

John 16 - The Upper Room Discourse: The Ministry of the Holy Spirit, to the World and to Believers

IV. Upper Room Discourse (John 13:1—17:26)

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John 16

(6) Three Rounds of Conversation (16:1-33)

(A) Round 1 (16:1-15)

(a) Conflict (16:1-4)

(i) Review of upcoming persecution (16:1-2)

1 **"These things I have spoken to you so that you will not be led into sin.**

1 **"These things I have spoken to you so that you may be kept from stumbling.**

1 **"I have told you this to keep you from falling away.**

1 **These things have I spoken unto you, that ye should not be offended.**

- "These things I have spoken" - Jesus is bringing up the concept of remembrance.

One of the people in the Upper Room, listening to Jesus here, is Peter. In 2 Peter, Peter frequently brings up the idea of remembrance (see notes on 2 Peter 1:9).

— What Jesus is saying here is that He wanted the disciples to remember the fundamentals of the game...when you begin to undergo persecution, I want you to go back to the basics, the fundamentals of the faith. This is what will prevent your life from being "scandalized."

— Sort of how Vince Lombardi famously said to his team, after they lost a game:

"Gentlemen, this is a football." He was telling them that the reason they lost the game was because they didn't execute the fundamentals of the game.

- "...sin" - *skandalizō*, stumbling, where we get the word "scandal"; Jesus says I'm trying to keep you from being "scandalized," being caught off guard by something.

— "Sin" is not a good translation of *skandalizō*. It's not translated as "sin" anywhere else in the NT. It's most often translated "offend" (28x) or "make to offend" (2x).

— What it really means is to put a stumbling block or impediment in the way; it can also mean to entice to sin or to cause a person to bring to distrust or desert one who he ought to trust and obey.

— Jesus is giving His disciples a "heads up" (v2-4) about persecution that will come their way. He wants them to be ready for it, prepared, so the persecution will not come upon them by surprise and cause them to fall away from the truth or to begin to distrust what Jesus taught them.

— It's related to the word apostasy (*apos* = away from; *histemi* = to stand), meaning "to stand away from." It means to depart from a previous position/belief or previous way of life.

— Jesus accuses the church at Ephesus of apostasizing (Rev 2:4-5) because they had "left their first love" and He told them to "remember the heights from which you've fallen."

- We don't hear much about apostasy today...the departure from truth. If you study the NT, the topic of apostasy or warnings about apostasy is the second most written about

topic. Entire books in the NT are written about the topic of apostasy (1 & 2 Timothy; Hebrews; Jude)

— Jesus is warning the disciples here that if they don't master the fundamentals, at the first sign of persecution, they will apostatize, and that would be scandalous.

2 They will ban you from the **synagogue**, yet an hour is coming for everyone who **kills you to think that he is offering a service to God**.

2 They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God.

2 You'll be thrown out of the synagogues. Yes, a time is coming when the one who kills you will think he's serving God.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

- Jesus begins to tell them some of the things that will happen to them when they are persecuted...

- "...synagogue" - community meeting places located all over the Greco-Roman world. They were built when either the temple in Jerusalem was unavailable for worship, or travel to the temple was impossible.

— These synagogues were a connection to the community; they were where fellowship and business/commerce was done (Cf. 9:22,34). Being put out of the synagogue was a huge deal, and Jesus is saying that this is one of the prices that His disciples would have to pay for naming the name of Christ.

- "...kills you" - Jesus goes from them being banned from the synagogue, which is bad enough, to them being killed for naming the name of Christ.

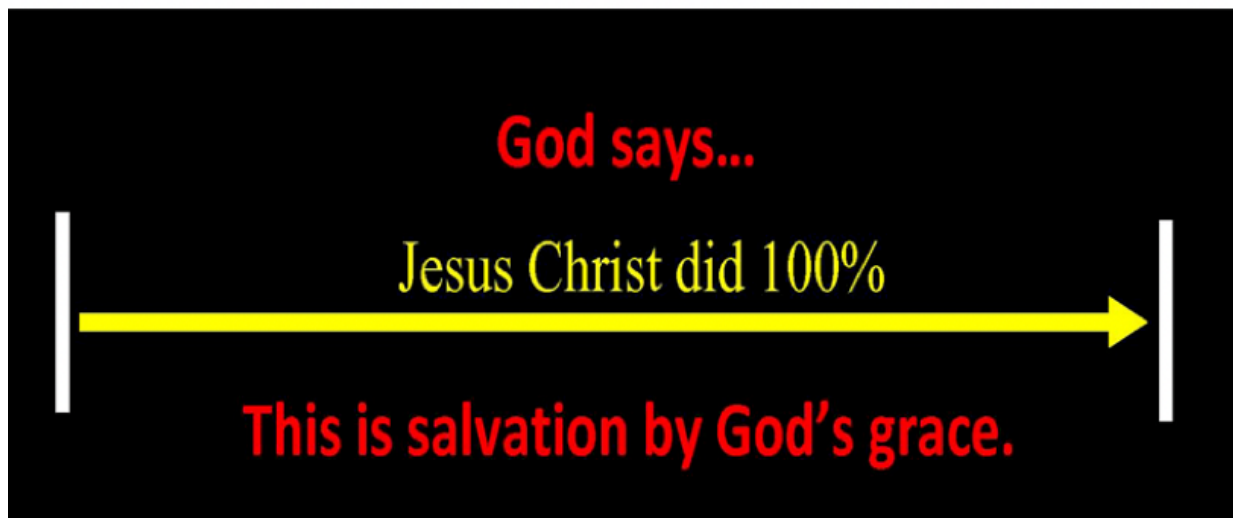
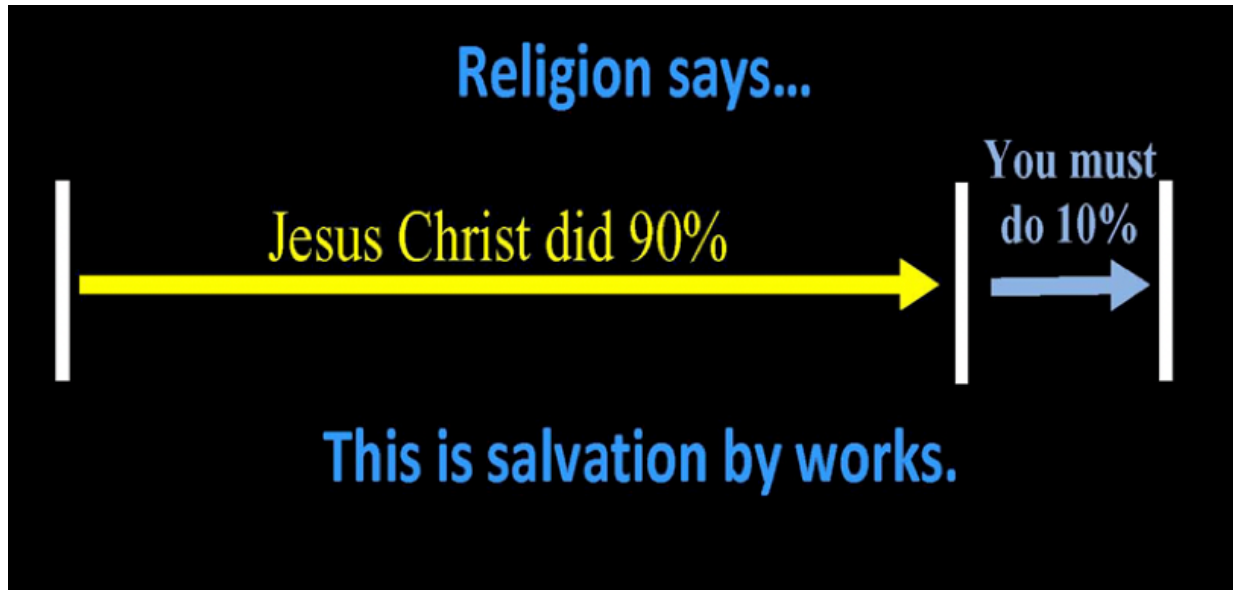
— Every one of the 11 disciples listening to Jesus here in the Upper Room was martyred for their faith in Christ with the possible exception of John. And the reason John likely wasn't martyred wasn't for a lack of trying (he was boiled in oil, then exiled to Patmos).

- "...think that he is offering a service to God" - Jesus is dealing here with the total abject blindness that religion (man's attempt to reach God) puts on people.

— Religion, when it is perpetrated on people, puts them in a state of blindness (Cf. Mark 7:13). It also contributes to pride, because I'm taught that somehow I am contributing to my own salvation. But the reality of the situation is that I cannot contribute to my own salvation because God has structured salvation in such a way that there is no room for human boasting (Cf. Rom 3:27-28; Eph 2:8-9).

— Paul said that he was in service to God by persecuting the church and killing Christians before he came to Christ (Cf. Phil 3:6). In Paul's mind at that time, he kept the entire Law perfectly. All 613 of the Mosaic Laws, as well as the *Mishnah* and all of the Pharisaical traditions.

— If we do not come to God with an anti-religion attitude, understanding and believing that we can do nothing to contribute to our own salvation, you don't come to God at all, regardless of how sincere we may be.



(ii) Reason for coming persecution (16:3-4)

- 3 These things they will do because they have not **known** the **Father nor Me**.
 - 3 These things they will do because they have not known the Father or Me.
 - 3 They'll do this because they haven't known the Father or me.
 - 3 And these things will they do unto you, because they have not known the Father, nor me.
- "...known" - *ginōskō*, to know intimately; the deepest form of knowledge and intimacy, far above just knowing simple facts about someone (Cf. Gen 4:1).

- The reason why people will persecute Christians is because they don't know God on an intimate level. They have no relationship with God or Jesus Christ. They are so blind, just like Saul was, that they could commit murder and think they are doing a good thing.
- Same reason Paul persecuted Christians before He came to Christ: they have bought into the concept of religion, they are trying to approach God on their own terms.
- Unfortunately, there is no cure for this ailment. The only thing that got Paul out of his religious ditch was a confrontation with Jesus Christ Himself. If you read Phil 3, Paul talks about "knowing Him," not just facts and data about Him, but knowing Him on a personal level.
- "...Father nor Me" - the inseparable relationship between the Father and the Son. You cannot have a relationship with the Father without going through God the Son (Cf. 10:30; 14:6).

