

John 81 – All That the Father Has

03/22/2026

Scripture 1: (Jn. 16:5-15 ESV)

But now I am going to him who sent me, and none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your heart.

Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.

"I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you.

All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

Sermon:

Jesus has spent the past while (passages of Scripture, recorded by John) discussing and explaining our union with Him, as Christians; as Elect and regenerate believers; as those who are given *pisteuo* faith, trust, and reliant confidence in Him as our Lord and King, and as our Savior, and as our Friend, and as our elder Brother. Being a Christian means we have a personal and direct relationship with Jesus. Having that relationship means we also have everything else that we should ordinarily expect to have with, and have from, and have for anyone else we might have a relationship with.

- This means Jesus is in a relationship with us, we are in a relationship with Him, and so, we have all of the “relational baggage” that come with it naturally; all of the blessed “baggage” that none of us would really rather be without.
- This means that we should grieve for all the things that grieve Jesus: injustice, violence against the innocent, wanton destruction, and all forms of sin and wickedness.
- This also means that Jesus grieves for the things that grieve us: all of our sorrows and hurts, our worries and fears, the injuries we suffer (whether on our own account or on His), and the latent sin which we continue to mortify as we are becoming more sanctified.

Back in the story of Lazarus (John 11:1-44), we saw how well acquainted with grief Jesus truly is (Isaiah 53:3). We could have assumed it naturally: assuming (by his later absence from the narrative) that His father, Joseph, had passed previously, and assume the deaths of close family, friends, or other relations because how many people reach adulthood without having someone they know and care about die; but John showed it to us specifically, in that story. So, we know that Jesus has experienced and knows the tragedy of human sorrow because “*Jesus wept.*” (Jn. 11:35 ESV). We know that He understands the effect and impact sorrow has upon us.

Now, moving on from explaining our union, Jesus then confronted His disciples with their sorrow; confronting them for their sorrow; so as to teach them the difference between Godly sorrow and sinful sorrow; to teach them why and how Christians are able to mourn loss with hope (1 Thessalonians 4:13). Jesus told them, “*But now I am going to him who sent me, and none of you asks me, 'Where are you going?' But because I have said these*

things to you, sorrow has filled your heart.”. He returns to a thread that He had been weaving throughout this entire conversation.

You will recall that back in chapter 13, Jesus told them, “*Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.'*” (Jn. 13:33 ESV). However, Peter actually did respond then by asking Him, “*Lord, where are you going?*” (Jn. 13:36 ESV), at which Jesus replied, “*Where I am going you cannot follow me now, but you will follow afterward.*” (Jn. 13:36 ESV), before He explained that He was going to go be with the Father, in chapter 14 (14:12). So, while they asked Jesus “*Where are you going?*” earlier, they did not ask Him now because they were finally, beginning to understand something of the truth that is to come; a point which is made obviously clear through Jesus' announcement that “*sorrow has filled [their] heart.*”.

But, why did they not ask? Has it been made so very clear to them? What might they have been thinking? How were they interpreting Jesus' words?

- Did they understand that Jesus was preparing to go to heaven? That He was preparing to go there bodily, physically? That He was going to go there to live and to reign?
- Or, were they understanding Jesus's “leaving” to mean His death? That He was preparing to die and go to heaven, or Paradise, to be with God spiritually? That He was going to some form of eternal rest?

Disappointingly, the second option seems most probable. We are limited on sources that explain, suggest, or imply things concerning what the common views about death and the “afterlife” were in 1st Century Judaism. We have the Jewish Talmud (both Jerusalem and Babylonian), but those collected teachings were gathered much later, during the 4th and 5th Centuries. These rabbinical teachings are derived from the sect of the Pharisees; the primary Jewish tradition which survived the destruction of the Temple and Jerusalem. What little is known about the view of the Sadducees comes from the arguments made against them by their opponents, the Pharisees. However, with the recovery of the Dead Sea Scrolls, we do have some knowledge about the views of the Essene sect but, their tradition was never broadly adopted or espoused. Whereas, much of what Jews today believe about the afterlife is heavily influenced by our Christian beliefs and/or the modern secularist philosophies of nihilism (believing that there is nothing afterwards) or a generically functional universalism (where everyone goes to some kind of “heaven”). So really, we only have the Christian Gospels as reliable, contemporary witnesses and since they are not primarily concerned with the Jewish view, but the correct Christian view, we must be careful to not try and extrapolate or interpret too much from them, much less place a high degree of confidence on it.

