

John 16:7

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Outline:

- 1-6 Jesus Warned Apostles of Persecution
- 7-11 They would Reprove by the Comforter
- 12-15 Jesus would Teach Them by the Spirit
- 16-22 His Resurrection would Comfort Them
- 23-31 Great Power in Prayer by Jesus' Name
- 32-33 Peace and Joy in Tribulation by Christ

Preparatory Reading: Acts 1-5; Acts 13; Acts 17; I Corinthians 2; Matthew 26; II Thessalonians 1.

Related Links:

- 1. [Prophets of God.](#)
- 2. [Instant Preaching.](#)
- 3. [Rude Preachers.](#)
- 4. [John Chapter 12.](#)
- 5. [Mystery of Godliness](#) (slides)
- 6. [Mystery of Godliness](#) (outline)

Introduction:

- A. The five chapters (13-17) are fabulously sublime with our Lord's intimate instruction and promises.
 - 1. They take up nearly one-quarter of the book of John and cover only the last six hours of his life.
 - 2. Start with John 13:1 and consider its summary introduction of what follows in terms of His love.
 - 3. This six-hour, private time with His apostles covered from Passover to Gethsemane (13:1; 18:1).
 - 4. Rather than public correction of reprobate Jews; they are private instruction for the eleven apostles.
 - 5. Some have called these chapters the Holy of Holies as we enter the presence of God and of Christ.
 - 6. If you want to see Jesus, as Greeks asked (Jn 12:20-22), He is here in relational, doctrinal splendor.
 - 7. The first two chapters are in the upper room (14:31); the other three are on the road to Mt. Olivet.
- B. If you are thankful for the gospel of Jesus Christ, then embrace eleven men He charged to preach it.
 - 1. They by Spirit power and ability were a crucial part of the great mystery of godliness (I Tim 3:16).
 - 2. If you despise these perilous times of preacher compromise, love His charge to reprove the world.
 - 3. He gave the Spirit as Comforter to them, but they were to use Him to blast the unbelieving world.
 - 4. Reject commentator compromise to teach the Spirit as Advocate and reproof as mere convincing.

5. These men, by an inspired metaphor, were the greatest barking dogs in world history (Is 56:9-12).
 6. While our Lord's instructions are certainly apostolic and ministerial, we can surely benefit also.
- C. Before leaving His men for death and then ascension, Jesus gave them intimate comfort and promises.
1. He warned of severe persecution, but He also promised them the Comforter and joy and peace.
 2. He reminded them He had overcome the world, and in His victory they could have good cheer.
 3. He would unleash them on the world at Pentecost, so He prepared them for it and prophesied of it.
 4. A similar prophecy of the gospel's victory over Satan and the world was given in John 12:20-33.
- D. Jesus foretold persecution of the apostles for exposing men's sins just as He had done (Jn 15:18-25).
1. They reproved the world of sin, righteousness, judgment ... bringing the world's wrath on them.
 2. Persecution of the apostles began on Pentecost morning and got worse by Pentecost afternoon.
 3. With the Comforter in them instead of with them, they were fearless to boldly declare divine truth.
 4. They did not care if they were beaten, imprisoned, or killed. They would not compromise at all.
 5. When they had audiences with men, they fearlessly charged and condemned them for their sins.
- E. The apostles were great men, and you should appreciate them as foundation stones of Christ's church.
1. The Bible gives the apostles great glory by their prerequisites and accomplishments (I Cor 3:10-11; 9:1-12; 12:28; II Cor 12:11-12; Gal 2:9; Eph 2:20; 4:8-11; Heb 2:1-4; Rev 21:14; etc.).
 2. Read how Luke described their exalted position that kept others from pretending it (Acts 5:12-15).
 3. They were wiser than Solomon, stronger than Samson, did not need Urim and Thummim, etc., etc.
 4. They have no peers in influence, power, courage, fruit, truth, rank, and utility for your conversion.
 5. The great mystery of godliness was started by Jesus by continued by the apostles (I Tim 3:15-16).
- F. Why can't we know John 16 better than any others? What hinders us? Embrace it, and let's learn it.

Jesus Warned Apostles of Persecution – Verses 1-6

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

These things have I spoken unto you.

- A. What things had the Lord spoken unto the eleven apostles that He now referred to?
1. He had warned about coming persecution in the previous chapter (Jn 15:18-25).
 2. The Jews' hatred of Him and consequently of them was His most recent lesson.
- B. He gave further details about *these things* and why He had waited (John 16:2-4).
- C. Jesus ended His lesson before praying by explaining *these things* again (Jn 16:32-33).

That ye should not be offended.

- A. His purpose in giving them the bad news about persecution was to prepare them for it.
1. He did not want them so discouraged that they would quit and fail in their duties.
 2. **Offend.** To make a false step or stumble morally; to commit a sin, crime, or fault; to fail in duty; to do

amiss, transgress.

3. The Parable of the Sower describes those offended by persecution (Matt 13:20-21).
- B. They were *offended* that night when He was arrested (Mat 26:31), but they got over it.
 1. Of course, Peter promised Jesus that he would never be so offended due to Him.
 2. But as we know, he was offended and stumbled terribly over His arrest and trial.
 3. Yet Jesus had prayed for Peter to be of strengthening help after being recovered.
 4. We should make sure there is nothing about Christ to cause us to be offended.
- C. All the warnings of scripture should keep us from being offended due to difficulties.
 1. Martyrs of the Dark Ages were comforted by prophecies in Daniel and Revelation.
 2. Many today are discouraged and consider quitting due to widespread compromise.
 3. But the prophecy and warning of perilous times should help us (II Tim 3:1 – 4:4).
 4. For the **Perilous Times**.

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

They shall put you out of the synagogues.

- A. This is the lesser of the two persecutions Jesus mentioned, but yet it was very important.
- B. Remember how this fear affected a man's parents and chief rulers (John 9:22; 12:42).
- C. **Synagogue.** The places for Jewish worship apart from temple worship in other cities.
 1. It is believed the name and place came into existence during captivity in Babylon.
 2. This word is found only once in the O.T. (Ps 74:8); it was in use before John Baptist.
 3. Jesus preached and read scripture in synagogues (Matthew 12:9; 13:54; John 6:59).
 4. Paul preached in synagogues as his ordinary manner of evangelism (Acts 17:1-3,10).
 5. Jesus by John later called Christ-hating Jews the synagogue of Satan (Rev 2:9; 3:9).
- D. To lose their place in the synagogue and cut off from Jewish worship would be terrible.
 1. Consider that their land, priests, scriptures, sacrifices, feasts were all from Jehovah.
 2. They knew they only had the only true worship of Almighty God (Ps 147:19-20).
 3. Paul wrote the book of Hebrews to exhort rejected Jewish believers to hold the faith.
 4. Jesus taught Paul's reformation to the woman of Samaria (Jn 4:20-24; Heb 9:1-10).
 5. If God's religion can be so changed, manmade tradition should certainly be changed.
- E. Do you have enough trust in God's word to stand against all men (Psalm 119:98-100)?
- F. Many members joined this church against the opposition of their family and/or friends.

Yea, the time cometh, that whosoever killeth you.

- A. Jesus had to warn His eleven apostles that the Jews and pagans would murder them.

1. He had already confronted the Jews for their desire to kill Him (John 7:19; 8:37).
 2. They knew perfectly well about murderous plans for Jesus (John 5:16,18; 7:1; 11:8).
 3. Where in the world does such hatred come from (Gen 4:5-8; John 8:44; I John 3:12)?
 4. As Jesus had taught by ten reasons, the Jews hated Him and them (John 15:18-25).
 5. Never forget the perpetual animosity between the just and the wicked (Pr 29:10,27).
- B. These apostles were murdered first by the Jews and then by the pagans in the world.
1. A chapter is given to the murder of the deacon Stephen shortly after this (Acts 7).
 2. James the son of Zebedee, brother of this writer, was killed in 44 A.D. (Ac 12:1-2).
 3. Peter and Paul were killed by Rome around 67 A.D., Paul beheaded, Peter crucified.
 4. The historical records are merely legend or tradition, as God recorded only James.
- C. The killing of Christians did not end with the apostles at all. It was only the beginning.
1. Paul himself had been involved in the deaths of Christians (Ac 9:1; 22:4; 26:10-11).
 2. After ten terrible persecutions by pagan Rome came the murderers of papal Rome.
 3. Foxe's Book of Martyrs and Martyrs' Mirror and other books document the murders.
 4. See Morland's, The History of the Evangelical Churches of the Valleys of Piemont.

Will think that he doeth God service.

- A. Nero, Diocletian, and Roman rulers killed Christians for pagan and political reasons.
- B. But Roman Catholics and whore daughter churches killed them for religious reasons.
- C. The Jews deceived themselves that Jesus Christ was a devil-possessed blasphemer.
- D. They did this against His perfect ministry of word and deed and proven resurrection.
- E. The greatest enemies Jesus and Paul faced were the most conservative Jews – Pharisees.

3 And these things will they do unto you, because they have not known the Father, nor me.

And these things will they do unto you.

- A. The things specifically identified by Jesus were Jewish synagogue rejection and murder.
- B. Of course, these two illustrative persecutions of minor and major effect included others.
- C. Jesus had identified other crimes against them (Mat 10:16-18; 22:6; 23:34-35; 24:9-10).
- D. Paul suffered many things and knew of others as well (II Cor 11:23-28; Heb 10:32-34).

Because they have not known the Father, nor me.

- A. The Jews, though claiming intimate knowledge of Jehovah, did not know Him at all.
 1. They alone had His written revelation (Ps 147:19-20), but it did them no great good.
 2. They had the prophecies and confirmation of His Son Jesus, but they rejected Him.

3. Rather than the word of God helping them, it brought upon them greater judgment.
- B. Total depravity is more than just an entry in a theological or soteriological handbook.
 1. Man is a murderer in heart, especially when confronted by good men teaching truth.
 2. Jesus had explained in this lesson it was due to exposing their sins (John 15:18-25).
- C. We should not be surprised when family or friends hate us for Jesus and His true gospel.
 1. Paul warned that perilous times included Christians despising good men (II Tim 3:3).
 2. The godlier your life the more you will be persecuted in such times (II Tim 3:12).

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.

But these things have I told you.

- A. It is not very comforting to be given bad news, so our Lord used a disjunctive *but* here.
- B. When the apostles should have been comforting their Lord, He instead comforted them.
- C. He will explain that His prophecy of their persecution was for their great preparation.
- D. It has been prudently said, *To be forewarned is to be forearmed*, as Jesus did for them.

That when the time shall come, ye may remember that I told you of them.

- A. Jesus has used this explanation for prophecy before in this gospel (John 13:19; 14:29).
- B. What prophecies do we have that could be of great comfort and instruction for us today?
 1. The identity of Roman Catholicism as the doctrine of devils is helpful (I Tim 4:1-3).
 2. Our Lord's return and resurrection of the dead should comfort us (I Thess 4:13-18).
 3. The perilous times of the last days is a very encouraging warning (II Tim 3:1 – 4:4).
- C. **Fulfilled Prophecy.**

And these things I said not unto you at the beginning.

- A. Jesus had earlier alluded to persecution, but He had not declared it like He did here.
- B. One of His practical warnings was to fear God over any bodily harm (Luke 12:4-5).

Because I was with you.

- A. There was no great need to tell them earlier about danger, since He was with them.
- B. But now that He was leaving them He needed to make sure they were fully prepared.
- C. Progressive revelation is one of the facts of scripture and it can be seen here as well.

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

But now I go my way to him that sent me.

- A. The Lord had told them during the evening that He had to return to God His Father.
- B. This was God's plan all along that He would have a short mystery and return to heaven.
- C. Because He was leaving, He had therefore chosen to inform them of coming difficulties.

And none of you asketh me, Whither goest thou?

- A. Rather than be upset about coming troubles, they should have embraced His departure.
- B. He had explained His departure was for good reasons and He would return (Jn 14:1-3).

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

But because I have said these things unto you.

- A. Rather than keep all the lessons of the evening in proper balance, they focused on fear.
- B. They allowed evil circumstances to overwhelm them and wipe out His many promises.
- C. How many times do we focus on little setbacks of life (even death) and forget heaven?

Sorrow hath filled your heart.

- A. The news of public rejection, imprisonment, torture, and death overwhelmed the eleven.
- B. Jesus perfectly illustrated how to believe future joy to crush present pain (Heb 12:1-3).

They Would Reprove by the Comforter – Verses 7-11

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.

Nevertheless I tell you the truth.