The world that is most opposed to Christ is not to be found among the heathen, but among the Church; not among the irreligious or skeptical, but among those who count themselves the peculiar people of God. [Constable]

4 But these things I have spoken to you, so that when **their hour comes, you may remember that I told you of them. However, I did not say these things to you at the beginning, because I was with you.**

4 But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you.

4 But I've told you this, so that when the time comes you'll remember that I told you about them. I didn't tell you this in the beginning, because I was still with you."

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

- "...their hour" - Jesus said many times that "His hour" had not yet come, then later "His hour" had come.

— "Their hour" describes the same "hour" that Jesus described (the cross), but they thought at that time they were gaining victory over Him, but it was actually the hour of their greatest defeat because the sin debt of the world was being paid for.

— As Stephen was being martyred (Acts 7), as his soul was rising and entering heaven, Jesus rose to His feet in honor and respect for Stephen's sacrifice. The Pharisees and religious leaders thought they were gaining a victory with his death, but they were really losing. It was Stephen who was gaining the victory.

- "...you may remember what I told you" - Jesus is reminding them of the basics, the foundational things, so that when they are persecuted, they will not be scandalized (enticed to sin or begin to distrust the truth) by these things (v1), but they will stand on solid ground and not be swept away into apostasy.

— Jesus says that if they would remember what He's telling them here (and we'll learn later that He will send the Holy Spirit, who will also help them remember these things), their lives will not spin out of control. The immediate temptation we face when we encounter persecution is that we think everything is out of control, somehow God has lost control of the universe.

— It is during these times, when we think God has lost control, when our faith begins to weaken, not strengthen. But Jesus is saying that's what I don't want to happen. I want you to be aware of these things, know about them ahead of time, so that you don't apostatize from the faith and create a scandal.

— But, Jesus says to them, if you remember the basics, remember what a football is (Cf. notes on v1) and remember that I told you that these things would happen, your faith will actually begin to strengthen, not weaken. They would not rush to the incorrect conclusion that the world is out of control, but just the opposite because God predicted these things would come to pass, it would strengthen their faith.

— Oh how these disciples remembered these words. We can see this particularly in Peter and John in early Acts, how they were persecuted by the Sadducees, thrown in jail, etc., and they never veered toward apostasy but rather kept right on preaching the gospel

- "...I did not say these things to you at the beginning, because I was with you" - Jesus did not tell them these things early on in His ministry because He was going to be with them for awhile, and when hostility arose, it was directed squarely at Him, not at the disciples.

— But after Jesus ascends back to heaven, He will no longer be the hated and the hunted One: the disciples would be because Jesus will no longer be around. He will no longer be available to be persecuted, but the disciples would be.

(b) Counselor (16:5-15)

Some may ask, Jesus gave us information about the coming and work of the Holy Spirit in John 14, then again in John 15, and now yet again in John 16. Is Jesus just repeating Himself? No. The Greco-Roman world used a completely different pedagogical model than we do today. From Dr. Thomas Constable: *Jesus' method of teaching in the Upper Room Discourse was not to give a thorough explanation of one subject and then a thorough explanation of another subject. It was rather to introduce several subjects initially, then return to them and give a little bit more information, then return to them*

again and give even more information. This, of course, is excellent teaching methodology. This is also the method that John employed in writing his first epistle (1 John).

(i) Prerequisite for the coming Spirit (16:5-7)

5 "But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?'

5 "But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?'

5 "But now I am going to the one who sent me. Yet none of you asks me, 'Where are you going?'

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

- "...I am going" - a reference to His ascension.

— Jesus was looking forward to returning to the former glory that He had before He came to earth as a Man. In 17:5, He prays to the Father to restore His former glory.

- "...none of you asks Me" - none of the disciples asked Jesus where He was going or why He was leaving because they were completely focused on themselves.

— If they had understood the glory that Jesus would receive once He returned to the right hand of the Father in heaven, they would've rejoiced that He was leaving. But Jesus tells them that they don't care about that because they are only thinking of themselves.

— The disciple's sole concern was the sorrow they were experiencing because of His announcement of His departure and impending absence.

— The disciples actually did ask Jesus where He was going (13:36; 14:5), but Jesus viewed these as superficial protests. These were questions coming out of the mouths of people who were focused completely on themselves, not on the glory that Jesus was returning to or the big picture benefits of His departure.

6 But because I have said these things to you, grief has filled your heart.

6 But because I have said these things to you, sorrow has filled your heart.

6 But because I have told you this, sorrow has filled your hearts.

6 But because I have said these things unto you, sorrow hath filled your heart.

- Jesus tells them, On account of predictions of My departure and the suffering that will come into your life, beginning with being kicked out of the synagogue, sorrow has come into your heart.

- "...has filled" - *plēroō*, completely dominated

- "...heart" - *cardia*, the innermost being of a person (Cf. Prov 4:23)

— Jesus is criticizing the disciples here...at a time when they should be rejoicing, their hearts were filled with fear, not thinking about Him, but only thinking about themselves.

7 But I tell you the truth: **it is to your advantage that I am leaving**; for if I do not leave, the **Helper** will not come to you; but if I go, I will send Him to you.

7 But 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.

7 However, I'm telling you the truth. It's for your advantage that I'm going away, because if I don't go away, the Helper won't come to you. But if I go, I will send him to you.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

- If Jesus didn't leave and ascend back to heaven, the Holy Spirit could not come; the only way the Holy Spirit could come in a ministry completely different from His ministry in the OT was if Jesus ascended back to heaven.

- "...it is to your advantage that I am leaving" - Jesus tells these disciples, drowning in fear and worry, that it is to their advantage that Jesus is leaving and sending the Helper, because He is the One who will help you navigate your way through the hostility of the world system.

— God never calls us to endure problems or trials in life without giving us the divine resources to sustain us in the midst of them. The resource He will be giving these disciples, and us as Church Age believers, is the third member of the Trinity, the Holy Spirit.

— These warnings of coming persecution provoked fear in the disciples, but with these trials and emergencies is going to come the resources that they would need to endure and continue.

- "...Helper" - *paraklētos*, in 15:26, *paraklētos* modifies "Spirit of truth" which is the Holy Spirit. The *paraklētos* is the One who comes alongside to help or assist.

— In the root of this word are the ideas of advising, exhorting, comforting, strengthening, interceding and encouraging.

WORK OF THE SPIRIT IN THE OT		
	OT/GOSPELS	TODAY
External vs. Internal	Upon (1 Sam 16:13)	Within (John 14:17)
Reception of all of the Spirit at the moment of salvation?	Subsequent to salvation (Ex 31:3)	At moment of salvation (Rom 8:9)
How long is the indwelling?	Temporary indwelling (1 Sam 16:14; Ps 51:11)	Permanent indwelling (John 14:16)
Who is indwelt?	Selective indwelling (Joel 2:28)	Universal indwelling (1 Cor 12:13)

(ii) Purpose for the coming Spirit (16:8-15)

(1) Ministry to the unbeliever (16:8-11)

Jesus begins to teach His disciples about the ministry of the Holy Spirit in the hearts and lives of the unbelieving world. If we as believers can understand this teaching, understand what the Holy Spirit is doing in the hearts and minds of the unsaved, we will know exactly how to evangelize.

Our problem many times is that we develop our own evangelistic strategies separate from God's Word, and specifically Jesus' teaching here, and when we do that, we're saying things to an unbeliever that are confusing and not in agreement with what God is doing in the heart of an unbeliever.

(a) Three-fold ministry stated (16:8)

8 And He, when He comes, will convict the world regarding sin, and righteousness, and judgment:

8 And He, when He comes, will convict the world concerning sin and righteousness and judgment;

8 When he comes, he will convict the world of sin, righteousness, and judgment—

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

- "...He" [2x] - we often disconnect the Holy Spirit from who He is; He is God, the third member of the Trinity. He is not an energy or a force, He is a Person who has

personality and emotions. We were created in the image of God, and God is the Holy Spirit.

- "...convict" - *elegchō*, to convince; the Holy Spirit is at work in the world today trying to convince the unsaved of something.

The word *elegchō* means: *A supernatural preparation of the mind to the end that an intelligent choice of Christ as Savior might be made. It conveys that aspect of the saving work of God by which He by the Spirit exerts an influence upon the unsaved by which they may make an intelligent acceptance of Christ as Savior.* [Chafer]

— It's the same Greek word used in 2 Tim 3:16 for "reproof."

— The Holy Spirit does not change the minds of unbelievers nor does He believe for them. What He does is prepare their hearts so that when conviction comes, they make an intelligent choice to believe in Christ as their Savior.

— Why do the unsaved need this ministry of the Holy Spirit? Because of our total depravity. Not Calvinism's definition of total depravity, but the biblical definition.

— We are, as descendants of Adam, born in our trespasses and sins. We have a nature that is in complete rebellion against God. This depravity is "total" in the fact that the sin problem I have affects every facet of my life, including the way I think.

— Prov 3:5-6 says: Trust in the Lord with all your heart, and lean not on your own understanding...the reason why I can't lean on my own understanding is that my understanding is deeply flawed by sin. Proverbs also says: There is a way that seems right to a man, but the end thereof is death.

— Sin has so corrupted the human mind and thought patterns that the Bible tells us in many places to not trust our heart and mind. We need to put on the mind of Christ, which we learn of through His Word, in order to think properly. We cannot rely on our own sin-drowned hearts and minds to come up with the right answer (Cf. 3:3; 6:44; Rom 3:11; 8:7; 1 Cor 2:14; 2 Cor 4:3-4; Eph 2:1-3; 4:18).

Unregenerate men are not able to take one step, apart from the enabling power of the Holy Spirit, in the direction of their salvation. If men were able to move themselves toward God there would be no provision from God for this need.

[Chafer]

— If men were able to seek God on their own, there would not be a ministry of conviction to the unbeliever because it would be unnecessary. The fact that such enablement is provided argues for the reality of man's inability to seek God.

Because of the fact that not all do respond to the gospel, earnest evangelists and preachers have been distressed, supposing that stronger appeals, mightier arguments, greater personal influence, would bring those who are indifferent to Christ as Savior. Thus, ignoring the all-determining preliminary work of the Holy Spirit by which alone unregenerate people might believe. [Chafer]

— The church today does so many things to pressure the unsaved into making a decision for Christ...darkening the lights, generating smoke, background music, fostering peer pressure among the congregation, but the fact of the matter is that there is no substitute for the preliminary work of the Holy Spirit done in the hearts of the unbeliever.

Only confusion and spiritual darkness can result when apart from this illuminating divine call, the unsaved are forced by human pressure into professions which have no origin in the heart itself. [Chafer]

— Human scheming, manipulation or pressure sometimes operates as a substitute for a failure to comprehend what the Holy Spirit is doing in the hearts of people. We need to be used of the Holy Spirit by cooperating with the Holy Spirit's agenda (Cf. 1 Cor 2:4-5).