The Gospels and the New Testament only really tell us three things about 1st Century Jewish views concerning the afterlife:

- The Sadducees denied the fact of a future resurrection (Matthew 22:23; Acts 23:6) and also probably denied any post-life spiritual existence (Acts 23:8). Considering that this view was held primarily by the religious leadership or culturally Hellenized, ethnic Jews, it was likely not the majority expectation.
- We may assume that when Jesus taught His parable concerning an unnamed “rich man” and Lazarus “the beggar” (Luke 16:19-31) that He was using a commonly accepted, understood, and believed expectation. He described “*Abraham's bosom*” (16:22 KJV) as a place of blessed peace, of rest and refreshment contrasted against the Greek expression of “*Hades*”, which could merely be the correlative of the Hebrew *Sheol* as a place for the dead or as being a place of torment for the wicked.
- Meanwhile, the Pharisees affirmed the fact of a future resurrection of the dead, a resurrection that was possibly limited to only “the just” (Luke 14:14; John 11:24) {not both the just and wicked (John 5:25-

29), and a person's continuing spiritual existence (Acts 23:8). Therefore, considered with Jesus' parable, we may reasonably assume that some post-life, spiritual existence was the majority expectation.

Now, even though Jesus had repeatedly prophesied His forthcoming death and resurrection (Matthew 16:21, 17:22-23, 20:17-19), it is apparent that His disciples never understood what He actually meant, in advance. Their response and reaction after His crucifixion demonstrated that they did not expect Him to be resurrected bodily, as Lazarus had been. So, most likely they were now expecting that Jesus would die soon and spiritually go to Paradise and so, they were probably preparing themselves to die with Him also. Thus it is not a surprise to hear that {sorrow had filled the disciples' hearts}.

But then, Jesus reminded them of the most important point related to His leaving that they have obviously missed, telling them “*Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you.*”. They were missing the point that Jesus leaving would benefit them. Since having “a bird in hand” is better than having “two birds in a bush”; having the Jesus they knew: the Jesus whom they have seen perform countless miracles and repeatedly thumb His nose at the “Establishment”; surely seemed better to them than Jesus' promise to send them “*another paraklete*” (14:16). They did not want “*another paraklete*”. They wanted the *paraklete* they already had. They wanted Jesus, not the Holy Spirit. This is more evidence that they really did not understand what was happening; more evidence that they did not understand why Jesus was doing all that He was.

But the response that Jesus was calling them out on, was for their sinful selfishness. Jesus' opening statement here, saying “*But now I am going to him who sent me, and none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your heart.*” was not merely an observation, but an emotional indictment against them. Yes, they had a personal relationship with Jesus and yes, it is right, good, and proper that they should feel sad hearing that He shall soon die. That kind of response is natural and normal. But, there was also a sense of incredulity and disappointment in His statement.

Jesus was preparing to leave them, to go to the Father, and His disciples were sorrowful. But, they were not sad for Him, they were sad for themselves. Jesus had already told them, “*You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.*” (Jn. 14:28 ESV). So, rather than rejoicing for Him, they were grieving for themselves. That is why and how I suggest that they were being sinfully selfish. They were not caring about where Jesus was going or why. They cared more about the fact of Jesus leaving them, than they cared about where He was going. They were more concerned with their loss than they were concerned about the Person they were losing.

This point demonstrates and emphasizes a very important difference between Christians and worldly people; a difference in how we grieve and mourn. Remember, the disciples were technically, not yet Christians. Yes, they were Jesus followers, but they had not yet received the Holy Spirit. They had not yet received understanding from Him. They had not yet received the fullness of assurance and confidence of faith in Jesus Christ. So, in that moment, they were mourning Jesus like those without hope. They were mourning Jesus while He was still with them. It is no wonder He was upset or depressed over them, because “*Who mourns the loss of something (or someone) while they still have it (or have them)?*”. Only those whom “*sorrow has filled [their] heart.*”

Sorrow and sadness fills the heart of the worldly. Sorrow and sadness are part of their identity. It is part of who they are. They are joyless and miserable people. They neither know nor love God. They do not love Jesus. They are hopeless because, from their perspective, this present life is all that there is. They believe that nothing comes after this and so, they expect nothing better than this.

But Christians, when we mourn we grieve very differently because we are confident in our sure hope; our faith and trust in Jesus, and in all of God's covenant promises. The Apostle Paul reminds us that “*But we do not want*

you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. (1 Thess. 4:13 ESV); therefore, we are confident that those whom we love that die in the faith, will be restored and we will be reunited on the day of resurrection when Jesus returns in glory.