- A. In spite of sorrow by His departure and their coming trouble, great things were ahead.
 - 1. The *nevertheless* is a disjunctive here contrasting the Spirit coming to their sorrow.
 - 2. They would suffer for Jesus' sake, they would be blessed by the Spirit's presence.
 - 3. Jesus did not truly leave them – He rather replaced His physical presence with Spirit.
 - 4. He had promised He would not leave them comfortless (Jn 14:18), and He did not.

- B. The apostles were the greatest men in the history of the world by a variety of measures.
 - 1. They were wiser than Solomon who spoke of trees; they could explain mysteries.
 - 2. They were stronger than Samson who carried gates; gates opened by themselves.
 - 3. They had answers better than Urim and Thummim via words of knowledge, etc.
 - 4. They are incredible influence, power, courage, fruit, truth, rank, and utility for us.
- C. The *truth* stated here in the next few verses are some of the greatest words ever spoken.
 - 1. There was the truth of how expedient it was for the eleven to get the Spirit for Christ.
 - 2. There was also truth of the power they would have by the Spirit to reprove the world.
 - 3. You cannot know the truth of politics – that is why there is crucial security clearance.
 - 4. The lies that come out due to media and due to political spin protect sensitive data.
 - 5. But the incredible truth of this matter is right before you and in Acts and the epistles.
 - 6. The apostles are foolishly neglected due to misapplication of the Great Commission.
 - 7. Its fulfillment is one of the great facts of the New Testament (Mark 16:14-20; etc.).
 - 8. **Fulfilled Great Commission** (slides).
- D. They were an integral part of the greatest movement in human history on this evil planet.
 - 1. Consider a few events that took place in close proximity or consequence of the Spirit.
 - 2. John the Baptist – the greatest man born of women, according to Jesus – started it.
 - 3. Jesus prophesied – the greatest tribulation in world history – for rejecting Messiah.
 - 4. All human history – divided BC and AD – makes Jesus Christ world’s greatest event.
 - 5. The mystery of godliness – great without controversy – summarizes it (I Tim 3:16).
 - 6. Nothing is greater in earth or heaven than the death, resurrection, ascension of Jesus.
 - 7. The greatest religion on earth in membership is Christianity, though most heretics.
 - 8. The enemies of Christianity said the apostles had turned the world upside down.
 - 9. Emperor Constantine chose to convert nominally to Christianity for political help.
 - 10. One holy book dwarfs all others in sales, study, and spiritual influence worldwide.
 - 11. Miracles done for 40 years by apostles exceed any other claimed supernatural events.
 - 12. The craft and sales of most idolaters were destroyed or impaired by the apostles.
- E. See **great detail in John 12:31-32 in its place**.

It is expedient for you.

- A. **Expedient.** Conducive to advantage in general, or to a definite purpose; fit, proper, or suitable to the circumstances of the case.
- B. God had glorious things planned for the apostles that were dependent on Jesus leaving.
 - 1. The great comfort of the New Testament, earnest, seal, power for good, and more.
 - 2. The replacement Comforter of the Holy Ghost would be better than Christ in ways.
 - 3. Things often seem grievous that are expedient for us, like temptations (Jas 1:2-4).

- 4. Paul's perspective was so well focused that he thought death far more expedient.
- C. The Spirit is expedient for us, but much more for eleven, so the words were for them.

That I go away.

- A. Of course, they did not want Jesus to leave them alone in the world to return to heaven.
- B. But planned and prophesied blessings could not come with Him still here (Jn 7:37-39).
- C. There was a divine order and plan to Christ's ministry and that of the Holy Ghost also.
 - 1. It is our duty and privilege and should be our pleasure to always embrace God's will.
 - 2. Heaven's temporary envoy (Jesus) was to be replaced by a permanent ambassador.
 - 3. But the purchase price and victory for such a blessing had to be paid (Jesus' death).
 - 4. Following Jesus' departure to heaven, we would have one Comforter there and here.
 - 5. Jesus Christ's ascension was an important part of the Spirit's declaration by apostles.
 - 6. The church needed weaning from His bodily presence for new spiritual dispensation.
 - 7. You never know better – you foolishly demean a Father's infinite wisdom and love.
 - 8. Your greatest exploits will only result from your greatest trust in His divine choices.

For if I go not away.

- A. The gift of the Spirit depended on Jesus obtaining the gift from God at His glorification.
- B. Jesus prophesied and Peter confirmed that Jesus had to be glorified (Jn 7:39; Acts 2:33).
- C. If Jesus remained on earth for a little comfort to the eleven, they would lose big comfort.
- D. The divine order for earth-shaking power and use of the apostles would be put on hold.

The Comforter will not come unto you.

- A. The Holy Spirit was a spoil of victory for Jesus' death and resurrection and not until.
- B. His exaltation and glorification had to take place for the gift (John 7:37-39; Acts 2:33).
- C. The Comforter is the Holy Spirit, God Himself, to replace Jesus' personal presence.
 - 1. Jesus has declared repeated the Comforter is the Holy Ghost (John 14:16-17,26).
 - 2. The foremost issue at stake for the apostles at this point was Jesus personally leaving.
 - 3. They had in many ways been safe with Jesus' greater wisdom, power, prayer, etc.
- D. This matter of the Holy Spirit as personal Comforter for the apostles and us is crucial.
 - 1. The other gospels hardly have even a mention of the Holy Spirit, nothing like here.
 - 2. John's gospel has three chapters with much about the Spirit (Jn 14:26; 15:26; 16:7).
 - 3. God chose John to give us insight into our Lord's final hours – the Spirit is stressed.
 - 4. History shows the churches received Holy Spirit comfort by obedience (Acts 9:31).
- E. This word chosen and preserved by God – *Comforter* – is for us to appreciate the Spirit.
 - 1. It is a shame to read commentators write on and on that the word should be *Advocate*.

2. Jesus is our Advocate (I Jn 2:1), not the Holy Spirit. Jesus makes intercession for us.
 3. **Comfort.** To strengthen (morally or spiritually); encourage, hearten, inspire, incite.
 4. Job had miserable comforters (Job 16:2); Jesus and the Spirit are terrific comforters.
 5. The Holy Spirit gives great joy, peace, and hope (Rom 5:5; 8:14-16; 14:17; 15:13).
 6. Many have lived under oppression without any comforter (Eccl 4:1), but not us.
 7. When God leaves His people or chastens them, there is no comfort (Lam 1:16-17).
- F. Our God is the God of all comfort, and He can give comfort you cannot even imagine.
1. Jehovah God, the Father of Jesus Christ, is the God of all comfort (II Cor 1:1-7).
 2. Comfort results in peace (Jn 14:27), and He can give unbelievable peace (Phil 4:7).
 3. Believers have power able to do exceeding abundantly above ideas (Eph 3:20-21).
- G. The emphasis and focus here is clearly determined by context to be apostolic power.

But if I depart, I will send him unto you.

- A. Hear the Lord: *Men, if you will let me depart, I will send you God's presence and power.*
- B. Jesus did exactly as He promised them, and they were far better off without Him here.
1. Compare their character and conduct with Jesus on earth to Jesus in heaven for them.
 2. The once fearful and sorrowful apostles became a mighty wall of powerful men.
 3. How long did they have to wait without either Comforter – just a week (Acts 1:4-5).
- C. Jesus is not here in person, but He praises us for believing on Him anyway (Jn 20:29).
1. Are you taking full advantage of the presence and power of God on earth and in you?
 2. Do you have the right perspective of earth things and heavenly things (Col 3:1-4)?
 3. Do you know the priest at God's right hand for great help (Hebrews 2:18; 4:15-16)?
 4. See, [The Holy Spirit in Ephesians](#).
- D. Christ never fails to supply His church – Spirit for Himself, replacement ministers, etc.

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

And when he is come.

- A. The context must dictate identity – *he* – the personal presence of God by the Holy Ghost.
1. The Comforter is exactly God the Holy Spirit (Jn 14:16-18,25-26; 15:26-27; 16:13).
 2. This is God Jehovah on earth with men and in men like never before in man's history.
 3. God's Spirit had enabled men before, but not permanently and powerfully like this.
 4. Grasp personal God on earth – three singular, personal, male pronouns (Jn 16:7-8).
 5. Do not refer to the Holy Ghost as a thing, an it, or a power. Do not let others do it.
- B. The context dictates destination – *is come* – in the apostles (Jn 14:16-18; 15:26; 16:13).

1. The Holy Spirit was *with* the apostles while Jesus was with them (Jn 14:17 cp 3:34).
 2. But He would be *in* the apostles when this great event took place (Gal 4:6; I Jn 4:4).
 3. God the Father and Jesus took up residence in them by the Spirit (John 14:19-23).
 4. On this basis the Holy Ghost is called the Spirit of Christ in men (Rom 8:9; Gal 4:6).
 5. Many read John 14-16 for themselves, but the words are primarily for the apostles.
- C. The context must dictate timing – *when* – of arrival of the Spirit on the day of Pentecost.
1. This is the clear timing that was prophesied from earlier (Joel 2:28-32; Jn 7:37-39).
 2. This is the clear timing that Peter confirmed when the Spirit came (Acts 2:4,16,33).
 3. Jesus had to be crowned – proving Jesus’ glory (I Tim 3:16 cp John 7:39; Jn 16:10).
 4. An ancient prophecy was fulfilled by elect Jews mourning by the Spirit (Zech 12:10).
- D. Luke’s historical record of the apostles shows the perfect fulfillment of all that follows.
1. Acts chapters 2-7 describe the apostles filled with the Holy Ghost and great power.
 2. Jesus promised power and witness by the Spirit, and they began to do it immediately.
 3. *Details of the great Day of Pentecost.*
- E. Why do we have the *reproving* ministry of the Holy Spirit summarized at this place?
1. Because Jesus had reprove the Jewish world and was hated for it (John 15:22-24).
 2. While Comforter to apostles, He would use them to reprove the world, thus hatred.
 3. While Comforter to apostles, He would exalt them to arraign the world for crimes.
 4. The apostles were about to take thrones of judgment under the glorious Son of David.
 5. The Spirit is gloriously excellent by His work in the apostles ... *reproving the world!*
- F. If you want to read the reprove work of the Holy Spirit, there are three ways to do so.
1. Read the gospel accounts of Jesus’ preaching, for He had the Spirit without measure.
 2. Read the book of Acts, which is a detailed account of the preaching of the apostles.
 3. Read the apostolic epistles, which explains the content and spirit of their preaching.

He will reprove.

- A. Rather than compromise with the word *reprove* like commentators, let us accept it fully.
1. They want to change *reprove* to an earlier compromise of *Advocate* (Jn 14:16; 16:7).
 2. They play word games with advocate, comfort, convince, convict, convert, etc., etc.
 3. They cannot handle *Comforter* to the apostles for the work of *Reprover* of the world.
 4. We love the combination and paradox, for the Spirit makes a great difference in men.
 5. He was the friend and helper of the apostles and the indicting Judge of the world.
 6. A witness arrived from heaven to testify clearly and powerfully of the world’s guilt.
- B. There is nothing wrong with the word *reprove*; it is exactly what He did to the world.
1. **Reprove.** To reject. To express disapproval of (conduct, actions, beliefs, etc.); to censure, condemn. To reprehend, rebuke, blame, chide, or find fault with (a person).

2. Censure = To pronounce an adverse judgment on, express disapproval of, criticize unfavorably; to find fault with, blame, condemn.
3. Reprehend = To reprove, reprimand, rebuke, censure, find fault with.
4. Rebuke = To reprove, reprimand, chide severely. To express blame or reprehension of (a quality, action, etc.) by reproof or reprimand addressed to persons.
5. Chide = To scold by way of rebuke or reproof.
6. Reprove = censure, condemn, criticize, disapprove, rebuke, blame, or find fault with.
7. Reprove = condemn and convict unbelievers and convince and convert believers.
8. Jesus had confronted the Jews on an occasion with convincing about sin (John 8:46).
9. Jesus *upbraided* His generation of Jews, a great synonym for reprove (Matt 11:20).
10. **Upbraid.** To bring forward, adduce, or allege (a matter), as a ground for censure or reproach. To reproach, reprove, censure (a person, etc.).

C. There is nothing wrong with the word *reprove*; it is exactly what He did to the world.

1. Preachers, vessels of the Holy Ghost, reprove (II Tim 3:16; 4:2; Titus 1:9-14; 2:15).
2. The first Baptist preacher had already done this with great authority (Luke 3:7-20).
3. Church services are to have a similar effect of convincing judgment (I Cor 14:24).
4. He did it to the world, and it is also what we should do to the world (Eph 5:11-13).
5. Jesus had also reproved men in various ways before (John 3:19-21; 8:9; 15:22-24).
6. The error is pandering, pampering, promising, and effeminate preaching today.
7. A sermon outline, *Instant Preaching*.
8. A sermon outline, *Rude Preachers*.