If Christian workers cannot move the unsaved out of the power of Satan by argument and persuasion, a far more effective way is open, and that is prayer.

[Chafer]

— We may have people in our lives whom we have shared the gospel, but they have not yet made a decision for Christ. Oftentimes, we come back to them again with a higher pressure sales tactic, we fine-tune our arguments, and we go back to them with an even greater human construct, and they still don't respond. And maybe you go back to them a third time, fourth, fifth time, and you realize that you may be doing more damage than good.

— In these situations, it does no good to continue this cycle. What we are to do in these situations is get on our knees and pray v8-11 for them. Pray that the Holy Spirit would do His great work of convicting them, preparing their hearts to believe the gospel.

- "...the world" - *cosmos*, when John uses *cosmos* in his writings, he is referring to the mass of unsaved humanity operating under Satan's philosophy (Cf. 1 John 2:15-17).

Thus, "the world" here refers to unbelievers.

— Jesus is talking specifically here (16:8-11) about the Holy Spirit's ministry to the unsaved; the Spirit's ministry to the saved begins in v12. So we can't get confused here about these two separate ministries of the Holy Spirit.

- "...sin" - *hamartia*, singular, describing a single, specific sin. It is not "sins" (plural) describing all of the sins that an unbeliever is committing (Cf. v9).

- "...righteousness" - *dikaiosynē*, described in v10

- "...judgment" - *krisis*, described in v11

- To the surprise of many Christians, the Holy Spirit is not working to get unbelievers to stop using drugs, stop abusing their spouse, stop viewing pornography, or to stop cussing. He's working to convict them of the one sin in order to drive people to belief in Christ.

— Also notice that the Holy Spirit is not trying to get the unsaved person to be sorrowful for their sin. The Holy Spirit is not seeking to generate an emotional response in the unsaved person. That is not what conviction does. But the Holy Spirit has no interest in generating an emotional response in an unbeliever. What He is trying to convince them of is truth.

— Sometimes the truth that the Holy Spirit gets across to unbelievers is so profound that the human response to that truth is emotion (tears, weeping). And there is nothing wrong with emotion when it's based off of truth, but that is not the agenda of the Holy Spirit. It's not the Holy Spirit's goal to get the unsaved to generate an emotional response, it is just a human by-product of the Holy Spirit's ministry of conviction and truth.

— The thought expressed by conviction is not all a creation of sorrow in the heart, but rather illumination or enlightenment respecting certain truths which the Lord was careful to enumerate. That is, enlightenment will be along these three lines: sin, because they do not believe in Me; righteousness, because I go to the Father and you see Me no more, and judgment because the prince of the world is judged. It is not a matter of creating shame or remorse concerning sin.

— According to Jesus here, people do not need an emotional encounter, they need a truth encounter. They need to be made aware of three basic truths: sin, righteousness, and judgment.

(b) Three-fold ministry explained (16:9-11)

(i) Sin (16:9)

9 regarding sin, because they do not believe in Me;

9 concerning sin, because they do not believe in Me;

9 of sin, because they don't believe in me;

9 Of sin, because they believe not on me;

- "...sin" - *hamartia*, a singular noun; the Holy Spirit is not convicting the world of its many sins (plural), but rather of a single, solitary, sin, which Jesus defines as the sin of unbelief.

— Does this mean that the Holy Spirit is not going around to unbelievers in the world today convicting them of gambling, alcoholism, profanity, divorce, drug use, pornography, lying, abortion, embezzlement, cheating, and adultery? Yes, that's exactly what it means. The Holy Spirit couldn't care less about these sins in the lives of unbelievers while they are in a state of unbelief. It's a surprise to no one, including God, if an unbeliever has mired their life in sin. The Holy Spirit has no interest in morally reforming an *unbeliever*.

— What the Holy Spirit *is* interested in is putting His finger on the singular, specific sin that every unbeliever is committing right at this very moment: the sin of unbelief. The

sin of not trusting in or relying on the provision of Jesus Christ for the salvation of their souls from hell.

— People talk about an "unpardonable sin" and think it's adultery, murder, rape, or most often suicide. But the only unpardonable sin, the only sin that sends someone to the Lake of Fire for eternity is the sin of unbelief. People go to hell after they have spent their entire life saying No to the convicting ministry of the Holy Spirit regarding their sin of unbelief (Cf. 3:18).

- The application of this teaching is something that many Christians do not like and initially reject: it is that many times the way we share the gospel with unbelievers publicly, privately, and in written literature, is completely wrong. We often want unbelievers to do something that God has not commanded or convicted them to do.

— What we do today is "front load" the gospel. While the Holy Spirit is convicting unbelievers of their unbelief, we are saying things to unbelievers such as:

- Ask Jesus into your heart
- Give your life to Christ
- Make a commitment to Christ
- Turn over the control of your life to Christ
- Believe and get baptized (50% right)
- Believe and confession Christ (50% right)
- Believe and keep 10 commandments (50% right)
- Submit to Christ's mastery and lordship of your life
- Pray the sinner's prayer

— Front-loading the gospel is counter-productive and creates confusion in the minds of unbelievers. What they are hearing from Christians about what they need to do is often contradictory to what the Holy Spirit is convicting them of in their heart. We think we are evangelizing, but all we're really doing is causing confusion in the unbeliever's mind.

— The concepts above are not found anywhere in Scripture and especially not here in this passage where Jesus is speaking directly to the ministry of the Holy Spirit in the lives of unbelievers. So why do so many pastors, churches, evangelists, and missionaries continue to do it? Who knows. Deception? Previous teaching? Lack of knowledge or understanding of this passage?

- True evangelism is when Christians focus on what God is focusing on in the hearts and minds of the unsaved. If we're engaged in true evangelism, we are focusing our efforts, our words, our strategies onto the exact same things that the Holy Spirit is laser focused on: belief in Jesus Christ.

— The Holy Spirit is good at His job, He's very good in the area of conviction. He does not need us to augment His work, to add to His work, or help Him in His work. What we need to do is cooperate with the Holy Spirit, we need to speak the same things audibly that the Holy Spirit is saying in His convicting ministry; we need to match our evangelistic strategy with the Holy Spirit's evangelistic strategy.

— This is one of the reasons why many times we don't get the positive results we want from our evangelistic efforts. We're out doing our own thing, saying what we feel "led" to say, and the Holy Spirit is over there, not interested in what we're doing or saying, because He has an entirely different agenda: a singular laser focus on the sin of unbelief.

The thought expressed by conviction is not at all the creation of sorrow in the heart but rather an illumination or enlightenment respecting certain truths which the Lord was careful to enumerate. It is not a matter of creating shame or remorse concerning sin. [Chafer]

Any method or appeal which encourages men to do something other than to believe on Christ is fraught with dangers that are infinite and eternal. [Chafer]

- The task of convincing an unbeliever to believe in Jesus Christ is impossible, no matter how eloquent you may be, unless the Spirit of God is first strategically working in that person's heart and mind to draw that person to Christ.

- "...they" - this is a reference to man's part in salvation: man's part of salvation is that he has to believe. Jesus puts the responsibility for belief on "them" (the unbelievers).

— The Holy Spirit convicts man of their unbelief, but the Holy Spirit does not believe for you. "They" have to believe for themselves. The Holy Spirit convicts, persuades, convinces, but the unbelievers themselves are the ones who have to make the freewill choice to believe. The Holy Spirit, through conviction, will bring an unbeliever to a point where belief is the only intelligent response, but is up to that person to cross that threshold of belief for themselves. Whether a person believes or not is completely their decision.

— There is a doctrine in Calvinism (Reformed Theology) that is prevalent today called Total Depravity. This is a biblical doctrine, but not in the way that modern day Calvinism espouses it. To them it means that mankind is so far gone in our trespasses and sins that we, even while under the Spirit's conviction, have no (none, zero) ability to believe. Consequently, God must come into that person's life (assuming they are one of the "elect") and believe for them. A common title for this is "faith as a gift."

— This doctrine is nowhere in this passage, out of Jesus' own mouth, or if rightly interpreted, elsewhere in Scripture (Cf. Eph 2:8-9; Phil 1:29). If faith was a gift from God, Paul would've traveled around the world asking people to pray for the gift of faith. He didn't do that because God does not give us the gift of faith in order for us to believe.

— Why is faith the only thing that God will accept from us? Because faith is non-meritorious. Faith is the only thing an unsaved person can do, under the conviction of the Holy Spirit, that is not merit-based. Belief and works are complete opposites in God's mind (Cf. Rom 4:5).

— Part of this debate involves the strong Calvinistic belief that regeneration precedes faith. A strong Calvinist will tell you that because of the total depravity of humanity, God must regenerate us before we are able to believe. Nowhere does the Bible teach this doctrine; instead, it comes from a humanistic belief and is the logical outcome of a belief in the extent of total depravity that Calvinism teaches.

— For more detail on Total Depravity, see extensive notes on Rom 3:11; Eph 2:1; or see an extensive review of the doctrine in: [Calvinism: Total Depravity](#).

(ii) Righteousness (16:10)

10 and regarding **righteousness**, because I am going to the Father and you no longer *are going to see Me*;

10 and concerning righteousness, because I go to the Father and you no longer see Me;

10 of righteousness, because I'm going to the Father and you will no longer see me;

10 Of righteousness, because I go to my Father, and ye see me no more;

- "...righteousness" - not self-righteousness, but imputed righteousness. The Holy Spirit is not convicting unbelievers to work harder to achieve a level of self righteousness. He is convicting them of their inability to please God through their self righteousness, and need for a different type of righteousness, the imputed righteousness of Christ.

— The work of the Spirit that Jesus is describing here is to convince the unbeliever of the need for Christ's righteousness to be transferred to them (Cf. Phil 3:9). The Spirit doesn't convict people of their need to climb a ladder and work harder at being a good person; the Spirit convicts them of their need to receive something higher than themselves to obtain a right standing before God.

— The theology of most Christians doesn't go any deeper than Jesus forgave me of my sins. But what actually happened is so much deeper than the mere forgiveness of sins (although that is pretty fantastic in and of itself).

This is a far different overture than the proposition that sin may be forgiven. It extends to the larger constructed fact that perfect righteousness is imputed to all who believe. [Chafer]

— What this means is that at the point of faith, the moment you put your trust in Jesus as a lost sinner from Adam's lineage, you have the righteousness of Christ transferred to you positionally, which means you have a perfect standing before a holy God. God the Father looks at little old you just as if you were as righteous as Christ.