- As Christians, when those whom we love die in the faith, we do not say have to “Goodbye” but instead, say “See you later.”
- As Christians, when those whom we love die in the faith, we are sad because of their absence, but we are also joyful for them since being absent from us, they are now present with the LORD (2 Corinthians 5:6-9; Revelation 7:9-17).
- As Christians, when those whom we love die in the faith, we celebrate the successful completion of their race (2 Timothy 4:7), knowing that they are now free from all their sorrow and pain (Revelation 21:4), from all doubt or fear (Revelation 22:4) because they are now walking by sight and just not by faith alone (2 Corinthians 5:6-9).

So, as Christians, when those whom we love die in the faith, being sad at their loss is not necessarily sinful because their absence is a grievous wound caused by sin and our sadness is tempered by joy for them when we rejoice, knowing that they have gone to be with Jesus, their Savior, their King, and their God. So, although Jesus was indicting His disciples for their selfishness, He was not condemning them, but teaching them (and us) how we (those who belong to Christ) should rightly view death: not as a hopeless finality of ending, but as a restorative transition away from the world's corruption into the blessed and beneficent presence of the LORD.

Then, Jesus returned to another subordinate reason for why they should rejoice at His leaving. He reminded them of the great benefit that His absence would bring to them: the gift of the Holy Spirit.

- They should have been joyful and joy-filled for Jesus because He was leaving them to go to the Father.
- They should also have been joyful for themselves because, only by leaving, could Jesus then send the Holy Spirit to dwell with and within them; since only by leaving, would Christ receive the eternal inheritance for us (Hebrews 9:15).

But, Jesus' sending of the Holy Spirit was not just for us and our immediate benefit. The Holy Spirit is sent for another purpose and reason; He has another role as well. Jesus explained that “... *he will convict the world concerning sin and righteousness and judgment...*”; that the Holy Spirit would “convict” the world. However, the term “convict” may not be the best term for us to understand what the Holy Spirit is doing.

Usually when we hear the term “convict”¹, we think of someone that has been “found” or “proven” guilty. That understanding is true and that is what the Holy Spirit is doing but, what does it actually mean for the Spirit to be “convicting” in this way? The Greek word translated here as “convict” is *elegxo*, a term which is generally interpreted as “bringing to light” or “exposing” guilt and wrong doing; an interpretation that does suit the general understanding of “conviction” because, when a person is convicted of a crime, the evidence of their wrong doing will have been “brought to light”, “exposed”, and proven.

- Therefore, the other reason that Jesus was sending the Holy Spirit into the world for was to expose and illuminate the total corruption {but not utter corruption} of the fallen *kosmos*.

The Holy Spirit was sent into the world to convict it “*concerning sin and righteousness and judgment*”. Next, Jesus explained what the world would be convicted for and how this conviction would be made known.

- *concerning sin, because they do not believe in me;*

¹<https://www.merriam-webster.com/dictionary/convict>

- *concerning righteousness, because I go to the Father, and you will see me no longer;*
- *concerning judgment, because the ruler of this world is judged.*

So, how did and how does the Holy Spirit convict the world?

- **Concerning sin:** The Spirit will expose it through the reprobate and unregenerate's lack of *pisteuo* faith in Jesus. The Spirit shall regenerate the Elect by giving us the faith to believe (giving each person's apportioned measure), and He shall give the reprobate over to their sinfulness (Greek: *paradidomai*; Luke 24:7; John 13:11; Romans 1:24). The gulf of disparity between the Elect and the Reprobate; between believers and non-believers; between Christians and non-Christians; will continue to widen and grow more evident.
 - Our moral standard will continue to diverge from one another.
 - Our response to social issues will continue to become more different.
 - Our world views will move further apart; moving into diametric opposition.
 - Those who belong to Christ {those who are grafted into His “*true vine*”} will become more obedient to God's Law and revealed will and they will live in closer conformity to His ideal image, while those who belong to the world (and to Satan) will become more and more obviously opposed to God's Law and will live contrary to God's will for humanity.
 - Everything that is wrong, wicked, and evil will become more visibly obvious in contrast God's goodness.
 - Everything that is false and untrue will become more plainly evident and even more unbelievable in contrast to God's revealed truth; His truth revealed in Scripture (Special Revelation) and His truth that is revealed by nature (Natural Revelation).
 - All sin and sinfulness will be exposed in the brilliant light of His righteousness.
- **Concerning righteousness:** The Spirit exposed it when Jesus was raised from the dead. The Spirit exposes it through our belief in the truth of Christ's resurrection; believing the factual truth about His brutal execution by the Romans, His physical burial, the guarding of His tomb by Roman soldiers at the behest of the Jewish leaders (Matthew 27:62-66), and His physical bodily resurrection. The Spirit exposed it through Jesus' bodily ascension into heaven and the Spirit exposes it by Jesus' enthronement at the right hand of God the Father.
 - Jesus's bodily resurrection, His triumph over the grave, was a conviction of His perfect righteousness and sinlessness because He could not justly remain subjected to the penalty for sin (Genesis 2:17; Leviticus 18:5; Ezekiel 20:11; Romans 6:23), or sinfulness that He was not personally guilty of.
 - Jesus's public ascension (Mark 16:19; Acts 1:9) was a conviction of both His righteousness and the world's unrighteousness. Only twice before in redemptive history had the righteous living ascended into heaven: Enoch (Genesis 5:35; Hebrews 11:5-6), who “*By faith...was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.*” (Heb. 11:5-6 ESV) and Elijah (2 Kings 2:11-12), who “*...went up by a whirlwind into heaven.*” (2 Ki. 2:11 ESV). These men are described as having “pleased God” with their faith and through their obedience to His commandments and will. They were convicted for their righteousness of faith by being