D. If you want to know the reproving work of the Holy Spirit, read the gospels about Jesus.

1. The only difference is the preaching content waiting for His death and resurrection.
2. He had the Holy Spirit without measure, which the eleven had inside after Pentecost.
3. Jesus did reprove the Jews for their sin, lack of righteousness, and judgment to come.
4. The full scope of Christ's reproving ministry is beyond the scope of this exposition.
5. For example, the Sermon on the Mount is a blast against their established orthodoxy.
6. For example, the Sermon on the Mount covered sin, unrighteousness, and judgment.
7. For example, the Sermon on the Mount was received as astonishing new authority.
8. For example, Matthew 23 is a blast against hypocrisy of the scribes and Pharisees.
9. For example, He compared prayers of a Pharisee and publican about righteousness.
10. For example, He condemned their whitewashed righteousness without real sincerity.
11. For example, He condemned their mutual flattering of each other for justification.
12. For example, He condemned their outward shows of devotion, giving, prayers, etc.
13. He upbraided them about sin and rebuked them as worse than Sodom and Gomorrah.
14. He declared that their righteousness was way insufficient to get a man into heaven.

15. He warned them that damnation of judgment and hell were coming of various kinds.
 16. There is much more that could be added to show the full intent of Holy Spirit reproof.
- E. If you want to know the reproving work of the Holy Spirit, then read the book of Acts.
1. Jesus formally charged the eleven to preach a gospel of damnation (Mark 16:14-20).
 2. Jesus specifically identified the timing of the baptism of the Holy Ghost (Acts 1:5,8).
 3. The Holy Ghost came on them according to Christ's word a week later (Acts 2:1-4).
 4. Within minutes of the Holy Spirit arriving, Peter reproved the Jews (Acts 2:14-40).
 5. Much of Peter's content was the overthrow of that generation of Jews (Acts 2:20,40).
 6. He continued later that same day to reprove the Jews regarding Jesus (Acts 3:12-26).
 7. The next day Peter reproved the Jews' rulers, elders, scribes (Acts 4:8-12,19-20,31).
 8. Soon after God released them from prison for more reproving (Acts 5:12-33,41-42).
 9. They ordained Stephen a deacon that reproved them harshly (Acts 6:8-15; 7:51-60).
 10. Saul of Tarsus was converted to be an apostle for hard reproof (Acts 9:20-23,28-31).
 11. Peter unloaded on the Gentiles – actually an occupying centurion (Acts 10:34-48).
 12. Paul reproved and condemned Jews across the Mediterranean (Ac 13:14-16,40-52).
 13. Paul strictly reproved the Jews and educated Gentiles in Greece (Acts 17:1-4,16-34).
 14. When Paul had time with Felix, his content reproved the Roman ruler (Acts 24:25).
 15. When Paul finally made it to Rome, he reproved the Jewish rulers (Acts 28:17-29).
- F. The Holy Spirit did not do the reproving by Himself but rather by apostolic preaching.
1. The Holy Spirit worked in and through the apostles in a variety of different ways.
 2. They preached truth, since it was the Spirit of truth in them (Jn 14:17; 15:26; 16:13).
 3. They preached Christ Jesus, since the Spirit testified of Jesus (Jn 15:26; 16:14-15).
 4. He testified externally by apostles (Luke 21:12-15; Acts 1:8; 2:4; I Cor 12:3,7-11).
 5. He testified externally by miracles (Acts 4:29-31; Romans 15:18-19; Heb 2:3-4).
 6. He testified internally to believers (Romans 5:5; 8:14-17,23; Eph 1:13-14; 3:14-19).
 7. He testified internally by confirmation (I Jn 2:20-27; 3:24; 4:13; 5:6-8; Jn 14:20-26).
 8. He testified by empowering/inspiring the apostles (Mark 16:14-20; Acts 15:22-29).
 9. He testified by inspiring the scriptures (II Peter 1:19-21; II Tim 3:16-17; Rev 19:10).
 10. God sent called men into the world to reprove and condemn it by arguments of truth.
 11. The visible means were apostles, about 15 of them or so, by miracles and preaching.
 12. The invisible means was the Holy Spirit, the power in the earthen vessels of men.
 13. Jesus told them the Spirit would speak (Matt 10:20; Mk 13:11; Lu 12:11-12; 21:15).
 14. The Holy Spirit used their memories, minds, mouths (John 14:26; 15:26-27; 16:13).
 15. And they did exactly that when the Spirit came upon them (Acts 2:4; 4:8; 6:10; 7:55).
 16. This treasure of Spirit truth was in earthen vessels (I Cor 2:6-16; 4:1; II Cor 4:1-7).

17. They had gifts of the Holy Ghost of knowledge and wisdom (I Cor 12:4-11,28-29).
 18. The Spirit is God; He defends, reproves, and bears witness of Jesus (I John 5:6-8).
 19. The Jews resisted the Holy Spirit in preaching only (Acts 7:51; Neh 9:30; Is 63:10).
 20. The Holy Ghost was sent down for apostles to teach things angels crave (I Pet 1:12).
 21. He did not stop with their verbal preaching but inspired their writing (II Peter 1:21).
 22. There is no record of a significant Spirit ministry to reprobates apart from preaching.
 23. Paul gave an inspired axiom of conversion – they must hear preaching (Rom 10:14)!
 24. Of course they must be born again by the Spirit first, but that work goes no farther.
 25. As many as were ordained to eternal life believed ... they believed Paul's preaching.
- G. Calvinists in order to bolster their gospel means of regeneration have corrupted verses.
1. They corrupt I Thess 1:5, for they confound Spirit presentation as Spirit reception.
 2. **Exposition of key verses in I Thess 1.**
 3. If the Spirit reproves by more than preaching, where is the emphasis of it in the N.T.?
 4. We do not deny Jesus opened Lydia's heart, but she was reproved by Paul's words.
 5. Without preaching, what would Lydia's open heart have come to believe and obey?
- H. If you want to know more of the reproof work of the apostles then read their epistles.
1. Paul indicted and condemned the Gentiles and Jews by his epistle (Rom 1:18 – 3:20).
 2. Paul upbraided the world for persecuting Christians and believing lies (II Thes 1-2).
 3. James blasted rich Jews in the world when writing the twelve tribes (James 5:1-6)
 4. Peter blasted Jews for false teachers, doctrine, and ignorance (II Pet 2:1-22; 3:3-7).
 5. Jude also ripped the Jews for their false teachers and sinful lifestyles (Jude 1:1-25).
 6. John's ministry of the word was such that he was exiled to Patmos for it (Rev 1:9).
- I. The response is irrelevant to the message – for the message of reproof worked two ways.
1. Peter pricked and cut men by reproof and Stephen cut them (Acts 2:37; 5:33; 7:54).
 2. Paul's doctrine in Antioch and Athens had two responses (Acts 13:48-50; 17:32-34).
 3. Paul's preaching convicted Felix with no fruit but converted Lydia with lots of fruit.
 4. The message is not modified, because it is sweet to God two ways (II Cor 2:14-16).
 5. They did not alter content as many did then and most today for crowds (II Cor 2:17).
 6. Paul did not play with the gospel but boldly presented it (II Cor 4:1-7; I Cor 2:1-5).
 7. There can be excited recognition of coming perdition and salvation (Phil 1:27-28).
 8. God blinds some by delusion and chooses others to believe truth (II Thess 2:9-13).
 9. Faith depends entirely on the vital work by the same Spirit in men (I Cor 2:14-15).
- J. We do not want to alter the Spirit's ministry of reproof in pulpit, pew, or our daily lives.
1. Preachers, vessels of the Holy Ghost, reprove (II Tim 3:16; 4:2; Titus 1:9-14; 2:15).
 2. Their job is warfare from the pulpit against your ideas and thoughts (II Cor 10:4-6).

3. Our church services should reprove visits by convincing and judgment (I Cor 14:24).
 4. Members' lives should also reprove the world by their godly conduct (Eph 5:11-13).
 5. For **reproving the world by conduct**.
- K. The apostles by Holy Ghost power began to judge Israel as Jesus foretold (Matt 19:28).
1. Compare Luke's version of this prophecy to explain *regeneration* (Luke 22:28-30).
 2. Regeneration = reformation (Heb 9:10), new worship (John 4:20-24), new covenant, deadness of letter to Spirit of life (II Cor 3:6-8), new priesthood, new sacrifices, etc.
 3. By virtue of emphasis on twelve, this is exclusively apostolic authority to be given.
 4. Judging = doctrinal and practical, charged Jews for murdering Jesus, warned of terrible destruction of that generation, defied rulers to stop preaching, replaced the Sabbath, rejected circumcision, limited Moses' law to Gentiles to a few things (Acts 15), taught all were kings and priests, new high priest, new Jerusalem, condemned Jews unworthy of everlasting life, took gospel to Gentiles, promised temple destroyed, promised new customs, new scriptures, new ordinances like baptism and Lord's Supper, special table with Messiah, miracles condemning Jews, etc.
 5. When did this occur? Pentecost morning when apostles were filled with the Holy Ghost after Jesus was received up into glory, ascended to God's right hand, took His throne, was crowned with glory and honor, had Father's throne given to Him (Rev 3:21), exalted as Lord and Christ (Acts 2:33,36), angels made subject to Him, etc.

The world.

- A. The first *world* to grasp was the Jewish world, as Jesus had just used it (John 15:18-25).
1. Jesus did not preach to Gentiles, and He had not been hated or persecuted by them.
 2. He was in the world; He made it; He came to His own without success (Jn 1:10-11).
 3. The record of the apostles by assignment and experience was hatred by Jews first.
 4. Their audiences were in a definite order by divine decree (Acts 1:8; 3:26; 13:46).
- B. However, as the apostles spread, especially Paul, they also reprovved the Gentile *world*.
1. Paul reprovved Ephesus for their ridiculous idolatry of Diana to the ruin of their craft.
 2. Paul reprovved worshippers and philosophers of Athens to the conversion of some.
 3. Paul rebuked idolaters and false worshippers in many places we are told and others.
- C. The unbelieving and Christ-rejecting *world* cannot know the Spirit (John 14:17,22-23).
- A. The spirit the world has, the god of this world, is ignorant of truth (I Cor 2:6-8,12).
 - B. It takes regenerating power of Almighty God to give discernment (I Cor 2:14-15).
- D. Enemies of Paul testified the apostles had turned the world upside down (Acts 17:6).
1. Think what the Roman world was before Paul – totally ignorant (Acts 14:16; 17:30).
 2. The wise men of Athens were so superstitious they had an altar to the unknown God.
 3. This is much like All Saints' Day of the RCC for a catchall holiday for missed ones.
 4. The craft of idolaters like Demetrius the silversmith was in jeopardy because of him.

- 5. Great gospel success with Gentiles was told (Is 2:1-5; 11:1-5; Mic 4:1-5; 7:15-17).
- E. We emphasize reproof of actual men here, unlike John 12:31-33 where it was a system.
- F. For the **world and context of John 12:31-33**.

Of sin.

- A. Jesus reduced God's revelation by apostolic preaching to three main heads of doctrine.
- B. By the power of the Holy Ghost, the apostles reproofed the world for their guilt for sin.
- C. Like Jesus had, the apostles reproofed men as sinners in various ways (John 15:22-25).
- D. Like Jesus, the apostles reproofed men as sinners and dependent on Him (John 8:21,24).
- E. The apostles declared the greatest sin to be rejection of Jesus (Jn 3:18,36; Mark 16:16).
- F. The reproofing work of the Spirit about sin included three levels (Rom 5:12-21; 8:5-9).
- G. The apostles by the Spirit were careful to leave all men condemned (Romans 3:9,19,23).
- H. See John 16:9 below for much greater explanation and application of sin without Christ.

And of righteousness.

- A. Jesus reduced God's revelation by apostolic preaching to three main heads of doctrine.
- B. By the power of the Holy Ghost, the apostles reproofed the world without righteousness.
- C. They took apart Jewish trust in Moses' Law and Gentile trust in pagan idolatrous deities.
- D. They preached Jesus Christ received up to heaven as the perfect means of righteousness.
- E. No man had ever before been so accepted by God in heaven and given power and gifts.
- F. They condemned any trust in anyone or anything but the finished work of Jesus Christ.
- G. The devils knew their reproof – they declared the only way of salvation (Acts 16:17,31).
- H. See John 16:10 below for much greater explanation and application of righteousness.

And of judgment.

