learned of your sin? Have you opened your heart