— This is why the author of Hebrews says that we can now go "boldly" into the throne room of God (Cf. Heb 4:16). I don't have to be reluctant to pray to God because He looks at me as if I'm as perfect and sinless as His Son.

Not entering into a merit relationship which would demand of him that he produce his own righteousness as a basis of acceptance before God. [Chafer]

— I don't go to God only if I've had a good day, I've resisted temptation and shied away from sin for the most part that day because I don't go to God on the basis of my self worth or on the basis of my merit. I have none to go to Him with! I come to God based on the imputed (transferred) righteousness of God the Son, which was transferred/imputed to me at the point of faith.

— People want to come before God based on their own perceived goodness/righteousness (Cf. Gen 3:7). Religion = we clothe ourselves; we relate to God based on our own self-righteousness. But God rejected that, and instead clothed them in animal skins (Gen 3:21). Faith = God clothes us with the skin of an innocent sacrifice.

— We come to God one of two ways: either the Gen 3:7 way, based on our own power and (lacking) righteousness, or the Gen 3:21 way, clothed in the righteousness of God. If we are stuck in a Gen 3:7 scenario and thought process, we will never win. We need to move from a Gen 3:7 mindset to a Gen 3:21 mindset and come before God, not in our own self-righteousness, but by faith in the One who imputed His righteousness to us (Cf. Rom 4:5).

— As unbelievers come under the conviction of the Holy Spirit, they become aware of the folly of their self righteousness. When they come to Christ in belief, then the righteousness of the Savior is imputed to them and they have a perfect relationship with God. This restored relationship with God is only activated by faith, there is no other way (Cf. Phil 3:9).

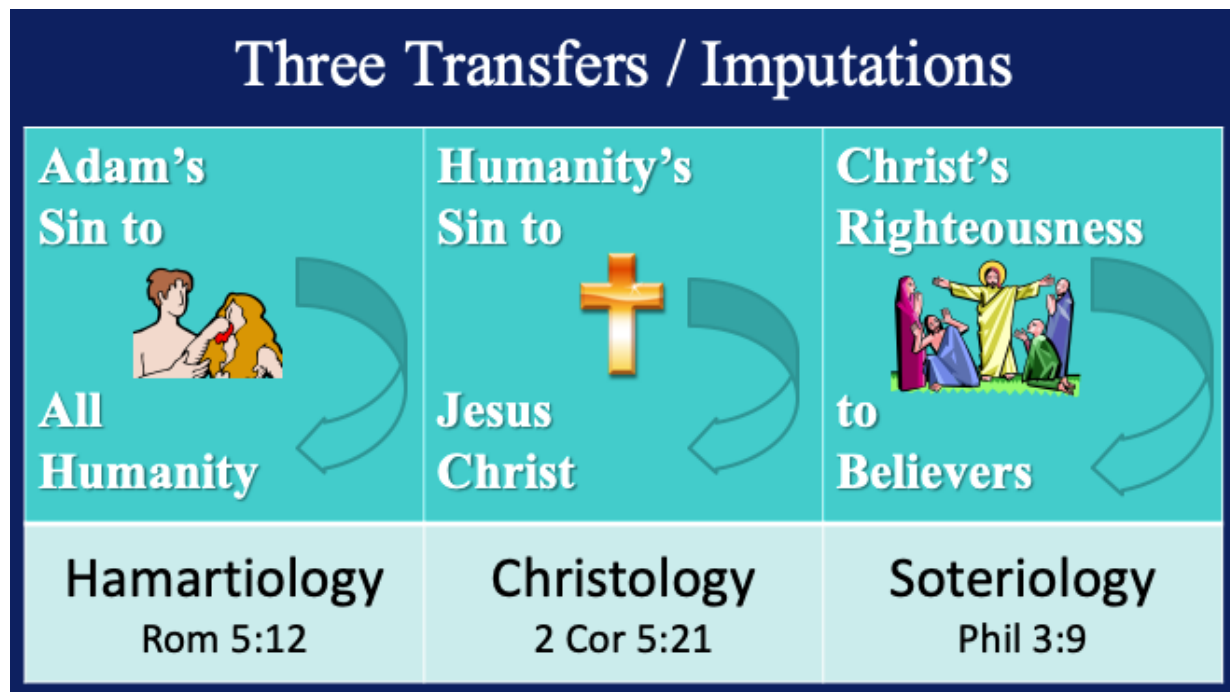
This imputed righteousness that we receive is grounded on an invisible person in heaven rather than on self or any human ability or character to the degree that its presentation to darkened, unregenerate minds must be supernaturally wrought by the Spirit of God. [Chafer]

— This is why Jesus says in this verse that this conviction of righteousness is "because" He is going to the Father in heaven and you are no longer going to see Me.

— For an unbeliever to come to the point of belief in Christ, the Holy Spirit has to invade that unbeliever's "dark and unregenerate" mind and supernaturally convince their proud, arrogant, boastful mind to the contrary. He has to convince them that the opposite of their default nature is true, and that they can't do anything in and of themselves that pleases God or can get them into a right relationship with Him.

To make the unsaved realize this is a task too great for the preacher. It must be accomplished by the Holy Spirit. [Chafer]

— The Holy Spirit must do this work of persuasion and conviction in the mind, or else the gospel, when it is presented, will remain a mystery to people because the gospel is so foreign to the way we think and react, so foreign to how the world system operates. However, we should not confuse this work of the Holy Spirit in convicting and convincing of a person's need for the imputed righteousness from Christ as being the same as an unsaved person needing to be regenerated prior to coming to Christ.



(iii) Judgment (16:11)

11 and regarding judgment, because **the ruler of this world has been judged.**

11 and concerning judgment, because the ruler of this world has been judged.

11 and of judgment, because the ruler of this world has been judged.

11 **Of judgment, because the prince of this world is judged.**

- "...the ruler of this world" - Satan; he has ruled this world since the Fall (Cf. Luke 4:5-8; 1 John 5:19).

— The cross was the decisive blow to Satan and his power; he was convicted at the cross, he is guilty, but the sentencing phase of the trial and his final incarceration is still to come (Cf. Is 61:1; Col 1:13; 2:14-15; Heb 2:14-15).

- "...judged" - *krinō*, perfect tense, passive voice, indicative mood, meaning that it is a one-time event completed in the past and not needing to be repeated; the subject (unbelievers) are the recipients of the action; and, this is a simple statement of fact.

— Jesus here is not speaking about a future judgment, but rather He is speaking of sin that has already been judged (at the cross).

— So the Holy Spirit is not convincing the unbeliever of future judgment for their sin, but of the fact that their sin has already been judged. This is not something that *will* happen, it's something that has *already* happened.

No reference is made by this phrase to a judgment to come. The reference is rather to the greatest of all human judgments which is now past, and was accomplished by Christ as substitute when He died, the just for the unjust. When the immeasurable billows of God's hatred swept over the One who had become a sin offering for those for whom He died. [Chafer]

— So the conviction of the Holy Spirit in the area of judgment is that the unbeliever understands that Satan/evil has already been judged by God, and that when they die, they will follow in Satan's judgment (Cf. 3:18).

*When the Spirit enlightens the Satan-blinded mind regarding sin, righteousness and judgment, that otherwise blinded mind is at once more than normally enabled to understand the three great foundational truths: that sin has been judged, righteousness is available in Jesus Christ, and the condemning sin is failure to believe that which God now offers the sinner, namely a perfect salvation in and through Christ the Savior. No soul can be saved from this enlightenment, for no other power is sufficient to break through the blindness which Satan has imposed on the minds of those who are lost. It therefore follows that **evangelism, which is adjusted to God's Word, will make a large place for the preliminary work of the Spirit** and recognize that in answer to prayer alone the souls of lost men may be moved to believe on Christ. [Chafer]*

Satan's Progressive Defeat

- Initial eviction from heaven (Is 14:12-15; Ezek 28:12-17)
- Eden (Gen 3:15)
- Pre-diluvian world (1 Peter 3:19-20)
- **Cross (John 12:31; 16:11; Col 2:15; Heb 2:14; 1 John 3:8)**
- Midpoint of the Tribulation (Rev 12:9)
- Beginning of the millennium (Rev 20:2-3)
- End of the millennium (Rev 20:10)

(2) Ministry to the believer (16:12-15)

12 "I have many more things to say to you, but you cannot bear *them* at the present time.

12 "I have many more things to say to you, but you cannot bear *them* now.

12 "I still have a lot to say to you, but you cannot bear it now.

12 I have yet many things to say unto you, but ye cannot bear them now.

- In order to properly understand v12-13, we first need to understand some background on the three ways in which the Holy Spirit communicates with us (see note: **Three Ways the Spirit Communicates** below)

— When Jesus says here that He has many more things to say/teach the disciples but they cannot bear them now, He is saying that there is a deficiency in their ability to understand divine truth because they are not yet enjoying the illuminating work of the Holy Spirit (Cf. 7:39).

— The problem with the disciples and their difficulties sometimes understanding even the most rudimentary spiritual principles, is that they did not at that time have the relationship with the Holy Spirit that we have today.

— Jesus is telling them that what they desperately need the illuminating ministry of the Holy Spirit. This is why John is always saying that the disciples did not know what Jesus was talking about when He said something, but they understood it later on, after the Holy Spirit illuminated it to them.

- Even though today we have the Holy Spirit indwelling us, we can stifle the illuminating ministry of the Holy Spirit in our lives through unconfessed sin (Cf. 1 Cor 3:1-3). The Corinthians were thriving on the "milk" of the Word, but rejecting the "meat" because unconfessed sin (carnality) in their lives was retarding or regressing what the Holy Spirit was trying to do in their lives through illumination of God's Word (Cf. Heb 5:11-14).

— The thing that was holding back both the Corinthians and the readers of Hebrews was spiritual immaturity, which was compounded by a fleshly lifestyle. What they didn't have, which we need desperately today, is a responsive heart to the illuminating ministry of the Holy Spirit.

— An understanding of the Word of God is not so much an intellectual exercise as it is a spiritual exercise. The reason why Christians do not grow in their understanding of God's Word, the reason why the Bible seems difficult to understand and comprehend, is due to the reality of habitual unconfessed sin in our lives, which hinders the illuminating ministry of the Holy Spirit.

— Yet God has done everything in His power to reveal divine truth to us...He has revealed divine disclosure to the authors of Scripture; He has inspired those who received divine revelation to record it inerrantly, and then He illuminates those who read and study His Word to understand God's heart.

