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Sermon preached by Mr F L Gosden at Galeed Chapel, Brighton  
on Lord's Day morning, 1st July, 1962.

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33

Judas had gone out, and it was night – terrible night it was for Judas. He went out and sought opportunity that he might betray the Lord. Of those wicked hands which took and crucified the Lord Jesus, Luke tells us that the Lord Jesus prayed: "Father, forgive them, for they know not what they do." In how many of those His enemies for whom He prayed, that prayer was answered, we know not; but He did not pray for Judas. Judas knew what he was doing. He knew the Lord; he had lived with Him. He knew the truth; he was sent to preach it. He was called among the apostles; he knew. A very solemn thing, a very mysterious thing; Judas knew the truth, but the truth was never in his heart. He knew the Lord Jesus in His Manhood, but never beheld His glory, never knew Him as the Only Begotten of the Father, full of grace and truth. He was a devil; he went out, and he was not the last such character.

"Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him." (ch.13:31) As much as to say that Judas was now to prepare for that greatest act in salvation, the sufferings, agony and ignominious death of the dear Redeemer. Oh, solemn was the state of Judas! It makes that word in the Revelation to be of exceeding importance. We read concerning the church in Sardis: "Thou hast a name that thou livest, and art dead." (ch.3:1) Nobody suspected Judas at all. His besetting sin was worldliness, covetousness, money – and a temptation came that was suitable to his besetment. O my friends, if a temptation were to come to us suitable to our constitutional besetment, unless grace kept us we should be gone. You can almost see Judas going out. Satan entered into him, and he went out. All I can say concerning myself is:

"Prevent, prevent it by Thy grace;  
Be Thou, dear Lord, my Hiding-place.

(938 Gadsby's)

I should be no better than Judas. Well, when Judas had gone out, the eleven were left; and the Lord had finished His work – that is, what He had to say to the world, His warnings and admonitions. He spoke no more to the world. But the 14th to 16th chapters of John's Gospel are what He had to say to those eleven whom He loved, who were representative of the whole election of grace. And what He said to them belongs, in every letter of it, to every one of His dear people down to the end of time – and belongs to those of you here who belong to Him. It makes these chapters exceedingly sacred. In a larger sense, "these things have I spoken unto you" are comprehensive of everything that the Scriptures declare of the covenant purposes of God toward His people from Genesis to Revelation. "These things I have spoken unto you." In His prayer to His Father, He said: "Neither pray I for these alone" – that is to say, not for these eleven disciples alone – "but for all them also which shall believe on Me through their word." (ch.17:20) And that was a promise relative to the ministry – I mean, of a divinely ordained ministry.

The promises of God are communicated by the Spirit through the word: "And this is the word which by the gospel is preached unto you." (1 Peter 1:25) "These things" – all of them; all the Psalms, all that is contained in the prophets – "I have spoken unto you." Oh, who can express the blessedness of those who are God's? Known, foreknown by God the Father, sanctified by God the Father in eternity, set apart for Himself, and in time formed – "This people have I formed for Myself; they shall show forth my praise." (Isaiah 43:21) Sanctified by God the Father, preserved in Jesus Christ through every dispensation of their existence.

"Preserved in Jesus when  
My feet made haste to hell."

(Gadsby's732)

Preserved from the cradle to the grave; preserved spiritually in their souls, in their unregenerate state; preserved in their life from death. For every child of God is immortal until called by saving grace. And these are the "you" in the text. "These things I have spoken unto you." I hope that we shall never be satisfied until the blessed Spirit brings this, and makes a personal application of it. "These things have I spoken unto **you** in particular." It won't do us any good to hear and read about It, unless the Holy Ghost takes all those things which Christ has spoken, and speaks them into our spiritual existence.