removed from the fallen world by the world; by not being forced to suffer the ignominious penalty of death for sin. So too Jesus, after His triumph over sin and death, could not remain within the world among all of its unrighteousness; therefore, He also had to be removed from it.

- Jesus's ascension was also a conviction of His righteous authority. Immediately before He ascended, Jesus claimed that *“All authority in heaven and on earth has been given to me.”* (Matt. 28:18 ESV). Thus His ascension validated and confirmed His claim; validating His claim of the title “Son of Man”, as Jesus had told Nicodemus, *“No one has ascended into heaven except he who descended from heaven, the Son of Man.”* (Jn. 3:13 ESV) and thereby completing the heavenly event witnessed by Daniel, *“I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”* (Dan. 7:13-14 ESV).
- **Concerning judgment:** The Spirit exposes God's judgment against *“the ruler of this world”*: Satan, the Devil, Lucifer, or simply the Serpent; through his ever shrinking power, might, and authority over the Elect.
 - The Spirit exposes God's judgment against the Devil by pulling his teeth, while still leaving him the ability to fecklessly roar (1 Peter 5:8); by leaving him unable to actually harm God's chosen, even though he is still able to frighten us and be the temptor whom we shall flee.
 - The Spirit exposes God's judgment against Satan through the ever increasing presence of the Holy Spirit in the world; dwelling within the heart of every believer, as faith in Christ continues to spread throughout the whole known world (Habakkuk 2:14); even where faith might seem to wane, it still remains because we know that the LORD has promised to always preserve from Himself *“a remnant”* (Genesis 45:7; 2 Kings 19:30; Ezra 9:8; Isaiah 10:20-22; Ezekiel 11:13-25).
 - The Spirit exposes God's judgment against *“the ruler of this world”* by giving the Elect the confident knowledge and belief that Satan is our defeated foe; confidence that his ultimate doom is certain, sure, and is coming soon.

So, the Holy Spirit: the *“another paraklete”*; is sent by Jesus Christ (from the Father) to be our Helper, our Teacher, and our Guide (14:26). He is sent to regenerate (3:5) and to sanctify us; to prepare us and transform us into living vessels wherein the LORD God shall dwell (14:17, 20). The Holy Spirit is sent to *“convict the world”*. Yet, there are still three more purposes that He is sent to do: to declare *“the things that are to come”*, to glorify Jesus Christ, and to declare to us all that is Christ's.

- First, the Holy Spirit would speak prophesy to us (both fore-telling and forth-telling) and He has done so: externally, through His inspiration of sacred Scripture (2 Timothy 3:16-17) and internally, by His confirmation of the truth of God's Word (spoken, written, and expounded) when we encounter it.
- Second, the Holy Spirit glorifies Christ through His ministry to us: by regenerating the Elect and giving us living hearts that love Him; by encouraging us in our faith through the assurance of God's love for us; by soothing our consciences and helping us to believe that by Jesus's blood our sins have been atoned for and are forgiven; by filling us with His joy, the joy we feel by resting in God's love and also with the joy that God has in us (15:11); by giving us the courage and the ability to speak God's truth and to tell others about the joy we feel, having received this blessed *evangel!*
- Lastly, the Holy Spirit declares to us and announces to us everything that belongs to Jesus Christ.