- Jesus here is telling us here that His teaching during His ministry was necessarily incomplete. He had much more that He wanted to disclose to the disciples, but because they did not yet have the indwelling Holy Spirit and His ministry of illumination, they wouldn't understand what He wanted to teach them.

— This statement of fact directly contradicts the "interpretive center" ideology, which is the establishment of one portion of Scripture as a basis for interpreting other sections of Scripture. One key verse or concept is used as a filter for viewing and interpreting the rest of the Bible.

— When building any doctrine, all (every single one) texts should be included, and each text should be allowed to have its distinctive input. One group of texts should not be used to interpret another set of texts.

— For example, the "interpretive center" takes a single verse (i.e. God is love, 1 John 4:8) and interprets the rest of Scripture through that verse. So there must not be such thing as hell because a loving God would not send people there.

- There is another heresy going around today that may be called "Red Letter Christianity" which believes that the words of Jesus Christ hold more sway and authority than the words of Paul, the gospel writers, Peter, or the others who wrote NT books, as well as the entire OT.

— Jesus refutes that doctrine right here in v12 by admitting that by necessity (the fact that the disciples had not yet received the Spirit), He could not teach them all that He wanted to teach them because they wouldn't understand it.

— Paul, multiple times in the epistles, places his words and teaching on equal par with the words and teaching of Jesus Christ in the Gospels (Cf. 1 Thess 4:1,8,11). The entire NT, every single word, is ultimately the "Word of God" (2 Tim 3:16), thus there is no single book or teaching that takes "priority" over any other book or teaching.

— Jesus refutes this heresy with His own words (see notes: **Christ's High View of Scripture and Five Truths Jesus Believed About the OT** below (Cf. 1 Cor 7:10,12; 1 Thess 2:13; 4:2,8; 5:27)).

Three Ways the Spirit Communicates

1. Revelation

- *apocalypsis*, which means unveiling or disclosure
- The Holy Spirit would come along and "pull back the veil" in some way so that God would directly communicate with them (Cf. Moses, Num 12:8)

2. Inspiration

- In the Bible, divine inspiration is different than simply being inspired to write or say something

- It is not the disclosure of divine truth, rather it is the ability for a person who has received divine inspiration to record the message in writing. It is the idea of recording divine revelation (2 Peter 1:20-21; 2 Tim 3:16).
3. Illumination (1 Cor 2:14; 1 John 2:20,27)
- A ministry of the Holy Spirit to the believer, where He comes into, energizes, influences the mind of the Christian

Christ's High View of Scripture

- OT (Luke 24:44)
- NT (John 16:12-13)

Five Truths Jesus Believed About the OT

1. Inspired by God (Matt 22:43)
2. Totally divinely inspired (Matt 23:35)
3. Historically accurate (Matt 19:3-6)
4. Infallible (Luke 16:17)
5. Sufficient (Matt 4:1-11)

13 But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own, but whatever He hears, He will speak; and He will disclose to you what is to come.

13 But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

13 Yet when the Spirit of Truth comes, he'll guide you into all truth. He won't speak on his own accord, but he'll speak whatever he hears and will declare to you the things that are to come.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

- In v12, Jesus referred to the Spirit's ministry of illumination; in v13, He refers to the Spirit's ministry of revelation and inspiration.

- "...when" - not "if" but "when" the Holy Spirit comes. It was a foregone conclusion. Jesus already disclosed to them (16:5-7) the prerequisite for the coming of the Holy Spirit, which is that Jesus must leave and return to the Father before the Holy Spirit can come to them.

- "...He" - used 8x in v13-15 to refer to the Holy Spirit. Many Christians view the Holy Spirit as "less than" God, an impersonal source of energy that I'm somehow supposed to tap in to. The "forgotten God."

— But Jesus never describes the Holy Spirit in this way. He describes the Holy Spirit as a personage and personality that is just as real and just as powerful as God the Father and God the Son.

- "...the Spirit of truth" - Jesus is defining the Holy Spirit here by His ministry. This is a common way to define the Holy Spirit (Cf. Rom 8:2).

— Jesus calls the Holy Spirit the "Spirit of truth" because He (the Holy Spirit) is about to disclose truth to these 11 disciples and they are about to write the 27 books of the NT without any mistakes or errors at all in the original Greek manuscripts.

— One of the things the Holy Spirit is all about is truth. This is how you can decipher the Holy Spirit's presence in a place, a group, or a person: if they are all about truth. You can tell if someone is controlled by the Holy Spirit or not based on their appetite for truth. They will not only have a desire or appetite to gain/understand truth, but they will live truthfully.

— Many Christians think their relationship with the Holy Spirit is defined by their feelings or their emotions. But what Jesus is saying here is that you need to define your relationship with the Holy Spirit by something else: your appetite to receive/understand truth and your ability to live truth. If the Holy Spirit is living through you, your appetite for truth will be a natural reaction or a natural outpouring of your daily life.

- "...He will guide you into all the truth" - Peter describes how the Holy Spirit guided the disciples into all truth in 2 Peter 1:20-21 (Cf. *pherō*, "moved" which has the idea of wind filling up a sail, which moves the boat [writer] along in the direction that the wind is blowing), which speaks of the revelation and the inspiration that these disciples were about to receive.

— "all" - speaks to the authority of the Scripture; what the authority of Scripture means is that when the Bible, when it touches upon a subject, it is the final say on a matter, the final statement on the subject. Any other insights that we might gather from other sources need to be understood in light of what the Bible has to say on the subject. It is the final authority on that subject.

— If you have a view of something that contradicts the express Word of God, if you bow to the authority of Scripture, you must discard that view and align your view with what the Bible says...because the Bible is authoritative on every topic/subject that it talks about.

— "the" - speaks to the sufficiency of Scripture; sufficiency means that the Scripture is complete, it is enough, it is all that I need to become in life what God has made me to be

and to receive all that He has destined me to inherit (2 Tim 3:16-17). Scripture is sufficient for us pertaining to all things of life and godliness.

— God has designed the Bible in such a way that it is not only authoritative in every topic or subject that it touches on, but it is also sufficient to be the only resource I need to fulfill the divine destiny that God has created for me and given to me, both here on earth and in the ages to come (2 Peter 1:3-4).

— Have you lost confidence in the authority or sufficiency of Scripture?

- When Jesus was hanging on the cross, He said seven things (see chart below). Every single thing He uttered while hanging on that cross came from the OT.

— He did not draw His power and His motivation from the popular secular theorist of the day, but directly from the Word of God.

— During His temptation by Satan in the wilderness, after each temptation Jesus quoted from Deuteronomy verbatim. Jesus believed that Deuteronomy was sufficient to sustain Him through the most extensive temptation man has ever encountered.

- "...He will not speak on His own" - Jesus never acted on His own initiative, but did everything in obedience to the Father; in the same way, the Spirit who will reveal all truth will do the same thing (Cf. 5:19).

— In the same way that Jesus never went rogue, never acted of His own volition, never went off on a tangent, the Holy Spirit will act in the same way. He will do everything within the confines of the Godhead/Trinity. He will simply amplify the teachings of Jesus Christ, provide more detail and clarity, but He will never deviate from what Jesus Christ taught. He will provide greater specificity and detail, but never contradicts the teachings of Jesus.

— The Holy Spirit always operates within the boundaries set by the other members of the Trinity. This is important because there are many people and churches saying that the Holy Spirit said this to me or the Holy Spirit said that to me.

— When Jesus says here that the Holy Spirit will not speak of His own initiative, He is giving us a test by which we can determine what voices out there are of God and what voices out there that are not of God. The Holy Spirit will never contradict any teaching of Christ or any biblical doctrine...ever.

- There are many voices out there in the world, and many of those voices claim to be speaking for the Holy Spirit, but in reality are powered and influenced by the ruler of this world (Satan). We're warned throughout Scripture to beware of false teachers.

John, in 1 John 4:1, based on Jesus' teaching here, gives us the means to test the spirits, always based on the Word of God (Cf. Acts 17:11; 1 Thess 5:21; Gal 1:6-9; 1 Cor 14:29; Deut 13:1-5).

— But how do you test these things if you don't know anything about the Bible? How can you go to the Bible to discern false doctrine if you don't know what the Bible says?

You have no standard to by which to test false teaching. This is why false teaching and false doctrine today is in its heyday...because not enough Christians know enough about the Bible to be able to test and identify false teaching.

— Banks teach tellers how to detect counterfeit currency, not by showing them and having them study counterfeit currency, but by having them study the real thing. They become so familiar with real money that they can spot the fake money as soon as they touch it.

— There are so many cults and false doctrines out there today, promulgated primarily by "Bible believing" evangelical churches. And in an age of heresy and exploding false doctrines, there's no possible way for us to study and understand even a small fraction of them. But if we understand true doctrine, even if its just the primary teachings of each of the 66 books of the Bible, we'll know enough to recognize and call out false doctrine.

- "...He will disclose" - *anangellō*, to announce, to make known; the Greek word is connected to the Greek words for "gospel" (good news) and "angel" (messenger).

— What Jesus is saying here is that when the Spirit comes and begins this process of revelation, inspiration, and illumination, the Spirit has an agenda. He wants to get across something to us. What He seeks to disclose are "things to come."

- "...what is to come" - in v2, Jesus began to disclose to them things to come in the short-term...outcasts from the synagogue, the general nature of the persecution that they would experience in the years and decades after His ascension.

— But these are not the only things to come that will be disclosed to them by God...there are many long term events in the distant future, long beyond the lifespan of these disciples. This is a tremendous area of theology called eschatology.

— When we combine what Jesus teaches the disciples here along with what He said previously in 14:26, we get a complete picture of what the Holy Spirit is going to reveal:

1. Teach you all things (the NT epistles & general letters)
2. Bring to remembrance all things Jesus said (the Gospels)
3. Disclose things to come (Revelation)

— The Bible is the only holy book, out of a number of other *alleged* holy books, that documents history before it comes to pass. The Quran does not do that, it can't; the Book of Mormon does not do that, it can't. The Bible stakes its reputation and infallibility on the fact that it documents history before it happens, in incredible detail, and then these events come to pass *exactly* as they were predicted.

— God loves to communicate future history to us (Gen 18:17; Amos 3:7; Dan 12:10). J. Barton Payne spent years researching how much of the Bible was prophetic at the time it was written. His conclusion was 27% of the Bible was prophetic at the time it was

written. Now while many Bible prophecies have already been fulfilled, there are many that have not yet been fulfilled.