- A. Jesus reduced God's revelation by apostolic preaching to three main heads of doctrine.
- B. By the power of the Holy Ghost, the apostles reproofed the world about its judgment.
- C. God's judgment would begin at Jerusalem with the murderers of His Son (Acts 2:20,40).
- D. They knew Jesus' prophecies perfectly to teach them perfectly (Matt 16:27-28; 24:14).
- E. Evidence of world judgment included the overthrow of the devil and universal idolatry.
- F. The resurrection and ascension of Jesus to heaven proved world judgment (Acts 17:31).
- G. Felix had to hear a horrible combination of these facts without repentance (Acts 24:25).
- H. See John 16:11 below for much greater explanation and application of world judgment.

Proper interpretation of the apostles' reproofing ministry uses full context.

- 1. Support for the following points is in the exposition of John 15-16 above and the N.T.

2. It would start by the arrival of the Holy Ghost – the presence and power of God in them.
3. This was God Jehovah, on earth, with men, in men, like never before in human history.
4. It occurred at Pentecost, when apostolic knowledge, boldness, and preaching changed.
5. Only after Pentecost did the apostles perfectly understand and deliver truth like Jesus.
6. The Holy Spirit gave them total memory, understanding, and inspired teaching of truth.
7. This occurred a week after Jesus ascended to God's right hand as Prince of the universe.
8. He had reduced God's revelation by apostolic preaching to three main heads of doctrine.
9. Such summary lists of doctrine are also found in other places (I Tim 3:16; Heb 6:1-2).
10. While Comforter to them, He used them to expose and charge the world on three points.
11. There were three by three (9) apostolic witnesses of Jesus as Son of God (I John 5:6-8).
12. The apostles took their twelve thrones to execute judgment on the twelve tribes of Israel.
13. We believe Jesus' command to *reprove* – reject, disapprove, censure, condemn, rebuke.
14. The timing of this charge was in context of persecution for reproof (John 15:18 – 16:6).
15. The details and nature of their reproofing under each point is seen in Christ's preaching.
16. The details and nature of their reproofing under each point is demonstrated in the Acts.
17. The details and nature of their reproofing under each point is also found in their epistles.
18. Paradoxical responses were vital differences in hearers, not altered content or methods.
19. Jesus directed the apostles first against the Jews, and only later against the Gentiles also.
20. The first and great enemies of the gospel were Jewish, and only later were they Gentiles.
21. We shall study the three points by above rules to find: *problem, reproof, and solution*.
22. The divine enablement of the apostles and the truth they taught shook the whole world.
23. The duty and nature of preaching has not changed, though preachers are not inspired.
24. Apostolic preaching is not describing heaven to ask if hearers want to go there (Hyles).
25. For more, see [related exposition of Jn 12:31-33](#).
26. The world ignores and rejects these three heads of apostolic doctrine to their damnation.

9 Of sin, because they believe not on me;

Of sin.

- A. The world has a sin problem, and the apostolic gospel identifies and exposes it clearly.
 1. The world ignores and denies the three heads of apostolic doctrine to its damnation.
 2. Sin is transgression of God's law (I Jn 3:4). Sin is disobedience of Creator Jehovah.
 3. Sin entered the world of human existence by Adam bringing death (Rom 5:12-14).
 4. Life has programmed obsolescence to limit longevity to 73 and that vain (Ps 90:10).
 5. Golden years are not coming – evil days of grief and pain are coming (Eccl 12:1-7).
 6. For much more about [death](#) (page 2).

7. Sin causes three deaths – physical, spiritual, eternal (Ge 5:5; Ep 2:1-3; Re 20:11-15).
 8. This infinitely holy God is angry against men (Ps 5:4-6; 7:11-13; 9:15-17; 11:4-6).
 9. God suffocated and drowned the entire planet for their evil lifestyles (Gen 6:5-13).
 10. Because of sin, man cannot reach the approval of God in body or spirit (Rom 3:23).
 11. The natural creation around you is corrupt and groaning in pain by sin (Ro 8:19-22).
- B. The world was reproved for sin, for it was guilty of sin in general and the greatest sin.
1. The apostles, barking dogs (Is 56:9-12), reprovved the Jews for murder (Acts 2:23).
 2. Pentecost morning was not enough, so Peter did it again later than day (Ac 3:14-15).
 3. Stephen the deacon had no mercy on the rulers of the Jewish world (Acts 7:51-53).
 4. Simon the sorcerer had a great reputation in Samaria, but Peter cared not (Ac 8:23).
 5. Paul told Jews they were unworthy of eternal life by rejecting Jesus (Acts 13:42-52).
 6. Paul's first chapter of his first epistle listed many of the Gentile sins (Rom 1:18-32).
 7. He then turned on the Jews and blasted them for sin and arrogance (Romans 2:1-29).
 8. He then summarized both Gentiles and Jews were fully condemned (Rom 3:1-20).
 9. Men believe historical records about men, but they reject God's record (I Jn 5:4-12).
 10. Paul was unmerciful to his own people about their sin against Jesus (I The 2:15-16).
- C. The world heard a solution for sin, for God sent Jesus into the world to end sin for some.
1. At Pentecost, once life and sorrow were seen, Peter overthrew sin (Acts 2:38; 3:19).
 2. In the following days, they preached forgiveness of sins (Acts 5:31; 10:43; 13:38).
 3. The overthrow of the devil and religious hold on the world was about sin (Ac 26:18).
 4. The primary message of the apostles was the cross to pay for sins (I Cor 2:2; 15:3).
 5. Their epistles, proof of preaching content, were of forgiveness (Eph 1:6-7; Col 1:14).
 6. Paul wrote the Jews and started right off with God's Son purging sins (Heb 1:1-4).
 7. Paul overthrew the Levitical priests with one Melchizedekian priest (Heb 7:1-28).
 8. Paul overthrew Jewish orthodoxy with better things of sins forgiven (Heb 9:1-28).
 9. Paul mocked animal sacrifices for sin by the body and death of Jesus (Heb 10:1-18).
 10. John described a vision of heaven's glorious reception of the Savior (Rev 5:1-14).
 11. There is much more (I Cor 6:9-11; Heb 8:12; I Pet 2:24; I John 2:1-2; Rev 1:5; etc.).

Because they believe not on me.

- A. The greatest sin of all is rejection of God's witness that Jesus is His Son (I Jn 5:4-12).
1. The evidence for Jesus as Messiah and God's Son by prophecy was profoundly great.
 2. What more could Jesus of Nazareth have done to convince the Jews of His identity?
 3. Prophecies, birth, announcement, prophecies, miracles, character, words, were great.
 4. The Jews at this time were rabid in their vicious ambition to murder Jesus the Christ.
 5. The apostles then were fearful and intimidated by the hated and power of the Jews.

- 6. The power of the Holy Ghost in them would bring them to blast the Jews for murder.
- 7. Paul minimized O.T. danger in comparison (Heb 2:1-3; 6:4-8; 10:26-31; 12:25-29).
- B. Jesus had stressed the importance of this specific point (John 3:18-20,36; 8:21,24; etc.).
- C. For killing Jesus, God brought the greatest tribulation in human history on the murderers of His only begotten Son (Matt 21:33-41; 22:1-7; 23:29-36; 24:14-22; Luke 19:41-44).
- D. The apostles confirmed this identical point (Mark 16:15-16; I Cor 16:22; Rev 6:16-17).
- E. If you do not believe and love Jesus Christ, God's wrath for your sins is surely coming.
- F. If you do not believe and love Jesus Christ, you have added the worst sin to your sins.
- G. Believe on the Lord Jesus Christ, repent of all your sins, and obey His every command.

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

Of righteousness.

- A. The world has a righteousness problem, because God cannot accept any man without it.
 - 1. The world ignores and denies the three heads of apostolic doctrine to its damnation.
 - 2. God is righteous and holy; He cannot accept, overlook, or tolerate unrighteousness.
 - 3. He cannot acquit or clear the guilty or wicked, so He will not (Ex 34:7; Nahum 1:3).
 - 4. Job knew (Job 4:17-19; 9:1-3; 10:14-22; 15:14-16; 20:4-7; 31:3-4; 35:1-8; 40:6-8).
 - 5. Adam and Eve rebelliously tried to hide by fig leaves, trees, and by blaming others.
 - 6. Noah and family were spared in the Flood due to his righteousness (Genesis 7:1).
 - 7. No one survived Sodom and Gomorrah for lack of righteousness (Gen 18:23-33).
 - 8. God's rule of righteousness is far higher than strict men (Matt 5:17-20,22,28; etc.).
 - 9. Man's standard of righteousness is absurdly evil and changes by the year and person.
 - 10. Ceremonial religion offends this God (Isaiah 1:10-20; 58:1-5; 64:6-7; 66:1-4; etc.).
- B. The world was reproved for righteousness, for hope of acceptance was by false means.
 - 1. When Paul had an opening with Felix, he went right after righteousness (Acts 24:25).
 - 2. Paul barely opened his first epistle before hitting unrighteousness (Rom 1:17-19,29).
 - 3. He told the unrighteous Jews that indignation and wrath were coming (Rom 2:5-13).
 - 4. He confirmed David's indictment that no man is righteous (Rom 3:9-12; Ps 14:1-3).
 - 5. He held all men unrighteous by Adam's representative sin for them (Rom 5:12-19).
 - 6. He explained the Law could make no man righteous (Rom 3:19-20; Gal 3:19-25).
 - 7. Paul spent much effort rejecting Jewish legalism for righteousness (Rom 4:1-16).
 - 8. He listed sins that were unrighteousness and denied such in heaven (I Cor 6:9-10).
 - 9. He did not allow Christians formal fellowship with it (II Cor 6:14-18; Eph 5:6-13).
 - 10. He mocked Athenians for great ignorance about the nature of God (Acts 17:22-31).
- C. The world heard a solution for righteousness, for the Second Adam obeyed for some.

1. A great prophecy foretold Messiah bringing everlasting righteousness (Da 9:24-27).
2. The gospel is the glorious news of God as just and justifier (Romans 1:17; 3:20-26).
3. The Jews foolishly looked to Abraham, justified by faith, not the law (Rom 4:1-16).
4. The second Adam, Jesus Christ, obeyed God to make some righteous (Ro 5:12-21).
5. God reconciled sinners by making Jesus their righteousness (I Cor 1:30; II Cor 5:21).
6. So great is Christ's righteousness on them that God forgets their sins (Heb 8:12).
7. The finished work of Jesus Christ allows us to confess and be forgiven (I John 1:9).
8. The Jews were wrong; apostles condemned their ignorance (Rom 10:1-4; Gal 2:21).
9. The New Testament brought a far superior gospel of righteousness (II Cor 3:7-9).
10. Jesus will come soon to wage war in righteousness with us with Him (Rev 19:6-11).
11. For **righteousness of Christ**.
12. For **Messiah bringing righteousness**.

Because I go to my Father.

- A. How does this clause and the next fit with reproving the world for unrighteousness?
- B. The only means and source of righteousness was Jesus Christ – now leaving the earth.
 1. The Jewish heresy of righteousness by Moses' law was totally faulty, even in design.
 2. Gentile heresies of salvation by the light of reason or child sacrifice were Legion.
- C. He had finished the work of securing everlasting righteousness and was not seen again.
 1. Jesus Christ the Messiah came to bring in everlasting righteousness (Dan 9:24-27).
 2. Having purged our sins, He ascended to heaven and sat down beside God (Heb 1:3).
 3. Accepted by God proved He had finished His mission to give perfect righteousness.
 4. Accepted by God proved those in Him had also been accepted by God as righteous.
- D. It was now too late for men to see Him up close and personal as the only righteous One.
 1. While on earth and perfectly righteous, they had mocked Him as a tool of the devil.
 2. The demonstration of the Spirit in Him and with Him made it an unpardonable sin.
- E. He now ruled the world, and if they had rejected Him here, they would not believe now.

And ye see me no more.

- A. His righteousness had been visible and evident to these eyewitnesses of His majesty.
- B. Now it requires greater faith to believe in Him than those who saw and heard everything.
- C. There is no more direct access to Him, but you must come in faith to One not seen.

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

Of judgment.

