

6/1/25

John 16

Jesus is continuing His discourse to His disciples as they are somewhere between the upper-room and the Kidron Valley and Jesus has been telling them of the world's hatred of them for His name's sake, but Jesus would send the Holy Spirit to testify of Him and bear witness through the apostles in the coming persecution.

16:1-4 The coming persecution of the disciples.

16:1 The motive for Jesus telling them of the coming persecution.

- 1) Jesus refers to the words about persecution already spoken to the disciples, "These things I have spoken to you" vs. 1a
 - a) These words look back to chapter 13. Jn. 15:18-25
 - b) The motive of Jesus was love for His disciples. Jn. 15:9-17
- 2) Jesus gives the reason for warning them of the coming persecution, "that you should not be made to stumble." vs. 1b
 - a) Jesus did not want His disciples to be taken unawares or ensnared by the coming persecution, but wanted them to know what was coming.

- b) Many had walked away offended. Jn. 6:60-61
- c) The hatred of the world for them would be for their relation to Jesus and that they would be witnesses for Him like the Holy Spirit. Jn. 15:18-27
 - * Jesus said, "Happy is the man who is not offended because of Me." Matt. 11:6

16:2-4 The specifics of the persecution.

- 1) Jesus said they would be cut off from their religious and social involvement, marked and isolate them, "They will put you out of the synagogues." vs. 2a
 - a) The disciples would be ex-communicated from the synagogues, being marked marginalized and isolated from all Jewish religious and social life.
 - b) Their name and person would be identified as a rebellious trouble maker, even a deceiver.
- 2) Jesus said they would lose their lives, "yes, the time is coming that whoever kills you will think that he offers God service." vs. 2b-c
 - a) The times was not right away, but the time would come.
 - b) The religious fervor of the Jews would be intolerable and kill them as they did to the prophets of the Old Testament.

- c) These men would be persuaded they were serving and pleasing God in doing so, like Saul of Tarsus, Paul, prior to his conversion. Acts 7, 9
- 3) Jesus gives the reason for their evil, “And these things they will do to you because they have not known the Father nor Me.” vs. 3
 - a) These things look back to what Jesus had told them. Jn. 15:18-21
 - b) The Jews in rejecting Jesus, demonstrated they did not know Jesus was their Messiah and the Father who sent Him.
- 4) Jesus was preparing the disciples to remember all His words about the coming persecution, “But these things I have told you, that when the time comes, you may remember that I told you of them.” vs. 4a-c
 - * Again the atmosphere is tense, anxious that Jesus is leaving and they will be alone! Jn. 14:1
- 5) Jesus explained the reason He did not tell them all this when He first called them to be His disciples, “And these things I did not say to you at the beginning, because I was with you.” vs. 4d-e
 - a) Jesus was with them constantly teaching and praying for them, discipling them.
 - b) Jesus was protecting them from the religious Pharisees, Sadducees and Scribes.

- c) When Jesus was at Capernaum they attempted to cast Him over the cliff. Lk. 4

16:5-11 The promise of the Holy Spirit.

16:5-7 The necessity of Jesus leaving.

- 1) Jesus is returning to the Father, “But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’” vs. 5
- 2) Jesus knew how this affected them, “But because I have said these things to you, sorrow has filled your heart.” vs. 6
 - a) The pain and anxiety!
 - b) Their hearts the seat of their intellect, emotions and will.
 - c) They were going to need to walk by faith, that their sorrow turn into joy, remain in them and be full. Jn. 15:11
- 3) Jesus told His disciples His leaving was the best thing for them, “Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.” vs. 7
 - a) Jesus was telling them the absolute truth, as difficult as it was to receive His words.
 - b) Jesus told the disciples they would benefit much more from the coming of the Holy Spirit by His leaving.

- 1)) As long as Jesus was on earth, He could only be at one place at a time, by His Incarnation, limiting the scope of His ministry. Phil. 2:5-11
- 2)) If Jesus did not go away, the Holy Spirit could not come, but if He departed Jesus would send the Holy Spirit.
- 3)) And when the Holy Spirit would come Jesus through the Holy Spirit would reach the world and through His followers, having no longer any limitations, but could be everywhere at the same time. Acts 2
- 4) Jesus declared the ministry of the Holy Spirit to the lost world. vs. 8
 - a) The Holy Spirit would reveal the evil of lost man by conviction that they might repent and be saved, "And when He has come, He will convict the world of sin." vs. 8a-b
 - b) The Holy Spirit would reveal the righteousness of Jesus He accepts, "and of righteousness." vs. 8c
* Jesus was made sin for us... 2Cor. 5:21
 - c) The Holy Spirit would reveal the judgment of God if sinners do not repent and Satan, "and of judgment." vs. 8d
* The word judgment "krisis" indicates the sentence of God of their condemnation and damnation.