- Why has God chosen to reveal the eschatological future to us?

1. Prophecy gives us hope in a hopeless world (Titus 2:13)
2. It rearranges our priorities (2 Peter 3:10)
3. An incentive to holiness in an unholy age (1 John 3:2-3)
 - Knowledge of the future alters our behavior in the present
4. Proves that the Bible is truly a message from God (John 13:19)

<u>Statement</u>	<u>Scripture</u>	<u>OT Source</u>	<u>Time</u>	<u>Meaning</u>
Father forgive them for they know not what they do	Luke 23:34	Isaiah 53:12	First three hours (9am-Noon)	Prayer for enemies
Today you shall be with me in paradise	Luke 23:43	Isaiah 53:10-11	First three hours (9am-Noon)	Promise to a believing sinner
Woman, behold your son...Behold your mother	John 19:27	Exodus 20:12; Mark 7:10-13	First three hours (9am-Noon)	Provision for followers
My God, my God, why have you forsaken me?	Matt 27:46; Mark 15:34	Psalms 22:1	Second three hours (12-3pm)	Mental anguish
I Thirst	John 19:28	Psalms 69:21	Second three hours (12-3pm)	Physical anguish
It is finished	John 19:30	Psalms 22:31	Second three hours (12-3pm)	Past satisfaction
Father, into your hand I commend my spirit	Luke 23:46	Psalms 31:5	Second three hours (12-3pm)	Future satisfaction

(2) Ministry to the believer (16:12-15)

14 **He will glorify Me, for He will take from Mine and will disclose *it* to you.**

14 **He will glorify Me, for He will take of Mine and will disclose *it* to you.**

14 **He will glorify me, because he will take what is mine and declare it to you.**

14 **He shall glorify me: for he shall receive of mine, and shall shew it unto you.**

- "He will glorify Me" - the Holy Spirit is all about shining the spotlight on Jesus Christ. This is the basic function and the basic nature of the Holy Spirit. Anything the Holy Spirit touches will end up glorifying Jesus Christ.

— The Holy Spirit, for example, is responsible for inspiring the Word of God, all 66 books from Genesis to Revelation. So if you are reading or studying the Bible without an eye on Jesus Christ, you are misusing the Bible. The Holy Spirit inspired it, therefore by definition it must center around and glorify Jesus Christ.

— Paul gives us the fruit of the Spirit in Gal 5:22-23, all of which have to do with our character. These are traits that the Holy Spirit seeks to bring about in our lives as we depend upon and are controlled by Him on a moment-by-moment basis. If you study Jesus' ministry in the Gospels, you will see every single one of these fruits of the Spirit lived out in His life. You can sum up all of these traits in two words: Christ-likeness.

— Many churches and Christians give a lot of attention and focus on the Holy Spirit, but Jesus clearly says here that the role of the Holy Spirit is to glorify Christ. This is another test that we can use to determine if the Holy Spirit is involved in something: a teaching, a paper or a book, a doctrine, a group, a mission, a church, a conversation, or a ministry: if the goal or outcome of something is glorifying to Jesus Christ, the Holy Spirit is involved. Alternatively, if Jesus Christ is not receiving glory, or is sharing glory with a man, the Holy Spirit is not involved.

— Today people are testing the Holy Spirit like never before...personal insights, prophecies, feelings, euphoria, words of wisdom, or even being slain in the Holy Spirit. People are seeking these types of experiences supposedly under the auspices of the Holy Spirit, when Jesus is very clear that the Holy Spirit seeks to glorify Him.

— How does the Holy Spirit glorify Jesus?

- "...for He will take from Mine and will disclose *it* to you" - the Holy Spirit will take Jesus' teaching, Jesus' doctrine, which He is teaching His disciples in the Upper Room, and He will teach it to you, He will disclose it to you, He will illuminate it to you so that you understand.

— Any teaching or doctrine that drives a wedge between Jesus and the Holy Spirit is a false doctrine. There is no light of separation between what Jesus said and what the Holy Spirit says.

— The Holy Spirit never goes rogue, never departs from His mission, never strays from what Jesus said or taught into His own doctrine or teaching.

— That is why Jesus gives us a test here, to ascertain the disclosures and involvement of the Holy Spirit: you determine whether or not anything glorifies Christ alone and you can determine whether or not the Holy Spirit is involved in it.

15 **All things that the Father has are Mine; this is why I said that He takes from Mine and will disclose *it* to you.**

15 **All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you.**

15 All that the Father has is mine. That is why I said, 'He will take what is mine and declare it to you.'

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

- Jesus begins to describe the channels of communication by which divine truth would come from the Father and would ultimately be recorded in God's Word.

- "All things" - the Bible is not a partial revelation of what God wants us to know...it's everything we need and everything that God wants us to know; it is a complete revelation from God.

— Everything that a person needs to know to save their soul from hell is in this book; everything that a person needs to know to be equipped for every good work is in this book (Cf. 2 Tim 3:17).

- "...He" - the Holy Spirit (Cf. v14)

Channel of Communication

- From the Father
- To Christ
- To the Holy Spirit
- To "you" (the apostles in the Upper Room)
- To a book/Scripture/NT
- To a reader

It is important to note that the Spirit comes to the church and not to the world. This means that He works in and through the church. The Holy Spirit does not minister in a vacuum. Just as the Son of God had to have a body in order to do His work on earth, so the Spirit of God needs a body to accomplish His ministries; and that body is the church... The Spirit does not "float" in some ghostly way up and down the rows of a church building, seeking to win the lost. The Holy Spirit works through the people in whom He lives. [Warren Wiersbe]

(B) Round 2 (16:16-28)

(a) Confusion (16:16-18)

16 "A little while, and **you no longer are going to see Me**; and again a little while, and **you will see Me.**"

16 "A little while, and you will no longer see Me; and again a little while, and you will see Me."

16 In a little while you will no longer see me, then in a little while you will see me again."

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

- "...you no longer *are going to see Me*" - refers to His death and burial

- "...you will see Me" - refers to His resurrection (post-resurrection appearances)

17 So some of His disciples said to one another, "What is this that He is telling us, 'A little while, and you are not *going to see Me*; and again a little while, and you will see Me'; and, 'because I am going to the Father'?"

17 Some of His disciples then said to one another, "What is this thing He is telling us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?"

17 At this point, some of his disciples asked each other, "What does he mean by telling us, 'In a little while you will no longer see me, then in a little while you will see me again,' and, 'because I am going to the Father'?"

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 So they were saying, "What is this that He says, 'A little while'? We do not know what He is talking *about*."

18 So they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about."

18 They kept saying, "What is this 'in a little while' that he keeps talking about? We don't know what he means."

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

- Why were the disciples so confused?

— They were confused for the exact same reason that many people are confused today...they did not view themselves as sinners, and they were wrapped up in sources that were outside of God's Word, namely the pharisaical maze of rules and regulations of the religious leaders (Cf. Mark 7:13), which promoted works righteousness (Cf. Rom 9:30-33).

(b) Clarification (16:19-22)

(i) Explanation (16:19-20)

19 Jesus knew that they wanted to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you are not *going to see Me*, and again a little while, and you will see Me'?"

19 Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see Me'?"

19 Jesus knew that they wanted to ask him a question, so he asked them, "Are you discussing among yourselves what I meant when I said, 'In a little while you will no longer see me, then in a little while you will see me again'?"

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

- Jesus asks the disciples if they were confused about what He was telling them...

20 Truly, truly I say to you that you will weep and mourn, but the world will rejoice; **you will grieve, but your grief will be turned into joy!**

20 Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.

20 Truly, I tell all of you emphatically, you'll cry and mourn, but the world will rejoice. You'll be deeply distressed, but your pain will turn into joy.

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

- Jesus explains to them that they will be deeply saddened by the events that are about to take place, but the world will be very happy. This will not make any sense to you because you don't properly see your need for Me, but what is about to happen is that I will be thrust into the wrath of God, for your benefit.

— Jesus was going to place Himself in the place of the fierce wrath of God the Father to correct a problem in man, and Jesus' own handpicked disciples couldn't understand or recognize the situation, so they would weep and mourn.

— While they are weeping and mourning, the world system run entirely by Satan himself will be rejoicing.

- "...you will grieve, but your grief will be turned into joy!" - the grief of the disciples will be temporary, but their joy will be long term.

(ii) Example (16:21-22)

21 Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world.

21 Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world.

21 When a woman is in labor she has pain, because her time has come. Yet when she has given birth to her child, she doesn't remember the agony anymore because of the joy of having brought a human being into the world.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one *is going to* take your joy away from you.

22 Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one *will* take your joy away from you.

22 Now you are having pain. But I'll see you again, and your hearts will rejoice, and no one will take your joy away from you.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

- Jesus tells His disciples that something is about to happen that they don't understand. Something is about to happen that is out of their paradigm of what a Jewish Messiah ought to be. Something is about to happen that is outside your comprehension on how you can be made right with God.

— The disciples, who expected their Messiah to become a reigning King, would soon see Him hurled into the ordeal of the crucifixion. What a catastrophic string of events would take place in front of their eyes...and to them at that time, for a seemingly pointless reason.

— But these birth pangs, so painful while they are happening, would so quickly go away and be forgotten about once they saw the resurrected Son of God just three days later, would spend the next 40 days with Him, hearing His teaching and preparation for ministry, then ascending back to heaven and sending the Holy Spirit, who would teach them and give them divine understanding of the entire ordeal that He went through.

(c) Comfort (16:23-28)

23 **And on that day you will not question Me about anything.** Truly, truly I say to you, if you **ask the Father for anything in My name**, He will give it to you.

23 In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.

23 On that day, you won't ask me for anything. Truly, I tell all of you emphatically, whatever you ask the Father for in my name, he will give it to you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

- "...on that day" - refers to the events of the cross, His resurrection, 40 days later His ascension, and 10 days after that, the Day of Pentecost, when the Holy Spirit would begin His new Church Age ministry.
- "...you will not question Me about anything" - His disciples wouldn't question Him because the Holy Spirit would indwell them and their spiritual IQ would go up significantly.
- Jesus now begins to articulate the power and privilege the disciples are about to experience in their prayer life.
- "...ask the Father" - Jesus is articulating for us the normal pattern in prayer. We are to petition the Father in prayer (Cf. Our Father who art in heaven), in the name of the Son, by the power of the Holy Spirit (Cf. Rom 8:26-27).
- In other words, we pray *to* God the Father, *through* God the Son, at the *direction* of the Holy Spirit. Each member of the Trinity is involved in our prayer life.
- "...anything" - the potential of prayer does not seem to have any limits on it when we pray "in His name"; John uses the same word "anything" in 1 John 5:14.
- "...in My name" - according to His will, as outlined in His Word; we petition the Father in Christ's name because it's only through Christ that we have access to the Father.
- Jesus taught this same truth about prayer many other times in John's Gospel (Cf. 14:13-14; 15:16).