- A. The world has a coming judgment problem, because God will judge all men by Jesus.
 - 1. The world ignores and rejects the three problems the apostles were to declare to all.
 - 2. God has not changed since Eden; He condemned 50 billion to three deaths, judged female conception and relationship to man, and made man's work much harder.
 - 3. God has not changed since Noah; His promise of no flood means the next is by fire.
 - 4. God has not changed since Canaan; He annihilated nations for their perverse sins.
 - 5. God has not changed since Israel; He ferociously judged in Judges and in 70 A.D.
 - 6. Solomon concluded his philosophy research that judgment is coming (Eccl 12:14).
 - 7. All men know by creation and conscience that they are doomed (Romans 1:20,32).
 - 8. They are able to witness or hear about tremendous devastation by tsunamis, etc.
 - 9. Enoch, seventh from Adam, prophesied of terrible judgment of earth (Jude 1:14-15).
 - 10. The world is so rebellious now that they deny eternal punishment for universalism.
- B. The world was reproved for judgment, as temporal and eternal judgment were promised.
 - 1. John 12:31-33 taught that Jesus initiated a sentence of guilt, promise of punishment, and overthrow of the existing spiritual-religious-world kingdom of Satan.
 - 2. For much more of **Christ's prophecy there**.
 - 3. Here, since men are reprov'd, not systems, the emphasis turned to eternal judgment.
 - 4. Here, we emphasize eternal judgment by what the apostles actually taught and wrote.
 - 5. Here, we do not ignore 70 A.D., because the Jewish world was preeminent to Jesus.
 - 6. Peter included judgment on Jews in 70 A.D. at Pentecost (Acts 2:20,33-36,40; 3:23).
 - 7. When Paul addressed Athens' philosophers, he warned of judgment (Acts 17:31).
 - 8. When Paul had an audience with Felix, he warned of future judgment (Acts 24:25).
 - 9. They warned all men would stand to give an account (Rom 14:10-12; II Cor 5:9-11).
 - 10. They foretold a coming day of wrath (Rom 2:5; II Thes 1:7-9; Heb 10:27; II Pet 2:9).
 - 11. They recalled other judgments and judgment of angels (Jude 1:5-13; II Peter 2:4-6).
 - 12. They mocked Jews for forgetting the Flood and what was coming (II Peter 3:3-14).
 - 13. The great Day of Judgment was an elementary and fundamental point (Heb 6:1-2).
 - 14. John wrote a terrible description of the great day of judgment of all (Rev 20:11-15).
 - 15. For much more on **this great point**.
 - 16. For **much more than the above**.
- C. The world heard a solution for judgment, because Christ had suffered for some already.
 - 1. They indeed promised coming wrath, but some were saved from it (I Thes 1:10; 5:9).
 - 2. Jesus by flaming fire would destroy some, but others would rejoice (II Thes 1:7-10).
 - 3. They declared no condemnation to them in Christ Jesus (Ro 8:1; 8:15-23; 8:28-39).
 - 4. The universe will be burned up, but we get a new heaven and earth (II Pet 3:10-14).

5. Paul was confident of a crown of righteousness in that day (II Timothy 1:12; 4:7-8).
6. Paul knew death was better than life (II Cor 5:8; Phil 1:20-24; 3:20-21; Col 3:1-4).
7. Whosoever has their name in the Book of Life cannot be sent to hell (Rev 3:5; 21:27).
8. Jesus is now a perpetual Priest and Intercessor for us (Rom 5:9-10; 8:34; Heb 7:25).
9. The gospel by many proofs has resurrection to glory (I Cor 15:1-58; I The 4:13-18).
10. Our adoption includes a certain inheritance (I Jn 3:1-3; I Pet 1:3-5; II Pet 1:10-11).

Because the prince of this world is judged.

- A. We met this promise a few days earlier in Jesus' final public teaching (John 12:31-33).
- B. For much more about **Christ's prophecy there.**
- C. The advance of the gospel with power into devilish strong holds proved Satan's fall.
 1. Progress toward judgment was proven by Jesus Christ casting Satan out (Rev 12:9).
 2. The gates of hell of devilish dominion were penetrated by their gospel (Matt 16:18).
 3. Satan was cast out, His palace spoiled, and the gospel went worldwide (Acts 26:18).
- D. Final victory is certain, and saints of the Most High will judge the devil (I Cor 6:1-3).
- E. The prince and god of this world was defeated at the cross (Heb 2:14-15; I John 3:8).
- F. The apostles rejoiced earlier, but they would much more (Luke 10:17-20; Ac 19:13-20).

Jesus would Teach Them by the Spirit – Verses 12-15

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

I have yet many things to say unto you.

- A. Though Jesus had taught much during their 3.5 years together, they had much to learn.
 1. This included their ignorance, which continued right up to His ascension (Acts 1:6).
 2. It also included things He had not revealed, like evangelistic progression (Acts 1:8).
 3. Uninspired pastors must labor and work in the scripture (I Tim 4:13-16; II Tim 2:15).
- B. If a king's heart is deep, what about the heart of the King of kings (Pr 25:3; I Kgs 4:29).
 1. Jesus grew in wisdom, and He had all good knowledge of God (Luke 2:52; Col 2:3).
 2. When you ask wisdom of God and Christ, they give it liberally (Jas 1:5; I Kgs 3:12).
 3. Make sure you ask, for there is always more to learn from Him by Spirit and word.
- C. When we read the Bible, we should never think we have mastered its inspired content.
 1. Even the Psalmist that loved scripture greatly prayed to see new things (Ps 119:18).
 2. Due to breadth and depth of scripture, we cannot think we have arrived (Ps 119:96).
- D. We should not presume to think we know the things of God or men (I Cor 8:2; Pr 15:28).
- E. How many things are there yet for God to teach us through Jesus by the Holy Spirit?

1. Experienced Christians know they always learn something new every time they read.
2. Therefore, we must pray as did David for God to show wonderful things (Ps 119:18).

But ye cannot bear them now.

- A. They had proven often during their time with Jesus that they were confused by Him.
 1. There are many examples e.g. leaven, bread, meat, sleep, eating and drinking, etc.
 2. They were confused then (Jn 13:6-11,26-30; 14:4-5,7-11,21-23,28; 16:5-6,17-22).
 3. Remember that they will fuss at His ascension about Israel as a kingdom (Acts 1:6).
 4. If they were confused by Jesus' simple teaching, what of Paul's far beyond Jesus?
- B. The apostles would be able to bear much more doctrine when they had the Holy Spirit.
 1. Jesus declared next that He would teach them much more by the Spirit (16:13-15).
 2. A glance at Pentecost proves it true, for Peter opened and applied Scripture perfectly.
 3. They would solve the Gentile controversy with ease by the Spirit (Acts 10, 11, 15).
 4. Paul knew mysteries that had not been revealed to the sons of men (Eph 3:3-5).
- C. A man can only bear divine or spiritual truth to the degree He has the Spirit of truth.
 1. Therefore, prayer for the Spirit for greater knowledge is right (Ep 1:17-19; 3:14-19).
 2. Therefore, grieving the Spirit is profanely counterproductive (Rom 8:5-9; Is 63:10).
 3. Technical rules of hermeneutics are less important for truth than walking with God.
 4. See **personal qualifications**.
- D. Most Christians and churches cost themselves greater truth by carnal, childish living.
 1. Carnal living with any bitterness or disobedience dulls the heart and mind for truth.
 2. A pastor occupied or worried about childish members must nurse church with milk.
 3. Paul rebuked Corinth for their carnal infancy though loaded with gifts (I Cor 3:1-4).
 4. Paul rebuked the Hebrews for not being ready for meat he could give (Heb 5:11-14).
- E. Jesus Christ, the living Word of God, is Head over all His churches and judges by works.
 1. An easy reading of Revelation chapters 2-3 indicates His critical assessment of them.
 2. They cost themselves blessings by losing first love, being lukewarm, pride, etc., etc.
 3. All thoughts and intents of each member are naked and open to Him (Heb 4:12-14).
 4. Jesus by His Spirit gives truth for obedience (Pr 4:18; Lu 8:18; Jn 7:17; I Pet 2:1-3).
 5. He can and will blind men for rebellion (Is 29:9-16; Rom 1:18-32; II Thess 2:9-12).
 6. **Parable of the Sower** (a sermon outline).

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.

Howbeit when he, the Spirit of truth, is come.

- A. Our Lord's *howbeit* here is an inspired disjunctive to explain how the apostles did learn.
 - 1. Jesus had just stated that He Himself would not teach them all they needed to learn.
 - 2. In His place He would send the Holy Ghost as this and the next verse clearly teach.
- B. The Spirit is the Spirit of truth for His work of revealing truth (Jn 14:17; 15:26; 16:13).
 - 1. A man can only grasp divine or spiritual truth to the degree He has the Spirit of truth.
 - 2. Therefore, prayer for the Spirit for greater knowledge is right (Ep 1:17-19; 3:14-19).
 - 3. Therefore, grieving the Spirit is profanely counterproductive (Rom 8:5-9; Is 63:10).
- C. The Comforter would encourage these men with much truth when He came at Pentecost.
- D. There is no other official or prophetic proceeding of the Spirit than the Day of Pentecost.
 - 1. The Council of Nicaea or Westminster Confession of Faith about the Spirit is nuts.
 - 2. The RCC and Reformed concept of eternal procession of the Holy Spirit is heresy.
 - 3. John 15:26 has no other proceeding in mind whatsoever than of Him at Pentecost.
 - 4. If John 15:26 should be corrupted, then why not John 8:42 for the Son proceeding?

He will guide you into all truth.

- A. It is important here to remind yourself that these words are exclusively for the apostles.
 - 1. It is not uncommon for rebels like Korah and company to use them (I John 2:20,27).
 - 2. The Lord Jesus did not commit Himself or the Holy Spirit to guide you into all truth.
 - 3. The context preceding and following, and the timing of these words, is for the eleven.
 - 4. Second-generation pastors must study the word of truth (I Tim 4:13-16; II Tim 2:15).
 - 5. The apostles were given complete truth for teaching, controversies, and the epistles.
- B. There is a proper order for things, and Jesus did not teach the apostles all truth Himself.
 - 1. He laid the foundation by His public and private instruction and by His own conduct.
 - 2. However, after Pentecost these eleven were entirely different men regarding truth.
 - 3. A week before Pentecost they were bad (Acts 1:6); an hour after they were geniuses.
 - 4. God decreed your progressive revelation, when and how much men are converted.
 - 5. The Holy Spirit gave these apostles and others perfect understanding of all things.
- C. God our infinitely wise Father has perfect reasons for how and when He does all things.
 - 1. We must be careful about His secret will, but let us not overlook exalting the Spirit.
 - 2. It is clearly His revealed will of what He would do, but why He did so is His secret.
 - 3. By considering the whole of the Old Testament, His Spirit was a very special gift.
 - 4. By considering the whole of the New Testament, His Spirit was a very special gift.
 - 5. Therefore, by this order and means of revealing truth, the Spirit is highly exalted.

6. His ministry is to exalt Jesus Christ (Jn 15:26), but His importance to us is precious.
- D. Truth exists with or without us, but we need a guide to find it, understand it, believe it.
1. The ultimate guide is the Spirit Himself, so we exalt Him accordingly (I John 2:20).
 2. He can open the understanding and persuade the heart to embrace the truth revealed.
 3. The eunuch knew he needed some man to guide him with Isaiah 53 (Acts 8:26-35).
 4. Therefore, we must exalt preaching, preparation for it, and response to it (Luke 8:18).
 5. There is no substitute for study by pastor and members (Prov 22:17-21; II Tim 2:15).
 6. Paul stressed the *Spirit to Ephesus*.
 7. Therefore, it is #2 of *Higher Ground*.
 8. Take heed to the *Parable of the Sower*.
- E. The amount and kind of truth the apostles learned from the Holy Spirit passed the Lord.
1. With great respect and reverence, Jesus only taught appetizers of truth in the gospels.
 2. He used parables heavily, hid things from Jewish rulers, and taught Israelites only.
 3. Jesus was a minister of the circumcision under the law; Paul was to us and for us.
 4. *Jesus or Paul for Revealed Truth*.
 5. *Mysteries of Hidden Wisdom (2001)*.
 6. John the Baptist, like the Marines, got the N.T. kingdom started (Luke 16:16; 7:28).
 7. The apostles, like the Army, mopped up and occupied (Heb 9:1-10; Matthew 19:28).
 8. The apostles were men of renown by the indwelling presence and power of the Spirit.
 9. They overthrew circumcision and the Sabbath and instituted the new Lord's Supper.
 10. James handled the great council of Jerusalem easily with inspired, creative wisdom.
 11. Jude wrote some historical details about Enoch not found in Genesis (Jude 1:14-15).
 12. Paul filled in the names of Pharaoh's magicians, Jannes and Jambres (II Tim 3:8).
 13. Paul by the man of sin and John by Revelation added to Daniel 7 far beyond 70 A.D.

For he shall not speak of himself.