- 5) Jesus interprets the three things He said the Holy Spirit would do. vs. 9-11
 - a) He would reveal their sin, but reject the gospel and believe Jesus to be the Saviour of the world, "of sin, because they do not believe in Me." vs. 9
 - b) He would reveal the only righteousness accepted by the Father, Jesus, "of righteousness, because I go to My Father and you see Me no more." vs. 10
 - c) He would reveal Jesus destroyed the authority of Satan, "of judgment, because the ruler of this world is judged." vs. 11
* The ruler of this world was judged, referring to Satan's authority over man. Gen. 3:15: 12:31: 14:30: 2Cor. 4:4: Eph. 2:2; Col. 2:14-15

16:12-15 The ministry of the Holy Spirit to His disciples.

- 16:12** The words of Jesus were only in part.
- 1) Jesus would teach them more, "I still have many things to say to you." vs. 12a
 - 2) Jesus knew more would be too much for them, "but you cannot bear them now." vs. 12b
 - a) The things Jesus was keeping from them were things that would only burden them.
 - b) But once the Holy Spirit came they would be able to bear them.

16:13 The benefites of the Holy Spirit.

- 1) He would be the illuminator of all truth,
“However, when He, the Spirit of truth, has come, He will guide you into all truth.” vs. 13a-e
* He is called the Spirit of truth, just like Jesus. Jn. 14:6
- 2) He would speak of the authority of Jesus only, “for He will not speak on His own authority, but whatever He hears He will speak.” vs. 13f-g
- 3) He would reveal future things, “and He will tell you things to come.” vs. 13h
* “And in these days prophets came from Jerusalem to Antioch. 28 Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.” Acts 11:27-28

16:14-15 The Holy Spirit is the representative of Jesus.

- 1) The Holy Spirit never glorifies Himself, “He will glorify Me.” vs. 14a
- 2) The Holy Spirit will only reveal the words and things of Jesus, “for He will take of what is Mine and declare it to you.” vs. 14b
- 3) The clarification about all belonging to Jesus, “All things that the Father has are

Mine. Therefore I said that He will take of Mine and declare it to you.” vs. 15

16:16-24 The coming sorrow of the disciples turned to joy.**16:16** The time interval of between the suffering of Jesus and His resurrection.

- 1) That very night Jesus would be arrested, taken to trial, mocked, scerged and crucified, “A little while, and you will not see Me.” vs. 16a-b
 - a) The first word see “theoreo” means to behold, consider, to look on, percieve as you are now.
 - b) The tense is a present active indicative, we get our word theatre from it!
- 2) Three days after Jesus would rise from the dead and appear to the disciples, “and again a little while, and you will see Me, because I go to the Father.” vs. 16c-e
 - a) The second word see “optanomai” means to gaze and most likely to the glorified body.
 - b) The tense is a future middle indicative, they themselves would see Jesus!
 - c) Jesus told Mary not to cling to Him for He had not yet ascend to the Father to lead “captivity captive”, those who died in faith to heaven, that is why she was not to cling to Him and to present His

blood at the throne of God. Jn. 20:17;
Eph. 4:8-10; Col. 2:15; Heb. 9:11-12;
10:19; 1Pet. 3:19-20

16:17-18 The disciples did not understanding the words of Jesus.

- 1) The disciples were trying to figure it out among themselves, “Then some of His disciples said among themselves, “What is this that He says to 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’?” vs. 17
 - a) Jesus had spoken these words to the Jews and His disciples several times. Jn. 7:33; 12:35; 13:33; 14:19
 - b) The Jews thought Jesus perhaps meant He was going to the teach the Gentiles or take His life. Jn. 7:35; 8:22
- 2) The disciples concluded they did not understand, “They said therefore, “What is this that He says, ‘A little while’? We do not know what He is saying.” vs. 18

16:19-24 The explanation of Jesus to clear up the disciples lack of understanding and confusion.

- 1) Jesus confronted the disciples knowing their hesitation to ask Him, “Now Jesus knew that they desired to ask Him, and He said to them, “Are you inquiring among yourselves about what I said, ‘A little while, and you

will not see Me; and again a little while, and you will see Me’? vs. 19

- 2) Jesus pointed out two things in contrast. vs. 20
 - a) The two contrasts are preface by the familiar phrase of importance and absolute and reliable truth, “Most assuredly, I say to you.” vs. 20a-b
 - b) The first contrast is between them and the world over His death, “that you will weep and lament, but the world will rejoice.” vs. 20b-c
 - c) The second contrast is between their response over his death and resurrection, “and you will be sorrowful, but your sorrow will be turned into joy.” vs. 20d-e
- 3) Jesus illustrated their sorrow and joy by the birth of a child. that was common knowlege in life. vs. 21-22
 - a) The proclamation was common knowledge in life, “A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.” vs. 21
 - b) The application of the illustration was made to their own circumstances of His death and resurrection, “Therefore you now have sorrow; but I will see you

again and your heart will rejoice, and your joy no one will take from you.” vs. 22