The disciples had not appealed to the Father in Jesus' name before now. As OT believers, they had undoubtedly grounded their petitions on God's promises in the OT. However the access that Jesus now provided them to the Father would assure an even warmer response to their prayers than the OT saints had received.

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- The prayers of OT saints were answered because they were based on the promises of God...they were according to God's will. Now what is going to happen is that the promises of God are about to expand outside of just Hebrew Bible (the OT), there are going to be more promises, more privileges, more resources, more of the mind of God is about to be unveiled.
- Consequently, as we pray within those expanded resources, privileges, and promises, our prayers have greater potency than even those in the OT because today we have the completed canon of God, the complete revelation that God wanted to give to mankind.

Seven Themes of the Upper Room Discourse (John 13-17)

1. The believer's vital union with Christ (14:20; 15:2)
2. The Restoration of the believer's broken fellowship with God (13:10)

3. Abiding in Christ as a prerequisite for fruit bearing (15:2,5,8)
4. A new relationship with the Holy Spirit (14:16-17; 16:7-11; 16:12-15 [Cf. 14:26; 1 John 2:27])
5. A new relationship between believers (17:21-23; Cf. Eph 4:3)
6. **A new ground for prayer (Cf. 14:12-14; 15:7; 16:23-24)**
7. A new hope (14:1-3)

24 Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.

24 Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.

24 So far you haven't asked for anything in my name. Keep asking and you will receive, so that your joy may be complete."

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

- "...ask" - *aiteō*, imperative mood, meaning Jesus is not asking us to ask, He's telling us to ask; it's a command.

- "...you will receive" - the assurance of answered prayer; Jesus doesn't say ask and I'll think about it, or ask and you may receive. He commands us to ask, then tells us definitively that we will receive.

— There's no light between the asking and the receiving when we ask the Father, in the name of the Son (according to His will, Cf. 1 John 5:14).

— We are in the will of God because we are studying the Word of God, so we know how to pray for specific things, so we ought to ask with clarity and boldness, expecting an answer.

— I've noticed in my life that when I pray according to His will, He doesn't always answer when I want an answer...His timing and my timing don't mesh. I seem to always want the answer or result immediately or sooner and He seems to want to take His time.

— But what I've found is that when God does delay, He is always delaying because He has something greater in store, or the Lord impresses upon me that my prayer is too shallow. God doesn't say "No" to my prayer that is according to His will, He says "Better." He has something better than what I thought I wanted, so He impresses upon me that my prayer is too shallow, I'm not asking for enough, I'm hamstringing God by praying my weak, shallow prayers.

- "...so that your joy may be made full" - the result of answered prayer; God wants to answer our prayers because He wants our joy to be made full.

— What are some of the joys we receive through answered prayer? First, we get to see the hand of God moving; we get to witness how our prayers changed the trajectory of a situation, of an attitude, of a life.

— Second, God gets to meet our needs (Phil 4:19). As our needs are met, our joy is impacted.

— If prayer is something that is not significant to us, if prayer is something we're too busy to be bothered with, if it's not a priority in our lives, then we're missing out on something that God has for us. We're missing out on blessings that God wants to give to us because we're too busy to pray, then receive them.

— If God hasn't heard from me in awhile, He tends to cause a little problem in my life, maybe something that I prayed about in the past, but things stabilized or improved, and I stopped seeing the need to pray for that thing any longer. Then God brings that little problem back, that problem raises its ugly head again in my life and it reminds me that I need to continue to pray about that situation.

— It's like God says, I haven't heard from you in awhile, and because I enjoy our fellowship together in prayer so much, I've created a bit of problem in your life so that you'll see your need to come back to Me in fellowship and prayer. If God didn't do that, He may never hear from us again.

25 "These things I have spoken to you in **figures of speech**; an hour is coming when I will no longer speak to you in **figures of speech**, but will tell you plainly about the Father.

25 "These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father.

25 "I have said these things to you in figurative language. The time is coming when I will no longer speak to you in figurative language, but will tell you plainly about the Father.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

- "...figures of speech" [2x] - figurative language; we've seen in Jesus' teaching of the disciples is that He doesn't always answer their questions exactly the way they want them answered. There are two primary reasons for this:

1. Because He has a fuller disclosure for them than just their superficial concerns.
 - Jesus interprets many of His parables for the disciples (Cf. Matt 13), but others He did not interpret for them.

2. Another reason why Jesus used figurative language while teaching the disciples is that they didn't have the ability to digest what He wanted to say to them. He had to use figurative language to spoon-feed them basic truths because He could not reveal/disclose to them divine truth directly because they could not understand it.

- The disciples misunderstood this whole notion of a Messiah...their whole focus was on the kingdom of God. But what we see in John's Gospel, as well as the others, is that Israel rejected her King, therefore they rejected the kingdom, so the kingdom was put into postponement and God will begin to work through a "new man," the Church.
- What paves the way for this coming Church was Jesus' death on the cross, His burial, His resurrection, and His subsequent ascension back to the Father in heaven. At that time, He would send the Holy Spirit, commissioned with a new ministry to believers in the Church Age.
- But the disciples could not yet digest this truth...it was beyond their capability to comprehend. In fact, they will learn that they will all eventually be martyred, with the possible exception of John, for their faith. That is far different than what they are expecting under kingdom conditions.

- "...an hour is coming" - but Jesus says that a time is coming very soon when all of that will suddenly change. At that time, He'll be able to speak to them plainly, without using figurative speech.

26 On that day you will ask in My name, and I am not saying to you that I will request of the Father on your behalf;

26 In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf;

26 At that time, you will make your requests in my name, so that I will have no need to ask the Father on your behalf,

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

- "On that day" - post-resurrection, post-ascension, post-Pentecost; He's referring to the time when the Holy Spirit would indwell all believers and utilize His ministry of illumination within the disciples and all believers.

- "...you will ask in My name" - Jesus is reiterating the normal pattern of prayer: we petition the Father, in the name of the Son, under the inspiration and direction of the Holy Spirit.

— Both Jude 20 and Eph 6:18 tell us to "pray in the Holy Spirit" but many Christians don't know what this means. They think it means to empty their minds of everything

going on around them and then pray for the first thing that comes into their mind.

— Praying in the Spirit means praying according to the revealed will of God, as given in the Word of God, which was authored by the Spirit of God. The better I understand the mind of God, as revealed by the Word of God, I will understand the will of God and I'll understand how to pray within the will of God.

- "...I am not saying to you that I will request of the Father on your behalf" - a difficult statement to understand without consulting the whole counsel of God.

— One of the things Jesus is doing today, and has been for the past 2000 years, is interceding for us (Cf. Rom 8:34; Heb 7:25; 1 John 2:1), but that's not what Jesus is talking about here.

— What Jesus is saying here is that once He returns to heaven and is sitting at the right hand of the Father, He will no longer request of the Father on our behalf because we will be able to petition the Father directly. The request of the Son to the Father on our behalf will be unnecessary because the Father will answer us directly.

27 **for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father.**

27 **for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father.**

27 **because the Father himself loves you, and because you have loved me and believed that I came from God.**

27 **For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.**

- "...the Father Himself loves you" - pictures the Father in heaven just waiting for us to ask something of Him so that He can answer us, in His timing and in His way, because He loves us so much.

— But I thought the Father loved everyone? He does (Cf. 3:16), but for the 11 disciples, He had a special love, a more powerful love than He has for humanity as a whole. The reason for this special love is because these 11 men did something that the rest of the unsaved world never did: they honored in the One whom He sent (Cf. 5:23).

28 **I came forth from the Father and have come into the world; again, I am leaving the world and going to the Father."**

28 **I came forth from the Father and have come into the world; I am leaving the world again and going to the Father."**

28 **I left the Father and came into the world. Now I'm leaving the world and going back to the Father."**

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

- Jesus came from the Father for the purpose of His death, burial, resurrection and ascension, to open a pathway for fallen humanity to have a relationship with God the Father.

— He will soon leave the world, which confused the disciples immensely, and will go back to the Father. This transaction demonstrates the authority that we have in prayer, and reveals to us whether or not we want God the Father at all because we cannot have God the Father without God the Son.

(C) Round 3 (16:29-33)

(a) Disciples speak (16:29-30)

(i) Jesus is speaking plainly (16:29)

29 His disciples *said, "See, now You are speaking plainly and are not using any figure of speech.

29 His disciples *said, "Lo, now You are speaking plainly and are not using a figure of speech.

29 Jesus' disciples said, "Well, now you're speaking plainly and not using figurative language.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

- The disciples were satisfied and understood the answer that Jesus gave to their question (Cf. v17-18a).

(ii) Jesus comes from God (16:30)

30 Now we know that You know all things, and *that* You have no need for anyone to question You; this is why **we believe** that You came forth from God."

30 Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God."

30 Now we know that you know everything and don't need to have anyone ask you any questions. Because of this, we believe that you have come from God."

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

- The disciples acknowledge that Jesus knew about all of the spiritual things that He disclosed to them. It has been a difficult transition for them, but they are becoming more and more accepting of the things that come from God.

- "...we believe" - many people teach that this is when the disciples became saved. Not true. Jesus called them branches "in Me" (Cf. 15:2) and "already clean" (Cf. 15:3).

— The disciples saying "we believe" here is not saying that they became believers for the very first time; they are saying that their faith, their belief in Him, is getting stronger. They were developing a stronger conviction or persuasion of the truth that they already believed.

— The disciples first became believers in Christ in John 1. Then in 2:11, after Jesus' miracle of turning water to wine, it says the disciples "believed in Him." This doesn't mean they were saved again, it means that their belief/faith was strengthened, it was deeper and more heartfelt, it was more real to them.

(b) Jesus speaks (16:31-33)

(i) Bad news: many coming trials (16:31-33a)

31 Jesus replied to them, "Do you now believe?

31 Jesus answered them, "Do you now believe?

31 Jesus answered them, "Do you now believe?

31 Jesus answered them, Do ye now believe?

- Jesus is not questioning their initial salvation, but rather the depth, growth and maturity of their faith.