- A. In what sense would the Holy Spirit not speak of Himself, though being infinite God?
1. It does not mean that the Holy Spirit would not teach about Himself, as John 15:26.
 2. It does not mean that the Holy Spirit is incapable or unable to originate His thoughts.
 3. It does mean for this context that He would convey truth from the Trinity and Jesus.
- B. The truth that He would reveal to the apostles would be truth from God and from Christ.
1. It is an axiom of scripture that the Spirit is omniscient God as much as any Person.
 2. However, for the sake of the poor apostles, Jesus made a distinction to comfort them.
 3. The next clause declares the Spirit would hear things and relay them to the apostles.
 4. The next verse declares He would receive things from Jesus to relay to the apostles.
 5. Jesus' use of phraseology here unites the triune God and Christ to help the apostles.

6. The Holy Spirit would not reveal truth merely of His own, but also the Lord's truth.
7. The Spirit would truly be the assigned Tutor of the apostles by the will of Jesus.
- C. The apostles did not fully appreciate the Spirit, for His doctrine was thus far incomplete.
 1. Philip had asked how Jesus could reveal Himself to them exclusively (Jn 14:21-23).
 2. Compare revelation about the Holy Spirit in the Old versus the New Testaments.

But whatsoever he shall hear, that shall He speak.

- A. We hold it as an axiom of our trinitarian doctrine that the Holy Spirit is omniscient God.
- B. But for the sake of the poor apostles, Jesus comforted them by His wisdom from heaven.
- C. The Lord's usual phraseology here unites the triune God and Christ to help the apostles.
- D. At this point in their understanding, they exalted Jehovah's truth over that of the Spirit.
- E. Jesus got His doctrine from God (Jn 7:16; 8:28; 12:49); He taught apostles by the Spirit.

And he will show you things to come.

- A. Knowledge of future events is the prerogative of the Almighty and omniscient Jehovah.
 1. It takes His omnipotence to perform His will and omniscience to know the outcome.
 2. Our glorious God rightly boasts of His prophetic ability and power (Isaiah 40-48).
 3. Fulfilled prophecy is the most powerful argument that the Bible is a divine book.
 4. Fulfilled prophecy is the most powerful argument that a man is on a divine mission.
 5. Even one failed prophecy is proof that the man is not from God (Deut 18:21-22).
- B. Consider the defense and encouragement prophecy would give fishermen of Galilee.
 1. The apostles did not yet understand the past or the present, but especially the future.
 2. Their speech gave away their poor education and origin rather quickly (Acts 4:13).
 3. Some prophecies were instantaneous e.g. Paul blinding a sorcerer (Acts 13:6-12).
 4. A prophet named Agabus, inferior to apostles, foretold a famine (Acts 11:27-30).
 5. Paul specifically credited the Holy Spirit about his own sufferings (Acts 20:23).
 6. Paul told the centurion on his ship that all would survive shipwreck (Acts 27:30-44).
- C. The Holy Spirit did reveal future things to the apostles, and they taught and wrote them.
 1. Peter warned about the destruction of Jerusalem on Pentecost morning (Acts 2:40).
 2. Paul warned of the rise of the man of sin and his lies (II Thes 2:1-12; I Tim 4:1-6).
 3. Paul gave us today our most important prophecy – perilous times (II Tim 3:1 – 4:4).
 4. John wrote the Apocalypse of Jesus Christ about Europe's Dark Ages (Revelation).
- D. Fulfilled Prophecy.
- E. The Bible is Supernatural.

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

He shall glorify me.

- A. The Holy Spirit in God's economy and purpose of redemption glorifies His Son Jesus.
 - 1. Jesus had explained this minutes earlier – the Spirit would testify of Him (Jn 15:26).
 - 2. Charismatics and Pentecostals prove the wrong spirit by emphasizing the anointing.
 - 3. There is another spirit, and wise men will remember Paul's warning (II Cor 11:3-4).
 - 4. Paul taught the Spirit ... to know Christ (Eph 1:17-23; 3:14-19; I Cor 2:1-16; 12:3).
- B. Jesus is due glory, and God's plan and purpose is to glorify Himself through His Son.
 - 1. It is true that in His mediatorial role, Jesus is subject to God (I Cor 15:28; Jn 14:28).
 - 2. Yet the plan of redemption is by God for His own glory (Eph 1:3-14; Phil 2:5-11).
 - 3. *The Unsearchable Riches of Christ*.
- C. Nothing is better than celebrating Jesus the Son of God – Messiah, Christ, Lord, Savior.
 - 1. Take a peak in heaven as John did in Revelation 5 and see/hear the three choirs there.
 - 2. Paul, the greatest N.T. Christian, exalted Jesus Christ (I Cor 2:2; Gal 6:14; Phil 1:20).
 - 3. A truly saved person with the Holy Ghost will talk about Christ, not worldly topics common with professing Christians e.g. politics, health, jobs, vacations, sports, etc.
 - 4. A truly saved person with the Holy Ghost will talk about Christ, rather than repeat basic facts about doctrines from monergistic regeneration to prophetic interpretation.
 - 5. Churches must have the preeminent goal to celebration Christ (Col 1:18; Eph 6:24).
 - 6. See the *Higher Ground sermons* (goal #1).

For he shall receive of mine.

- A. This phrase is special – Jesus by the Holy Spirit would give them His Father's doctrine.
 - 1. Jesus grew in true wisdom with knowledge and truth from God (Luke 2:52; Jn 3:34).
 - 2. Jesus often referred to this divine revelation (John 5:19-20; 7:16; 8:26-28,40,43,47).
 - 3. Jesus would give this special possession of divine truth to the Spirit to teach them.
 - 4. God the Father had given it to His Son, and He would in turn give it to the apostles.
 - 5. Since He was leaving and they were not ready yet, the Spirit would do the teaching.
- B. There is a unity of doctrine and purpose in the Godhead and with Jesus the Redeemer.
 - 1. By the next verse, the truth God gave Jesus was His to give to apostles by the Spirit.
 - 2. He had possession of all divine truth that had been given to Him by God His Father.
 - 3. This should not be surprising, since the Spirit Himself was God's gift through Jesus.
 - 4. He did not have absolutely all divine truth, but all needed for the church (Mk 13:32).
- C. It is not necessary to leap to the equality of divine nature in Father and Son (16:14-15).

1. Jesus our Mediator was speaking, as such Jesus was inferior to the Father (Jn 14:28).
2. Paul confirmed this subordination, which means the Father has more (I Cor 15:28).
3. We deny Jesus received anything for His divine nature from the Father in any way.
4. We deny the Holy Spirit received anything for His divine nature from Jesus the Son.
5. All things delivered or all power given are things and power of His mediatorial reign.
6. Everything the church needs can be supplied from God through Jesus (Eph 1:15-22).

And shall shew it unto you.

- A. The Holy Spirit, the Spirit of truth (16:13), would show them the full doctrine of Christ.
- B. The truth that Jesus had taught, and truth He had not yet taught, would become theirs.
- C. Can you fully appreciate ... how Jesus brought the Father and the Spirit to their help?
- D. Can you fully appreciate ... that reading the epistles of the apostles is very special truth?
- E. The maximum truth we can handle in this world has been revealed in apostolic epistles.

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

All things that the Father hath are mine.

- A. We hold as an axiom of our faith that Jesus in His divine nature is Jehovah (Jn 1:1-3).
 1. We defend this axiom far better than those hallucinating of eternal sonship of Jesus.
 2. We reject the Gnostic nonsense of Origen resulting in a begotten god in John 1:18.
 3. For **denying eternal sonship heresy**.
 4. For more about **Jesus as Jehovah**.
 5. But we find no reason or purpose in this context to consider the Son's divine nature.
- B. Keep in mind Jesus is subject to the Father as the Mediator for the elect (I Cor 15:28).
 1. The Father and the Son are only equal in divine natures, not as Jesus of Nazareth.
 2. Therefore, there are things of possession and power with God that are not Christ's.
 3. The Son is subordinate to the Father, for the Son is Jesus of Nazareth (Luke 1:35).
- C. Not all things absolutely considered are the possession and property of the Son of God.
 1. Jesus taught that the exact time of Judgment was not known by the Son (Mk 13:32).
 2. All things absolutely considered are the exclusive possession of God (I Cor 15:28).
 3. Jesus Himself knew perfectly well that the Father was greater than He (John 14:28).
- D. But all things of truth (the context here) necessary for the children of God are Christ's.
 1. The Father had given Him this truth; He would give it to the Spirit (John 16:14-15).
 2. Applying such transfer of truth to the divine nature of each is heresy and ridiculous.
 3. He had within Him all the needed treasures of knowledge and wisdom (Col 2:1-3).

4. All things that pertain to life and godliness are ours through our Lord (II Pet 1:1-4).
5. Seated above angels, but below God, He could fully supply the church (Ep 1:20-22).
- E. It is not necessary to leap to the equality of divine nature in Father and Son (16:14-15).
 1. Jesus our Mediator was speaking, as such the Son is inferior to the Father (Jn 14:28).
 2. Paul confirmed this subordination, which means the Father has more (I Cor 15:28).
 3. We deny Jesus received anything for His divine nature from the Father in any way.
 4. We deny the Holy Spirit received anything for His divine nature from Jesus the Son.
 5. All things delivered or all power given are things and power of His mediatorial reign.
 6. Everything the church needs can be supplied from God through Jesus (Eph 1:15-22).

Therefore said I, that he shall take of mine, and shall shew it unto you.

- A. For this reason – God’s gift of truth to His Son – Jesus had described a further transfer.
 1. Jesus had stated in the previous verse that He would give truth to the Spirit for them.
 2. We accept here that Jesus would give God’s divine truth to the apostles by the Spirit.
 3. They would learn all truth – things Jesus had not taught would be taught by the Spirit.
- B. On Pentecost, the apostles received direct inspiration of truth from Jesus by the Spirit.
 1. They immediately began preaching in many languages the wonderful works of God.
 2. Their very great ignorance after three years with Jesus ended in seconds by the Spirit.
 3. For **many glorious details of Pentecost**.
- C. The book of Revelation is from God to Christ to John and then to us in writing (Re 1:1).
 1. But in that great apocalyptic prophecy, we read of the Spirit of prophecy (Re 19:10).
 2. No wonder a blessing is promised to those reading or hearing this prophecy (Re 1:3).

Lessons for us who are not apostles and also living 2000 years later.

1. Progressive revelation says the farther you read to the right is better (after reading all).
2. Progressive revelation tells us the apostles’ epistles are the best books for us to devour.
3. In your reading, in your memorization, make sure to embrace and exalt their epistles.
4. If you grieve the Holy Spirit by any means, you hinder learning Jesus intended for you.
5. Dullness in comprehension, appreciation, and passion all result by hindering the Spirit.

His Resurrection Would Comfort Them – Verses 16–22

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.

A little while, and ye shall not see me.

- A. While many are confused about the precise meaning of this section, we should not be.
 - 1. We believe this lesson to be a warning of His death and promise of His resurrection.
 - 2. He did not tell them to mope at His ascension and wait 2000 yrs for joy at His return.
 - 3. *Rightly dividing the word of truth* is not an obscure platitude about study (II Ti 2:15).
 - 4. It is the careful labor of the workman to look at all factors and make real distinctions.
 - 5. This is absolutely key – there must be divisions to make, and they must be difficult.
 - 6. The first division to make is that the apostles are the exclusive audience intended.
 - 7. By seeking to adapt these words to all Christians, wrong divisions are made, for any sorrow by His death or joy by His resurrection does not fit your little life here well.
 - 8. Verses could be used for each option, but we satisfy context and reconcile all verses.
 - 9. We defy Jamieson, Fausset, Brown ... *the sorrow of the widowed church???????*
- B. There are reasons we should assign this lesson to His impending death and resurrection.
 - 1. *A little while* might fit His ascension, but a second *little while* does not fit His return.
 - 2. His lesson was to eleven apostles; His intent was not to comfort you through them.
 - 3. The *ascension-return* sense ... apostles weeping and lamenting His grand ascension.
 - 4. The *ascension-return* sense ... apostles moping 2000 yrs. in heaven waiting for joy.
 - 5. The *ascension-return* sense ... apostles weeping and lamenting for Jesus coronation.
 - 6. The *ascension-return* sense ... apostles weeping and lamenting in spite of Pentecost.
 - 7. The *ascension-return* sense ... the world celebrated for Jesus ascending to heaven.
 - 8. The *ascension-return* sense ... apostles hating His ascension but loving His return.
 - 9. The *ascension-return* sense ... apostles not having sorrow turned to joy for 2000 yrs.
 - 10. The *ascension-return* sense ... *a little while* lamenting His ascension was 2000 years.
 - 11. The *ascension-return* sense ... *I will see you again* only 2000 years from now (22).
 - 12. The *ascension-return* sense ... *I will see you again* ignores deaths to see Him (22).
 - 13. The *ascension-return* sense ... there is lamenting sorrow in heaven, which is absurd.
 - 14. The *ascension-return* sense ... Christians do not pray in heaven after His return (23).
 - 15. He did not say, *A little while, and ye shall see me, because I return from the Father.*
 - 16. These eleven men did not understand His death, burial, and resurrection as you do.
 - 17. Is the little while interval between their sorrow and their joy 2000 years or 3 days?
 - 18. Which world rejoiced at His death? Jewish! Which world at His ascension? Neither!
 - 19. Since Jesus said their sorrow had begun, was it due to His death, ascension, or both?
 - 20. How long must a woman wait to have joy to cover childbirth ... 2000 years or hours?
 - 21. The connection to childbirth by His *therefore* was due to an *hour* present, not distant.