Well, let us look at some of the immediate things He spoke to His disciples, although it takes in all that you read concerning Himself and His people from Genesis to Revelation: what He said concerning Abraham, Isaac and Jacob; in the Psalms and through the prophets. Oh, if the blessed Spirit would convey the word spoken by divine inspiration throughout the word into our hearts, how rich we should be! What an inheritance, what a kingdom! Yes, the fulness of Christ is a fullness; it is a fulness of the Scriptures. Every promise is yea and amen in Christ Jesus. I know the world looks full, and so it is; and if a worldling should come in here, he would consider it a poor, dull affair, nothing to possess at all. But oh, have you ever felt and handled and tasted and realised a little of the inflowing of the streams from the fathomless eternal river of God which flows through His dear Son, and has brought all heaven before your eyes, and given you a little earnest of the inheritance of the saints in light, and made this poor world look what it is – not empty, but full of sin, darkness and mist.

These two things come into the text. At first He speaks of the world. And the 28th verse is a precious word: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Although He did not, could not change, yet He went back to the Father differently from how He came. He went back to the Father in human flesh. He assumed human nature, and that human heart He still retains. He went back, having finished the work that His Father gave Him to do, and therefore, having satisfied the law, having died, the Just for the unjust, now exalted in heaven, He executes His priestly office in heaven, making intercession for His people. "I came forth from the Father, and am come into the world." That was before Him, and look what He accomplished. He said at the conclusion of the 14th chapter: "Arise, let us go hence." And what a going hence it was! He went hence to the Brook Kedron, and entered into His immediate sufferings.

"These things I have spoken unto you." We would gather by this some of the immediate things He said to His disciples. And the first thing He said was: "Let not your heart be troubled." They had reason to be troubled. The immediate circumstances contained three things, really, that troubled them. One was that the Lord showed them that He must depart and go away from them, and therefore their hearts were troubled. Another thing that troubled them was that Judas was discovered as a hypocrite, an apostate, and they had not suspected it. Who would not be troubled? The third thing was this that the Lord Jesus said to Peter: "Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee: The cock shall not crow till thou hast denied Me thrice." These three things were enough to trouble them. To see one of themselves, trusted with the bag, to be a devil; and then to tell them that He must go away; and then that one of them would deny Him.

"Let not your heart be troubled." This He said unto them, that "in Me ye might have peace." It is a peculiar kind of trouble and conflict and warfare that His people are involved in and exercised with. If it were just ordinary natural trouble as everybody else had, then ordinary palliatives and comforts would satisfy. But you will find that if you are born again, and therefore are turned about and going against the tide, against public and modern opinion and maxims, against the world, you will find that you will have trouble and persecutions and tribulations in which nobody but God can comfort you. That saying of Job will be applicable in our experience in many things. When his three friends sought to comfort, he said: "Miserable comforters are ye all." (ch.16:2) Only one thing could comfort him: "Oh that I knew where I might find Him (my God)." (ch.23:3) All these things are written, these inward exercises and experiences, "that in Me – not in anyone else – ye might have peace."

"Ye believe in God, believe also in Me." As much as to say, 'You believe in the eternal, almighty, infinite God, believe also in Me, for he that hath seen Me hath seen the Father. I am the Mediator between that great God and your souls.' "These things." And another thing He set before them was the inheritance: "I go to prepare a place for you. If it were not so, I would have told you." And He knew that He was going to prepare a place for these eleven disciples. But again I say it belongs to every one of His people. I know – and may we never take the Scriptures unless it is given to us by the Holy Spirit – you cannot say, "Well, I read it in the Scripture: 'I go to prepare a place for you,' and therefore I just believe it and take it." You could not possibly do it. But those of you who have soul trouble, I feel it would be safe to say to you, do not give up until the Lord does tell you that He has not gone to prepare a place for you. When He tells you that He has not, then you can give up. "If it were not so, I would have told you." And you may depend upon it that, if there is nothing here can satisfy you, if you can say, "Thou, O Christ, art all I want," there is ground for you not to cast away therefore your confidence; though there is a full assurance of faith that is known before one has the Spirit's witness of interest in Christ. You may say, surely that cannot be. But I venture to say, for the comfort of any seeking soul, that you have a full assurance of faith that Christ's fulness is sufficient, if you could but draw from it. You believe that His precious blood could cleanse even your deep-dyed sins, if it were applied. You have a full assurance that His righteousness could justify you and make you clean in His sight.

