

## ***Session 6 Agreeing With Jesus' Assessment (Jn. 16:1)***

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

### **I. THE PRIDE AND PERIL OF A TROUBLED HEART**

- 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.

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

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

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

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

- 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.

<sup>6</sup>***"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. 24:5-6)***

- C. I believe there is a connection between Jesus' exhortation to not 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).
- D. A troubled heart weighed down with worry and anxiety is a serious matter. It hinders the growth of **joy** and **peace** in our hearts. Worry preoccupies us with managing our emotions, making it difficult to step out of our feelings and narratives to fully **love** others in truth.
- E. Worry is simply rooted in pride. It exists because we have bought into an exaggerated sense of confidence in our human **abilities**, **assessment** and **narratives**, thus not living in truth—reality. Anxiety gets stirred up when our human limitations are exposed and our assessment and narratives or our mindsets (strongholds) in which we find safety get challenged.

<sup>4</sup>***"For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds..." (2 Cor. 10:4)***

- F. Worry is our attempt to control the outcome of own life, family, friends, and the world by leaning on our own abilities, assessment and narratives rather than Jesus' leadership and way.
- G. Worry is when we walk in the knowledge of self vs. the knowledge of God and His personality, power and purpose. In it we deny the existence of God and we have our self on the throne of our souls. Charnock calls this practical atheism. "Practical atheism is natural to man in his depraved state, and very frequent in the hearts and lives of men." Stephen Charnock

<sup>33</sup>***"But seek first the kingdom of God and His righteousness, and all these things shall be added to you." (Mt. 6:33)***

## II. AGREEING WITH JESUS' POWER, ASSESSMENT AND NARRATIVE CONCERNING THE WORLD

- A. Over the last several decades there has been an increasing and growing presence of another gospel in the Body of Christ. It centers specifically around the nature of God as a righteous Judge as well as the nature of sinful humanity as rebellious children of wrath.

***6I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel. (Gal. 1:6)***

***4For if he who comes preaches another Jesus ... or a different gospel which you have not accepted. (2 Cor. 11:4)***

- B. 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 (2<sup>nd</sup> Coming) will not come unless the falling away comes first" (2 Th. 2:3)***

- C. I have observed a subtle but increased breaking of agreement with the Lord's primary assessment of the human race as sinful. I have seen this through the increased emphasis of our brokenness instead of our sinfulness as well as brokenness as the reason for sinful behavior. This has resulted in a growing presence of a 'therapeutic gospel' instead of the gospel of grace.

- D. It is true that there is brokenness because of living in a sinful world, however it is important to recognize that humanity is fundamentally sinful. The purpose of Christ's death makes this priority clear. If brokenness is our core than a therapist is our need, not a Lord and Savior.

***45"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Mk. 10:45)***

- E. Humanity, aside from the work of God's grace, is unable and unwilling to receive the gospel. The scripture describes humans not merely as emotionally broken but as naturally children of wrath, deeply sinful and evil committed to value system of the world, the flesh and the devil.

***11For the grace of God that brings salvation has appeared to all men... (Titus 2:11)***

***19And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. (Jn. 3:19)***

- F. The general human perspective is rooted in the idea of the good of humanity and that we are positioned to fix the things that are wrong. This is not consistent with the gospel, which suggests otherwise. As humans we have no *ability* to save ourselves, our *assessment* of the human condition is flawed and our *narrative* about the eternal destiny of the wicked is off. The gospel declares there is only one Man, Jesus, who is fully God, who can save the world.

***12Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12)***

### III. THE RAGE OF THE NATIONS AND THE REIGN OF SIN

<sup>18</sup>“If the world hates you, you know that it hated Me before it hated you. <sup>19</sup>... the world hates you. <sup>20</sup>“A servant is not greater than his master.’ If they persecuted Me, they will also persecute you...” (Jn. 15:18-20)

<sup>14</sup>Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam. (Rom. 5:14)

- A. Throughout history, the nations have been enraged at God and His leadership. This rage will reach apocalyptic heights and the love of darkness in humans will fully manifest. The Father loves the world with great longing, so much so He sent Jesus to become a Man and die for the world and so allow those who respond to the gospel to come into deep relationship and partnership with the Trinity. Yet, He is filled with deep displeasure and anger daily towards the wicked.

<sup>11</sup>God is a just judge, and God is angry with the wicked every day. (Ps. 7:11)

<sup>16</sup>For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. (Jn. 3:16)

- B. In Jn. 15:18-21, Jesus connects the disciples with the truth prophesied by King David in Psalm 2, which speaks of the rage of the nations against the gospel and their plotting to remove its influence. Psalm 2 is full of paradoxes showing God's posture towards a resistant world. He is filled with displeasure yet has a plan to give the nations as an inheritance to His Son.

- C. The rage of the nations is seen in various ways:

1. The rage of the nations against Christ as seen in the cross
2. The rage of the nations against Christ as seen in the persecuted church
3. The rage of the nations seen in Babylon drunk with the martyrs (Rev. 17)
4. The rage of the nations through the antichrist against the end-time church (Rev. 13)

- D. Daniel and John both describe the *plot* of the nations' rage as an all-out war against the saints.

<sup>21</sup>“... the same horn was making war against the saints, and prevailing against them ... Shall persecute the saints of the Most High, ... Then the saints shall be given into his hand for a time and times and half a time. (Dan. 7:21-25)

- E. The nations' rage will manifest at the end when government leaders ratify legislation seeking, through strategic state sponsored violence (Rev. 17:6), to destroy the Church in the earth.

<sup>1</sup>Why do the nations rage, And the people plot a vain thing? <sup>2</sup>The kings of the earth set themselves, And the rulers take counsel together, against the Lord and against His Anointed. (Ps. 2:1-2)

<sup>7</sup>It was granted to him to make war with the saints and to overcome them. (Rev. 13:7)

#### IV. SO WE WILL NOT STUMBLE

<sup>1</sup>*“These things I have spoken to you, that you should not be made to stumble. (Jn. 16:1)*

- 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.

<sup>26</sup>*“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. <sup>27</sup>And you also will bear witness... (Jn. 15:26-27)*

- B. 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.
- C. Gandhi famously said, *“I like your Christ but not your Christianity.”* Gandhi didn't like Christ either or he would have responded to Jesus' leadership, which to our knowledge he did not.
- D. The church needs significant adjustment, and the Lord wants an accurate witness of the truth both in message and in life. However, this belief that Christianity in general is the problem has created an implied belief that people "want" Jesus but the witness is the problem.
- E. It is true, the witness needs adjusting; it is also true that the resistance towards Christ is due to the independent rebellion of the humanity.

<sup>10</sup>*He was in the world, and the world was made through Him, and the world did not know Him.*

<sup>11</sup>*He came to His own, and His own did not receive Him. (Jn. 1:10-11)*

- F. 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.

<sup>4</sup>*Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. (Jas. 4:4)*

<sup>19</sup>*If 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)*

- G. The seeker sensitive messaging and a like it are setting believers up to stumble greatly when faced with the hatred of the culture in the earth. A *wrong message* of the condition of the unbelieving world combined with a *“therapeutic gospel”* will cause many to endear themselves more to the world wanting to win them over, but it is a slippery slope of apostasy.

<sup>4</sup>*For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it! (2 Cor. 11:4)*