- 4) Jesus revelation regardig prayer after His resurrection. vs. 23-24
 - a) The new acquisition for prayer, “And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you.” vs. 23
 - 1)) The reality and chain of command for prayer, “in that day”, they would ask Jesus nothing, but the Father for He would ascend to the Father.
 - 2)) Their petitions world be in the name of Jesus.
 - a)) The first word ask “erotao” describes a petitioner and familiarity with the person he makes his request from.
 - b)) The second word ask “aiteo” describes one of lesser in position, with an attitude of supplication.
 - 3)) The result would be answered prayer.
 - b) The new mediator, “Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.” vs. 24
 - 1)) The disciples had not been asking the Father in the name of Jesus, but in the name of Yahweh, the Father “. and

they would receive resulting in fullness of joy. vs. 24

- 2)) The word for ask ”aiteo” is in the present durative imperative tense, “keep on asking, ask, please ask.
- 3)) The promise was they would receive their petitions, in order that their joy may be full.
- 4)) The Holy Spirit would come and be in them to help them to pray. Jn. 15:7
- 5)) There are hinderances to prayer.
 - a)) Through not asking. Ja. 4:2
 - b)) Through not having the right motive in asking. Ja. 4:3
 - c)) Through bad marital relations. 1Pet. 3:7
 - d)) Through sin in one’s life. Is. 59:1
 - e)) Through asking contrary to the will of God. 1Jn. 5:14-15

16:25-33 The seeming defeat turned into victory.

16:25 The figuative speech of Jesus would become clearer after the resurrection.

- 1) Jesus acknowledged his veiled speech to the disciples, “These things I have spoken to you in figurative language.” vs. 25a
 - a) This is the sixth time the phrase “These things I have spoken to you.”

- b) The figurative speech is in reference to the allegory of the Vine and the branches. Jn. 15:1-17
- 2) Jesus declared this would not be so after the resurrection, He would speak plainly from heaven, “but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father.” vs. 25b-c
 - a) Jesus spoke plainly “parrhesia” means outspokenness, frankness or plainness of speech concealing nothing.
 - b) Jesus spoke to Paul on the Damascus Road, in Damascus and Arabia for three years.
 - c) Jesus spoke through and by the Holy Spirit often in the three missionary journeys.

16:26-27 The benefit of Jesus being with the Father.

- 1) This is the day Jesus is with the Father, “In that day you will ask in My name, and I do not say to you that I shall pray the Father for you.” vs. 26
 - a) The word ask “aiteo” means to ask or beg, having the right to ask.
 - b) The word pray “erotao” means a request made on the basis of fellowship and used in the gospels only used of the petitions of the Lord.

- b) Jesus is not saying He does not have to or won’t intercede for the disciples, but He won’t have to intercede to appease the wrath of God, they were born again and in fellowship with Jesus and the Father and is explained in the next verse. Heb. 4:14-16; 1Jn. 2:1
- 2) The access to the Father is based on what the disciples believe about Jesus, “for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.” vs. 27
 - a) The Father Himself is emphatic, He loves for the believers.
 - b) The reason is because the believers loved Jesus and had believed Jesus came from the Father, their relationship was established, now their asking was based on Jesus whom the Father sent.
 - * That Jesus was God and pre-existed before the Incarnation and was their Messiah!

16:28 The summary statement of Jesus about His mission.

- 1) His pre-existence as God from eternity, “I came forth from the Father.” Jn. 1:1
- 2) His Incarnation, God became man, “and have come into the world.” Jn. 1:14
- 3) His death and resurrection, “Again, I leave the world.” 1Cor. 15

- 4) His ascension, “and go to the Father.” Acts 1:11

16:29-30 The affirmation of their understanding and faith in Jesus.

- 1) The disciples comprehended Jesus, “His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech!” vs. 29
- 2) The disciples confessed their complete trust of Jesus, “Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God.” vs. 30

16:31-32 The disciples would abandon Jesus.

- 1) Jesus responded to their complete trust in Him, “Jesus answered them, “Do you now believe?” vs. 31
- 2) Jesus prophesied they would abandon Him, “Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone.” vs. 32a-d
- 3) Jesus said His Father would be with Him, “And yet I am not alone, because the Father is with Me.” vs. 32e-f

16:33 The words of Jesus were to give them peace in the midst of their anxious fear.

- 1) The common phrase in the discourse of the last night, “These things I have spoken unto you.”
- 2) The clear purpose of His word at the Passover, “These things I have spoken to you, that in Me you may have peace. ‘ vs. 33a-b
 * That in Him they might have peace for life situations and circumstances, distinct from peace with God at our justification when we repented. Phil. 4:6-7
- 3) The clear understanding about the world and coming persecution, “In the world you will have tribulation; but be of good cheer, I have overcome the world.” vs. 32c-e
 - a) They were to be of good comfort for He had overcome the world, so they depending on Him, abiding and trusting in Him would overcome the world also. 1Jn. 5:4-5
 * The overcomers of the 7 churches of Revelation.
 - 1)) Ephesus, the loveless church. Rev. 2:7
 - 2)) Smyrna, the suffering church. Rev. 2:11
 - 3)) Pergamos, the worldly church. Rev. 2:17
 - 4)) Thyatira, the pagan church. Rev. 2:26
 - 5)) Sardis, the dead church. Rev. 3:5

6)) Philadelphia, the loving church. Rev.
3:12

7)) Laodicea, the apostate church. Rev.
3:21

* The promise is “I will keep you
from the hour of trial which shall
come upon the whole world, to test
those who dwell on the earth.” Rev.
3:10