22. The apostles had great joy when Jesus rose again (Jn 20:20; Matt 28:8; Luke 24:41).
23. The apostles had *great joy*, not great sorrow, when Jesus ascended (Luke 24:52-53).
24. The apostles were joyful men after His ascension (Acts 5:41; 20:24; Rom 5:11; etc.).
25. The apostles commanded joy after His ascension (Rom 14:17; 15:13; Phil 4:4; etc.).
26. The Christians were joyful after His ascension (Acts 2:46; 8:8; 13:52; 15:3; I Jn 1:4).
27. The chief apostle of the time called it joy unspeakable and full of glory (I Peter 1:8)!
28. An *hour had come* like childbirth (21) for their sorrow (22) involving scattering (32).
29. What threat is there for men to steal apostolic joy in heaven after Jesus' return (22)?
30. What *day* is under consideration in the next lesson (23)? The *day* after His ascension when they were full of joy and grasped His mediatorial role for them in heaven.
31. Joy unspeakable and full of glory is right now ... while not seeing Jesus (I Pet 1:8).
32. The apostolic doctrine is great joy without seeing Christ (Rom 14:17; 15:13; etc.).
33. The apostles slept for sorrow at our Lord's death, not His ascension (Luke 22:45).
34. We have an unspeakable gift right now for unspeakable joy (II Cor 9:15; I Pet 1:8).
35. Jesus was not foolishly redundant to repeat what He taught earlier (Jn 14:1-3), for this was a much more practical and immediate need as they approached Gethsemane.
36. His ascension was such they would *see Him no more*, not in a little while (Jn 16:10).
37. His return gives comfort regarding death, but His resurrection is our victorious joy.
38. Since His departure to heaven was old news (14:1-3), why were they so confused?!

C. What are some of the arguments used by those that try to force this lesson into the future.

1. *Because* in the text seems to explain *a little while* ... but His time to depart to the Father required His greatest works to be done first – death and resurrection, but His *because* follows seeing Him, and because death is always implied as in 16:10.
2. Not having the *bridegroom* is a reason for fasting (Matt 9:15; Mark 2:19-20; Luke 5:34-35) ... but this is only relative and to rebuke the Pharisees for missing Messiah.
3. He made it clear in context that it is His second coming (Jn 14:1-3) ... but that is another context, and He need not repeat Himself after so much intervening matter.
4. Not seeing Jesus is His ascension to heaven (Jn 13:33) ... but that is another context.
5. Not seeing Jesus is His ascension to heaven (Jn 7:33) ... but that is another context.
6. The second *a little while* is Pentecost when they would *see Jesus virtually* by the Spirit ... but the seeing of John 16:13 is seeing that they were then doing – bodily.
7. A thousand years is a day so *a little while* fits ... but will you apply it to II Cor 6:2?
8. Paul groaned for his glorified body ... but he would rather depart without his body.

D. Could we say it has a double or triple fulfillment? Sure, we might work up a quadruple.

1. We believe God's word is exceeding broad with inspired ambiguities (Ps 119:96).
2. But we are careful and conservative to avoid cheating the intended sense very often.

3. We could multiply verses for each option, but it would create confusion and doubt.

And again, a little while, and ye shall see me.

- A. After three days and three nights in the ground, Jesus would rise and visit the apostles.
- B. He did exactly this – by telling the women to inform the apostles to meet in Galilee.

Because I go to the Father.

- A. Rather than limit the first clause by this condition, limit the closer second clause by it.
- B. We do not limit either by it but rather both by it – since both were necessary to ascend.
- C. The general time for His ascension to heaven was now only six weeks (43 days) away.
 1. The six words mean no more than the time of His purpose had come before leaving.
 2. He would be three days in the grave, and He showed Himself alive for forty days.
 3. The apostles and women with them were left alone for one week to await the Spirit.

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?

Then said some of his disciples among themselves.

- A. The poor apostles, thinking Israel to be restored (Acts 1:6), did not understand Jesus.
 1. It did not matter that Jesus had taught them plainly that His kingdom was spiritual.
 2. It did not matter that Jesus had taught them plainly of His seventy-two hours buried.
 3. Their leader's confusion and self-confidence at the last supper in John 13 warns us.
 4. You might ask, but had not Peter hours earlier understood His death (Jn 13:33-38)?
 5. Be careful, another time he contradicted Jesus within a few minutes (Mat 16:13-23).
 6. They are a fabulous example of how ignorant we would be without the Holy Spirit.
 7. Jesus had taught them and others over and over in their hearing, yet errors prevailed.
- B. For us to show the apostles a little mercy, Jesus did use proverbs here (John 16:25-30).
 1. Like at other times, when He used parables, they did not grasp Him (Matt 13:10-18).
 2. But things were about to change with a fabulous growth in knowledge at Pentecost.
 3. Could Jesus have been plainer to the apostles and told them exactly about His death?
- C. Would to God that the people of God spent more time discussing the words of Christ!

What is this that he saith unto us, A little while, and ye shall not see me.

- A. Jesus' words were a proverb or riddle to them, and they could not ascertain His intent.
- B. It was never an accident when Jesus was obscure, just like an obscurity in the Bible.

And again, a little while, and ye shall see me: and, Because I go to the Father.

- A. The four repetitions of this proverb show it a serious point of instruction (Jn 16:16-19).
- B. He gave some obscure descriptions first, but then He clearly explained it (John 16:28).

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

They said therefore, What is this that he saith, A little while.

- A. Their repetition is to be appreciated in light of the explanation that follows in this verse.
- B. It was our Lord's riddle-like words that fully confounded their ability to interpret them.

We cannot tell what he saith.

- A. By use of the third-person *he*, we know they were still talking only among themselves.
- B. They knew they were being private and secretive of their confusion and desire to ask.
- C. The apostles were weak in knowledge and perspective by Jewish fables in their heads.
 - 1. They will until a week before Pentecost continue to think of national Israel (Ac 1:6).
 - 2. Our Lord's departure out of their sight and then return to it, in a short time, was hard.

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?

Now Jesus knew that they were desirous to ask him, and said unto them.

- A. His knowledge of the apostles' questions and secret discussion proved His omniscience.
 - 1. They will refer back to this later in the chapter as a convincing display (John 16:30).
 - 2. They affirmed three facts – Jesus knew all things, helps unsolicited, and is from God.
 - 3. This event should comfort you. Jesus arranged the whole exchange for their comfort.
- B. Remember that Jesus taught God knows your needs before you ask Him (Matt 6:7-8).
 - 1. We readily admit that God knows all our sins and may admit He sees our obedience.
 - 2. But consider your needs – your confusion – your doubts; has He ever answered first?

Do ye enquire among yourselves of that I said.

- A. Of course, Jesus did not need to ask them anything, for He knew it better than they did.
- B. Never forget that God sees our talk about Him and writes names in His book (Mal 3:16).

A little while, and ye shall not see me: and again, a little while, and ye shall see me?

- A. He repeated His riddle to clarify for His children His words that had confounded them.

B. Here He left off *because I go to the Father* because it was not essential to the matter.

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.

Verily, verily, I say unto you.

- A. Here is our Lord's attention-calling device that He used 25 times, but only in this gospel.
- B. If we pay attention, He here added a rather clear explanation of His riddle (John 16:16).

That ye shall weep and lament.

- A. Peter wept bitterly, partly for his terrible denial of Jesus, but also for His condemnation.
- B. This cannot be true at all about the apostles when Jesus ascended gloriously into heaven.

But the world shall rejoice.

- A. We do not have much historical evidence for this, but we certainly may assume it true.
 - 1. Their rabid passion to crucify Jesus with vehement hatred would have brought joy.
 - 2. The Bible foretells the world celebrated the death of the two witnesses (Re 11:8-10).
 - 3. They had hated Jesus for 3.5 years, and they were a very devil-possessed generation.
- B. This was the world the apostles were to reprove for sin, righteousness, and judgment.

And ye shall be sorrowful, but your sorrow shall be turned into joy.

- A. The apostles would be sorrowful for about the time that a woman may be in labor pangs.
- B. Jesus was in the ground three days and three nights and came forth to visit with them.
- C. They were exceeding glad and rejoiced that He was alive, shocking their ignorance.

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.

A woman when she is in travail hath sorrow, because her hour is come.

- A. Women get pregnant because they want to, but they dread childbirth once labor starts.
- B. The physical and mental demands of labor hardly allow her reflection on a coming child.

But as soon as she is delivered of the child, she remembereth no more the anguish.

- A. Everything changes when the birth occurs, and she cannot recall her previous anguish.
- B. The analogy is for the eleven, His resurrection would wipe out His trial, death, burial.

For joy that a man is born into the world.

- A. Women rejoice with joy at the birth of a child and return to former excitement about it.
- B. Any grief or sorrow during labor is only temporary (approximately 24 hours) until birth.

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.

And ye now therefore have sorrow.

- A. Their sorrow started when Jesus foretold His betrayal, denial, and departure (13:18-38).
- B. Their sorrow continued when He told them they would be hated and persecuted (16:6).
- C. Three chapters, 14-16, are filled with encouragement to assuage their sorrow (14:1,27).

But I will see you again.

- A. As we have learned in context (verse 16), Jesus would visit them after His resurrection.
- B. His coming at least 2000 years later would not give them the comfort that they needed.

And your heart shall rejoice.

- A. The scripture record is that they rejoiced with great joy to see Jesus Christ alive again.
 - 1. The apostles had great joy when Jesus rose again (Jn 20:20; Matt 28:8; Luke 24:41).
 - 2. The apostles had *great joy*, not great sorrow, when Jesus ascended (Luke 24:52-53).
- B. He confirmed their faith by infallible proofs and gave them some Spirit (John 20:22).
- C. We cannot neglect or understate the importance of our Lord's resurrection. It is key!
- D. To even be an apostle a man had to have been an eyewitness of His resurrected life.

And your joy no man taketh from you.

- A. The great victory over the Jews and the devil in the ultimate contest could not be denied.
- B. The gift of the Holy Ghost at Pentecost – oil of gladness – filled them with great joy.
- C. With the Spirit and the word (inspired through them), they were joyful even in death.
- D. Applying this to the Lord's return would provide no comfort no and be trivially foolish.

Great Power in Prayer by Jesus' Name – Verses 23-31

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.

And in that day ye shall ask me nothing.

- A. What is *that day* under consideration here? It is important to the application of the rule.
 - 1. The preceding context focused on His resurrection and following, so we go with it.

2. Jesus had told them of *their joy* at His resurrection and no man taking it away (22).
 3. The apostles were very happy after Jesus' resurrection and through His ascension.
 4. They continued with glad hearts as they received the Holy Spirit of joy at Pentecost.
 5. Therefore, *that day* is the new era following the resurrection, ascension, and Spirit.
- B. What did Jesus mean by saying they would no longer ask Him for anything like before?
1. Prior to His ascension, the apostles depended on Jesus Himself for their every need.
 2. He was their leader, provider, defender, source of knowledge, source of power, etc.
 3. The apostles asked Jesus about everything (John 16:19; 14:5,22; 13:36-37; 21:20-21; 11:3,8; 9:2; 1:38; Mark 1:30; 4:38; 5:23; 10:35; 13:1,4; Luke 21:7).
 4. Once in heaven as mediator and intercessor, they would ask the Father through Him.
 5. The mediatorial and intercessory work of Jesus is great (I Tim 2:5; Rom 5:10; 8:34).
 6. We have a personal priest with God knowing us perfectly (Heb 4:14-16; 10:19-22).
 7. In addition, as He explained shortly, the Father loved them without Him (Jn 16:27).
- C. The change in their pursuit of help for their needs was two-fold with great implications.
1. If or when they needed something with Jesus absent, they could go straight to God.
 2. When they went straight to God with their needs, they were to pray in Jesus' name.
 3. The new arrangement was that God through Jesus' name would give them anything.
 4. They had not followed this arrangement before of praying to God in Jesus' name.
 5. This is like the change in authority and formula of baptism from John to the trinity.
 6. This new emphasis on praying in Jesus name was repeated (John 14:13-14; 15:16).
 7. Access to God the Father was different now by Jesus and the Holy Spirit (Eph 2:18).
- D. For this reason – this great reason – we usually pray to God the Father in Jesus' name.
1. Prayers are addressed to God the Father (Acts 4:23-31; Ephesians 1:15-17; 3:14-19).
 2. Prayers to Jesus directly are so rare that His words here of *no more* are quite true.
 3. Stephen asked Jesus directly about receiving his spirit, but this was rare (Acts 7:59).
 4. We pray to the Father in Jesus name and with Holy Spirit assistance (Rom 8:26-27).