Therefore, "Let not your heart be troubled: ye believe in God, believe also in Me." So before He sets before them the tribulations through which they must pass, He unfolds heaven. "I go to prepare a place for you. In My Father's house are many mansions." Ah! and "the King's daughter is all glorious within...she shall be brought unto the King in raiment of needlework...and into the King's palace."

(Psalm 45:13-15) "And the last shall be first." I remember seeing our dear late friend, Mrs. Puttock, in the hospital in excruciating pain, and as I turned to come out, that word came to me so sweetly concerning her: "She shall be brought unto the King in raiment of needlework." Oh, my friends, we shall miss some in heaven that we might have felt sure would be there, and we may find in heaven many whom we did not expect to see there!

"These things have I spoken unto you, that in Me ye might have peace." Another thing the Lord said: He told these disciples that He was "the Way, the Truth and the Life." They were troubled. Thomas said unto Him: "Lord, we know not whither Thou goest; and how can we know the way?" The Lord said to Thomas: "I am the Way, and I am the Truth, and I am the Life." Oh then, says Paul to the Hebrews: "Let us draw near with a pure heart in full assurance of faith." (ch.10:22)

Another thing the Lord said unto His disciples that in Him they might have peace was this: "Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also." The world saw the Lord Jesus. They saw Him as the carpenter's son. They derided Him, and thought they had done away with Him on the cross. They thought His claims to be pretentious. "He saved others; Himself He cannot save." (Matthew 27:42) Oh the reproach that bore down upon that suffering Redeemer! But "yet a little while, and the world seeth Me no more; but ye see Me." Oh what a mercy to see Him by the eye of faith! He is invisible, but Moses endured as seeing Him Who is invisible. Have you ever seen Him?

"Not with our mortal eyes  
Have we beheld the Lord."

(Gadsby's 423)

I sometimes feel that these things are so sacred and pure that I have no right to utter them, and yet right from that very condition, as I think we said last Wednesday, "The Lord thy God in the midst of thee is mighty." When He comes into the midst of the soul of a poor, distracted sinner, the chief of sinners, then there is a viewing of Him by faith. Can you recognize Him? It is almost impossible to describe a faith's view of the Lord Jesus. For there were other Christs, and there are antichrists. The Lord says that they shall say: "Lo, here is Christ, or there." (Matthew 24:23) But would you recognize and distinguish this Christ as the Christ of God? And would you recognize Him in the Scripture as so connected with the needs of a poor sinner? I have had moments when I believe I should recognize Him, if ever I get to heaven.

"These things I have spoken to you, that in Me ye might have peace" – and nowhere else. He also says this for their comfort: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth." And this Spirit of truth "the world cannot receive, because it seeth Him not, neither knoweth Him." Do **you** see the Spirit of truth, and know Him? Will anything but the Spirit, taking of the things of Christ and revealing them to your soul, do for you? Well then: "These things have I spoken unto you." Oh, the fulness of what is spoken in the Word of God! And if these things spoken consist in the kingdom of Christ in the heart, what a kingdom it is!

Then in the next chapter He speaks to them for their comfort concerning union. Wonderful that poor dying sinners can be united unto the eternal God the Son, and that through His condescension,

"the children being made partakers of flesh and blood, He also Himself likewise took part of the same." (Hebrews 2:14) This is the most vital thing in religion, this union with Christ. If we are professors and have no union with Christ, we are dead, and all our religion is dead; and if we pray our prayers are dead; and if we preach, our preaching is dead. Oh, how vital is union with the Lord Jesus! "I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." And the Holy Ghost will teach us this. It will not be a theory, a notion. We shall know it. Has the Holy Spirit spoken that into our hearts? A naturally religious man can do everything without Christ. He can believe, pray, do good works, he can establish his own righteousness; and therefore, though painful, it is necessary to know that "without Me ye can do nothing." I know it painfully. I know this – that without Him I cannot preach. Experience is very painful, because one thing that the Spirit will work in the heart is a knowledge of our universal destitution and death; and only as we know that will the fulness of Christ in all His love and grace be suitable to us. We naturally would depend upon ourselves as long as we could, but the Lord will see to it that we have nothing to depend upon. And that brings union to Christ to be essential.