— God is never satisfied with our current level of faith, so He puts us into circumstances in this life that are bigger than ourselves. How do you know when God is at work in your life? When He puts you into a circumstance that is bigger than you are, that you do not have the power or wisdom to figure out.

— As human beings, we tend to trust God only as a last resort. When something goes wrong, we tend to scheme and try to figure out any which way to get out of it. When we finally come to the realization that we're powerless to fix the problem, we finally go to God and say Ok, You deal with it. And God says, perfect, that's what I was waiting for.

— God is pleased at where our faith has come from, but He's not satisfied at where our faith is at. God deals with us by faith (Cf. Heb 11:6), which means that the faith that we have is very precious to God, so He does not want that precious faith to atrophy. He wants that faith to strengthen and grow, so He puts us into circumstances so that can occur.

32 Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and yet I am not alone, because the Father is with Me.

32 Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and yet I am not alone, because the Father is with Me.

32 Listen, the time is coming, indeed it has already come, when you will be scattered, each of you to his own home, and you will leave me all by myself. Yet I'm not alone, because the Father is with me.

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

- "...an hour is coming, and has *already* come" - speaks to the final week of Christ's life, leading up to His arrest, trials, and crucifixion, when the disciple's faith will be tested to the maximum sense.

- "...you to be scattered" - another short-term prediction that Jesus gave the disciples (Cf. 13:19). Just in case there were any lingering doubts in the disciples' minds about who Jesus was, He said that He would give them a series of short-term predictions that would come to pass, in order to strengthen their faith.

— God looks at us and says, There are so many things I want to do in and through you, but first I need to develop your faith muscle, I need to strengthen your belief and reliance upon Me. So He puts trials into our lives where we are forced to depend on Him, then He comes through, often with a better outcome than we ever expected or even dreamed of, and our faith is strengthened.

— Take Peter as an example...in 13:37-38 Peter told Jesus that he would lay down his life for Jesus. Jesus, after He laughed inside, then predicted that Peter would deny Him three times. Jesus must have thought, Peter, you've come a long way, you've trusted in Me, but your faith muscle is weak. In order to demonstrate how weak your faith really is, after you just told Me that you'd lay down your life for Me, I'm going to put you through a series of circumstances where your faith will be tested.

— Did Peter develop through this experience? Absolutely. When you get to Acts 1-10, you can see how Peter's faith developed. No one was used by God more prominently in the early church than Peter. This man who was so weak in faith before Jesus' death became a stalwart of the early church just 2 months later.

— This is what God wants to do with us...He looks at us and says, I want to do so much more with you, but your faith muscle is weak and flabby, your level of faith is infantile and immature, so I can't use you the way I want. So I'm going to develop that faith muscle through a series of crisis and difficulties.

— God never looked at Peter the way he was...He looked at who Peter would become. That's how He looks at me (Cf. 1 Peter 1:6-7). God did not desire to destroy Peter's faith through these trials, He desired to refine and mature Peter's faith.

— This is the cycle of the Christian life...God will always be proud of where we've come from faith-wise, but He'll never be satisfied with where we are until our glorification. Until either our death or the Rapture, our faith is always a candidate for greater

development. The Lord loves us as we are, but He loves us too much to leave us there. Thus, the refiner's fire is necessary to bring our faith, without which we cannot please God, to greater strength and maturity.

— If you're a believer, you can look back on your life and realize that when your faith grew the most is not when everything was going perfectly. Our faith always grows the most, not when we're on the mountain top, but when we're in the depths of the valley. We don't grow while we're on the mountain top because it's during those times that we think we have everything figured out. If you're on the mountain top too long, your faith muscle becomes atrophied and flabby. Mountain top to valley back to mountain top then valley again will be the pattern of your life as a Christian until your dying day.

— This is why James says to consider it pure joy when you fall into various trials, because the testing of your faith produces endurance, and endurance makes you "perfect" (not sinless, but we sin less) and "complete" (perfectly equipped). We can only be joyful in trials when we understand the divine viewpoint and purpose in our trials.

- "...leave Me alone" - the disciples acknowledged Jesus as the Messiah when it was comfortable and easy, but what is about to happen is that when the fires and trials begin, the disciples would desert Him. And when this happens, it will demonstrate the immaturity of their faith.

— We do not test the quality of our faith when everything is rosy...anyone can trust God when everything is going well. But what is the quality, depth, and maturity of our faith when we go through trials? This is how we gauge our relationship with the Lord, not in terms of our initial faith, but in terms of the maturity of our faith.

- "...the Father is with Me" - during Jesus' entire ministry, there was never a schism between the Father and the Son. God the Father was with God the Son until the very end; the disciples sure weren't...they bailed on Jesus at the first sign of trouble.

— The only exception where the Father "left" the Son was the moment Jesus became the sin bearer, while He hung on the cross (Cf. Matt 27:46).

— Jesus knew that as part of the ordeal of the cross, that there would be a time when the sin debt of the world was placed on Christ and God the Father was pouring out His wrath on His Son, that there would be a temporary rupture in the fellowship between God the Father and God the Son (Cf. 2 Cor 5:21).

— This awareness of the temporary rupture in fellowship between He and the Father is why Jesus prayed in 17:5 that the Father would restore Him to the glory that He had before His Incarnation.

— Other than this brief fracture in the Trinity between God the Father and God the Son, there has always been perfect unity within the Godhead.

— Jesus is telling the disciples that they will leave Him, but it doesn't matter because the Father will never leave Him. This becomes an important principle to understand: people will let us down, but God never will (Cf. Ps 27:10; Prov 18:24; Is 43:2; Dan 3:24-25; Matt 28:20; Heb 13:5). Man can disappoint us, the church can disappoint us, but God will never disappoint us.

— There's a big difference between understanding these things intellectually and understanding them experientially. It's the difference between an immature faith and a mature faith. An immature faith knows all the verses, all the theological boxes are checked off. But the Lord wants us to actually experience His presence in the midst of a desertion.

— Shadrach, Meshach and Abednego understood this theology well before they were thrown into the fiery furnace. Daniel knew this theology well before he was thrown into the lion's den. These disciples knew this theology well before the ordeal of Passion Week.

— But the three friends were no longer dealing with theology once they were thrown into the fiery furnace; Daniel was no longer dealing with academics any more after he was thrown into the lion's den. The disciples were no longer memorizing data to pass a test after the events of the Passion Week. In each of these examples, these men went from head knowledge, intellectual understanding to something much greater...experiencing the presence of God Himself in their lives.

— This is the difference between "believe" and "believing" (Cf. 20:30-31); it's the difference between a lackluster, untested faith to a vivacious, bold, living faith. God is not going to leave us alone until that faith seed that is inside of us begins to grow. And if you don't understand this, you'll begin to believe that God has deserted you. But in reality, God brings these things into our lives not to hurt or destroy us, but to refine us and purify us, to grow and mature our faith.

(ii) Good news: Jesus overcomes the world (16:33b)

33 These things I have spoken to you so that **in Me** you may have **peace**. In the **world** you have **tribulation**, but **take courage**; I have **overcome** the **world**."

33 These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

33 I have told you this so that through me you may have peace. In the world you'll have trouble, but be courageous—I've overcome the world!"

33 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.

- "...in Me" - a huge phrase with deep meaning; the only way to have positional peace and experiential peace is through the Prince of Peace.

- "...peace" - *eirēnē*, we have positional peace with God at the point of faith; we move from being enemies of God to being adopted into His household. But there is more to peace than positional peace...there is experiential peace, which is the tranquility that a believer can experience in the midst of a trial.

— Paul experienced this peace and described it in Phil 4:6-7 while he was incarcerated in a prison cell, largely unsure what the future held for him. Yet during this time, Paul could describe for us a peace of God that passes all understanding. This is experiential peace...it's not a peace that Paul heard about from God or others, but a peace that he actually experienced in his life while he was going through significant trials.

— Jesus modeled this peace for us during the sudden storm on the Sea of Galilee (Mark 4:35-41). While this storm was raging and the disciples were terrified, Jesus was asleep on a cushion in the back of the boat.

- "...world" [2x] - *cosmos*, the system and philosophy that excludes God and is run by Satan himself (Cf. 12:31; 14:30; 16:11; 1 John 2:15-17). Everything the Bible tells us about the *cosmos* is it's an alien value system that is completely owned and run by Satan.

- "...tribulation" - *thilipsis*, speaks of adversity, problems, setbacks, misunderstandings. These are the normal by-products of living for God in Satan's domain. Paul predicted these trials (Acts 14:22).

— Jesus is not only describing of the imminent trial that will come upon them in a matter of hours, but that it will be the pattern of the Church Age believer living in a hostile world system.

- We love the promises of God, but we tend to always focus on the "positive" ones ("My God will supply all your needs according to His riches in glory" is a great promise. But just as we take that promise to the bank, we can also take the promise here, from Jesus' own mouth, that while we're in the world we will have tribulation to the bank.

— Jesus says here that believers are candidates for trials (16:33); we are also candidates for the wrath of man (2 Tim 3:12), the wrath of the world (15:18-19), and the wrath of Satan (Eph 6:11-12). But thankfully, we're not candidates for the wrath of God (Cf. 3:36; Rom 1:18; 2:5; 5:9; 1 Thess 1:10; 5:9; Rev 3:10).

— For the Christian, this world is as bad as it gets; for the unbeliever, this world is as good as it gets. Joel Osteen's book "Your Best Life Now" is a terrible title. The Christian's best life is later, after this life ends.

- "...take courage" - *tharseō*, an interesting verb, only used by Jesus Himself (Cf. Matt 9:2,22; 14:27; Mark 6:50; 10:49; Acts 23:11). Jesus is the Great Encourager, and since He lives inside of us, He is there with us during every trial we go through in life.

- "...I have overcome" - Jesus is qualified to be our sympathetic High Priest because He lived as a Man in this world system, just as we do. Consequently, He knows what it's like to be under duress, to be under fire, to be under temptation (Cf. Heb 4:15).

— Jesus is not some removed, dispassionate deity...He underwent the same trials and temptations that we undergo on a daily basis, to the utmost extreme. Because He overcame them, and He lives inside of us, we are overcomers just as He is (Cf. 1 John 5:4-5). If you are a believer in Jesus, you are an overcomer.

— The world system is temporary and it is fading away (1 John 2:17). The very height of this world system, as described in Rev 17-18, will be destroyed in just one hour (Cf. Rev 18:10; 2 Cor 4:18).

— Because Jesus conquered the grave, so will we (Cf. Rev 2:10). We can be faithful unto death because He has already conquered death.