It is this last, declarative purpose which ties everything together.

- Jesus is “...*the way, and the truth, and the life. No one comes to the Father except through [Him].*” (Jn. 14:6 ESV) and “*When the Spirit of truth comes, he will guide you into all the truth...*”. The Holy Spirit leads us to Christ; He will lead us to believe and trust the Truth. The Holy Spirit brings us to our Father in heaven through faith in Christ. The Holy Spirit leads us to and preserves us within Christ's eternal life.
- Just as Jesus did not speak on His own authority, but with the Father's authority and with the Father's words (8:28), so too the Holy Spirit “...*will not speak on his own authority, but whatever he hears he will speak...*”. So, the Holy Spirit speaks Christ's words to us, speaking as Christ spoke, with all of with the Father's authority. The Holy Spirit reminds us and brings to our remembrance the words that Jesus spoke (14:26; Scripture), thereby preserving His authoritative word and command.
- But most importantly, the Holy Spirit is Jesus's herald; the One who goes before Him announcing His coming, proclaiming His power and majesty, proclaiming His authority, and proclaiming His sovereignty.

So, that night, when Jesus told His disciples, “*All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.*”, He left no doubt about Who and What Jesus claimed to be: the LORD God. Jesus claimed to have total equality with God the Father. He claimed the same sovereign authority and power, equal with God the Father. He claimed the same right of possession to all of Creation, equal with God the Father. He claimed the same right of judgment, equal with God the Father (5:22). And the Holy Spirit would be sent to announce this fact to us for the whole world to know and believe.

Jesus claimed, “*All that the Father has is mine...*” and He was going to ask the Father to send the Holy Spirit to confirm this fact for us. So, if you wonder about your personal salvation: wondering whether you actually are saved or not; then I encourage you to consider what you earnestly and truly believe about Jesus, seriously. I truly mean that, because what you believe about Him defines how you relate with Him, personally, and it also effects how you shall respond to Him as you live.

If Jesus is your Lord, King, and God, then you admit that He is sovereign over your life and that all of His rules and commandments have been established and given for your good benefit:

- then, disobedience and rebellion cease to be valid options or choices for you.
- then, you must admit that you have broken His Holy and Perfect Law, confessing that you are a sinner deserving His judgment and wrath;
- then, you must realize and admit that your only hope for salvation is in His free offer of grace and mercy in love;
- then, to receive and accept that grace you must confess your sin, must abhor and hate your sin (mortification), and then repent truly by ceasing that sin (by earnestly trying to cease) and “...*from now on sin no more.*” (Jn. 8:11 ESV).
- then, Jesus is and shall be your Savior
- then, you must move forward with life and must begin to obey Him out of love: out of a holy and reverent fear of His awesomeness; loving God first, and loving your neighbor as yourself, second.

But, if Jesus is merely your “Friend”, then His commandments will just seem like good and wise advice that you may or may not accept, advice that you may affirm as mere suggestion:

- then, you will be reserving for yourself the freedom to choose whether or not obedience seems right (or best) for you.
- then, Jesus may be freely ignored and disregarded as you lean upon and trust your own understanding to determine what is right, good, and best (Proverbs 3:5; Isaiah 56:11-12).
- then, you will be “wise in your own eyes” and you will certainly go astray (Proverbs 3:7, 12:15, 26:5; Isaiah 5:21); perhaps slowly and gradually or perhaps quickly and immediately.
- then, you will continue to live as lord over your own life, until Christ returns and forcibly asserts His sovereign authority over you, justly judging you for each of your sins without mercy.

Or, if Jesus is simply a good person, in your opinion; simply a “good example” that you think people should follow, then you shall face even greater condemnation since Jesus is the “perfect example” of right obedience and love for neighbor as performed from His love of God, and no one can follow Him or example perfectly. You condemn yourself because you do not follow Him, or follow His example, or believe His word.

Finally, the last word on this (for now), know that when Jesus claimed, “*All that the Father has is mine...*”, if you do belong to Him, He claimed you for Himself and then He sent the Holy Spirit to give you the assurance that you are His and He is yours. Then He sent the Holy Spirit to preserve you in faith and persevere you to and through the end; to carry you across the final “Finish Line” and bring you to Him, to live and be with Him forever.

So, know and believe that “*All that the Father has*”, also belongs to Jesus. Know and believe that that “All” surely includes you through God's grace, mercy, and love for you: His chosen and adopted child.

AMEN