Another great thing which is amazing to me is that He said to these disciples: "As the Father hath loved Me, so have I loved you." With the same love as the Father loves Me, with the same love do I love you. "Continue ye in My love." Oh! if this blessed Person, in all His grace and truth, should abide in our hearts, it would make us willing to show love to Him, as in the next verse: "If ye keep My commandments, ye shall abide in My love; even as I have kept my Father's commandments, and abide in His love." Then He emphasizes the text: "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." And what is the joy of the Lord that remains in His people? It is a joy to see in His people the conquest of grace, to see the effects of His own work and death, to see in them the travail of His soul, to see that He dwells in them as their Conqueror.

"Christ, who conquered for us once  
Will in us conquer too."

(Gadsby's 779)

– and to see too, that the relationships that He has entered into with His people remain. That union embraces every relationship. He is a Brother born for adversity, the Husband of the bride, the Head of the body. And: "These things have I spoken unto you, that My joy might remain in you." So Nehemiah said: "The joy of the Lord is your strength." (ch.8:10) And that is spoken that in Him we might have peace.

"And that your joy might be full." There is a sweet harmony between Christ's joy in His people, and His people's joy in Christ. And so it is said: "Who for the joy that was set before Him endured the cross, despising the shame." (Hebrews 12:2) And that joy that was set before Him was the Church redeemed by His precious blood. That was the joy. And those of you here that belong to Him were set before Him, for whom He endured the cross. "And that My joy might remain in you" – in its benefits, life and vitality – and "that your joy might be full." And what is the joy of His people? Why, the joy of the Lord, the joy of the indwelling of His blessed Spirit, the joy to feel His grace reigning in their hearts, the joy of sweet communion and fellowship with Him and His saints, the joy of the divine entertainment in the house of God, when He blesses the provision of His house.

"These things have I spoken unto you, that in Me ye might have peace." Oh the things He has spoken in the Word of God! "What shall then we say to these things?" Well, we will repeat what the Lord said: "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors. For whoso findeth Me findeth life, and shall obtain favour of the Lord." (Proverbs 8:34,35) These things have I spoken unto you, that in Me ye might have peace" – unconditional peace, peace that nothing can destroy.

"These things have I spoken unto you." But there is another thing: "These things have I spoken unto you, that ye should not be offended" – that is, concerning what they must suffer for His sake. He sent the same message to John in the prison. That was a wonderful, mysterious dispensation of John the Baptist. He had, as it were, only just time to introduce the Lord, to say, "Behold the Lamb of God which taketh away the sin of the world." He was soon put into prison, and that for his uprightness, acting in the fear of God. And it shook John.

"Dream not of faith so clear  
As shuts all doubtings out."

(Gadsby's 312)

A false faith perhaps never doubts. One would think, surely, a true faith that stands the power of God will never doubt. Faith does not – but we do. Faith never wavers, but our poor hearts do. "Art Thou He that should come, or do we look for another?" (Matthew 11:3) Have I, after all, made a mistake? "Art Thou He that should come, or do we look for another?" "These things have I spoken unto you." And Jesus said: "Go and show John again." He did not upbraid John, and say, "It is time you knew better; the revelation you have had, and beheld My glory." No. He "giveth to all men liberally, and unbraideth not." (James 1:5) "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. And blessed is he, whosoever shall not be offended in Me." And that offending and this peace are most beautifully wedded together in the 119th Psalm: "Great peace have they that love Thy law: and nothing shall offend them." (v.165)

Amen.