Verily, verily, I say unto you.

- A. Here is one more of the 25 occurrences of this attention-getting, important notifications.
- B. One concern of the apostles would be the lack of direct access to Jesus' powerful help.
- C. But through Jesus' name, they had Almighty God their Father ready to help in any way.

Whatsoever ye shall ask the Father in my name, he will give it you.

- A. These final, recorded lessons of Jesus to the apostles are precious with encouragement.
- B. This new emphasis on praying in Jesus' name had been repeated (Jn 14:13-14; 15:16).
- C. Jesus would leave them, but the new arrangement would bring divine help even better.

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

Hitherto have ye asked nothing in my name.

- A. This does not mean the apostles had not prayed, but they had not prayed in Jesus' name.
 - 1. They had asked Jesus directly for their needs and questions during years with Him.
 - 2. They had prayed for sure, but they prayed to Jehovah without using the Lord's name.
- B. No one had prayed to the Father in Jesus' name to this date in world history – *hitherto*.
- C. Jesus hereby instituted a new formula for prayer just like for baptism (Matt 28:18-20).

Ask, and ye shall receive.

- A. The asking here is not ordinary asking or praying, but rather praying in Jesus' name.
 - 1. This is the precise point being made here as the lesson by our Lord (Jn 16:23,26-27).
 - 2. God challenges us to test His liberality (Malachi 3:10-12; Luke 11:9-13; James 1:5).
 - 3. However, no one had ever prayed to God by this Son-enhanced formula ever before.
 - 4. In light of daring us to test His liberality, consider the following reason for praying.
- B. Jesus hereby instituted a new formula for prayer just like for baptism (Matt 28:18-20).

That your joy may be full.

- A. Answers to prayer are a great cause for joy, as David described (Ps 18:1-7; 116:1-9).
- B. In spite of whatever grief they would face, Jesus promised them joy by divine help.
- C. Consider how they prayed and heaven's response after legal threatening (Acts 4:23-31).

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.

These things have I spoken unto you in proverbs.

- 1. The Lord knew that especially in the lessons of these final hours He had used *proverbs*.
 - 1. This is comforting to us also since rightly dividing His phrases requires great care.
 - 2. Therefore, reluctance or resentment at the effort required is justify by His *proverbs*!
- 2. We read His words here and generally grasp His *proverb* about death and resurrection.
 - 1. The apostles were ignorant of His death and preferred He would deliver the nation.
 - 2. Lacking spiritual perspective of words and hoping Jewish fables, they missed much.
 - 3. But alas, many commentaries wrongly apply John 16:16-22 to ascension and return.
- 3. What other *proverbs* can we easily identify in our Lord's lessons in the nearby context?
- 4. His words about washing their feet and for Peter and Judas were hard (Jn 13:4-17).

5. Thomas and Philip were confused by Father, mansions, way to it, etc. (Jn 14:1-11).
6. Judas was confused by the Lord's manifestation to them but not all (John 14:18-24).
7. The vine, branches, and fruit metaphor was certainly not plain speech (John 15:1-8).
8. The Spirit showing what He heard from Christ and God is confusing (Jn 16:12-15).
9. Think sorrow, then joy, world celebrating, and a woman's childbirth (Jn 16:16-22).

But the time cometh, when I shall no more speak unto you in proverbs.

- A. Why did Jesus speak in parables to them here? To go to the cross without human help?
 1. He did not tell why He used parables with apostles, unlike other use (Mat 13:10-17).
 2. By their ignorance of His death and resurrection, they could not comfort Him for it.
- B. Jesus may not have used *proverbs* when He taught them after His resurrection (Ac 1:3).
- C. Then by the Spirit at Pentecost He showed them plainly about the Father (Ac 2:33-36).
 1. They were still dull after His resurrection but before Pentecost (Jn 16:12; Acts 1:6).
 2. The Spirit showed them nothing more than what Jesus had for them (Jn 16:12-15).

But I shall shew you plainly of the Father.

- A. Jesus may not have used *proverbs* when He taught them after His resurrection (Ac 1:3).
- B. Then by the Spirit at Pentecost He showed them plainly about the Father (Ac 2:33-36).
 1. They were still dull after His resurrection but before Pentecost (Jn 16:12; Acts 1:6).
 2. The Spirit showed them nothing more than what Jesus had for them (Jn 16:12-15).

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

At that day ye shall ask in my name.

- A. Jesus again used the timing phrase of *that day* for the new era after Pentecost (Jn 16:23).
 1. This is the time when their sorrow would be replaced by perpetual, permanent joy.
 2. After Pentecost, in baptism and prayer, they did both by the name of the Lord Jesus.
 3. Men had not prayed to God in Jesus' name before, but now it was the ordinary way.
- B. The place shook where they prayed by the name of the holy child Jesus (Acts 4:23-31).

And I say not unto you, that I will pray the Father for you.

- A. Of course, Jesus did indeed pray the Father for them, just as He prays the Father for us.
 1. He had told them in this very conversation that He would pray for them (John 14:16).
 2. The next chapter is a lengthy prayer to the Father for them (though not in *that day*).
 3. Jesus does pray for His own, which is part of His ministry (Heb 4:15-16; 7:25; 9:24).
 4. Not only did Jesus die for us, He also lives to intercede for us (Romans 5:10; 8:34).

- B. Since the apostles already knew this promise, He did not need to repeat it again here.
 - 1. He had already stated it as part of this discussion, so there was no need to repeat it.
 - 2. His working here was to convince the apostles of the Father's own love for them all.
 - 3. He had promised the Father would love them for loving obedience (John 14:21-24).

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

For the Father himself loveth you.

- A. This was comforting to the apostles, for they knew the Father's love and Christ's love.
 - 1. They knew how Jesus had loved them, and they knew how the Father loved His Son.
 - 2. Jesus did not need to pray the Father to love or care for the apostles; He already did.
 - 3. Jesus had taught earlier that their heavenly Father beat any earthly father (Matt 7:11).
- B. This verse and its precious news of the Father's love is enhanced by the previous verse.
 - 1. The apostles' prayers to the Father in Jesus' name would move the Father for them.
 - 2. Though Jesus would pray for them as well (Jn 14:16), He minimized it for this point.
 - 3. Jesus does pray as High Priest and Intercessor, but God Himself loves His children.
- C. The design and plan of the great drama of salvation is by the Father's everlasting love.
 - 1. Jesus as our perpetual Intercessor in heaven for us was ordained to it by the Father.
 - 2. Therefore, we may come boldly to God for help by His love for us and by our Priest.
- D. Yet, if we love and obey God, the Father will practically love us more (John 14:21-24).

Because ye have loved me.

- A. There are practical aspects of the Father's love requiring love and works (Jn 14:21-24).
 - 1. Praying to the Father in Jesus' name tells Him you love His Son, delighting Him.
 - 2. Of course, merely using the name of Jesus in prayer without obedience is hypocrisy.
 - 3. Our love of Christ should be evident by passion, praise, and performance for Christ.
- B. Since Jesus is God's beloved Son, our love of the Son glorifies and honors the Father.
 - 1. Jesus had taught this important rule earlier about mutual honor (John 5:23; 15:23).
 - 2. Remember God's correction of Peter on the mount of transfiguration (Matt 17:1-9).

And have believed that I came out from God.

- A. There are practical aspects of the Father's love requiring love and works (Jn 14:21-24).
 - 1. Praying the Father in Jesus' name says you believe He is from God, delighting Him.
 - 2. Of course, merely using the name of Jesus in prayer without obedience is hypocrisy.
 - 3. Our faith in Christ should be evident by passion, praise, and performance for Christ.

- B. God gave witness of Jesus as His Son by many proofs of various kinds (I John 5:4-10).
- C. The apostles reproved the world for the opposite – not believing on Jesus (John 16:9).

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

I came forth from the Father.

- A. My origin is not of this world. I did have parents in Nazareth, but I came from God.
- B. The Father sent me into the world as His prophesied Messiah (Is 7:14; 9:16; Mic 5:2).

And am come into the world.

- A. You have been with me for 3.5 years, and you know of My history before that in Galilee.
- B. I have moved to and fro among men preaching, performing miracles, and living a life.

Again, I leave the world, and go to the Father.

- A. Now it is time for me to reverse that order of events and return to my Father in heaven.
- B. I will not be here any longer among and with you, for I will finish my work on earth.
- C. When I arrive, He will receive me as his only begotten Son, and I will intercede for you.

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

His disciples said unto him, Lo, now speakest thou plainly.

- A. Proverbs are dark sayings, but Jesus in John 16:28 did not use any confusing speech.
- B. He had used a hard proverb in John 16:16, and He then used metaphors and moved on.

And speakest no proverb.

- A. Jesus admitted use of proverbs to comfort them; now they noted the opposite (Jn 16:25).
- B. He had omnisciently noted their question (Jn 16:19), and now He had answered plainly.

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.

Now are we sure that thou knowest all things.

- A. Jesus arranged a divine miracle to confirm the apostles' faith in His knowledge of them.
 - 1. He used a proverb to confuse them; He then asked and answered it (John 16:17-19).
 - 2. What a great lesson from Jesus to confirm His knowledge for their faith after He left.
- B. When you are in your darkest confusion, He is not confused at all nor ignorant of yours.

1. While there is profit in knowing He knows our sins, much more He knows our needs.
2. Jesus rejected long prayers and repetitions; He already knows needs (Matt 6:7-8).

And needest not that any man should ask thee.

- A. They had asked questions during this discussion, but now they knew He already knew.
- B. They knew He knew their needs, even mental ones of confusion, without their asking.
- C. God and Jesus know what we need before we ask (Matt 6:7-8). Do you believe? Know?
- D. Has the Lord ever given you an answer before you asked, helping you along in advance?

By this we believe that thou camest forth from God.

- A. Jesus gave them divine proof by His omniscience that He was God and came from God.
- B. Now they had personal experience to claim God's love of them for Christ (John 16:27).
- C. Do you have and appreciate evidence in the divine library that Jesus came from God?
- D. Do you have and appreciate experience in your life that Jesus truly came from God?

31 Jesus answered them, Do ye now believe?

Jesus answered them.

- A. The apostles had just given one of their better declarations of faith – it was about time.
- B. They recognized two crucial facts – (1) He knows your every need, (2) before you ask.
- C. They believed both facts by His asking and answering a private question (Jn 16:17-18).

Do ye now believe?

- A. Of course, Jesus had arranged their question for the lesson they could trust Him always.
 1. Jesus knew their secrets, and He promised answered prayers, so they believed Him.
 2. Never think anything is coincidental in God's government of all down to sparrows.
- B. God by Jesus, Spirit, and apostles have done more for you than even the apostles had.
 1. He has given you the Holy Spirit as your personal presence and power for any need.
 2. You have a divine library of two testaments of countless examples to bolster faith.
- C. Stop thinking! Your thoughts sicken God, others, and you, because they are worthless.
 1. Pastors take an M1 Abrams and crush your precious little thoughts (II Cor 10:4-6).
 2. What should you do? Cheer up, shout His praise, and dance. Then love a brother.
 3. **Your Thoughts Can Destroy You.**

Peace and Joy in Tribulation by Christ – Verses 32-33

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.

Behold, the hour cometh, yea, is now come.

- A. It was not quite the hour exactly if you think 60 minutes, but it was the hour in His use.
- B. **Now.** 1. At the present time or moment. 2. In the time directly following on the present moment; immediately, forthwith. 4. At this time; at the time spoken of or referred to.
- C. *Now* does not have to be the present minute or hour but rather a soon-approaching time.
 - 1. Jesus combined *coming hour* with *now* for N.T. worship and new birth (4:23; 5:25).
 - 2. Jesus used *now* for Judas's role with the Jews for His glorious crucifixion (13:31).
 - 3. Jesus used *now* to tell Peter he could not follow his Lord in a few days (13:36-37).
 - 4. Jesus used *now* to tell His apostles about timing of His ascension in 43 days (16:5).
 - 5. Jesus used *now* in His prayer to His Father for events still 43 days away (17:5,11,13).
 - 6. It must mean by these and other examples an event or era in context that is approaching, impending, and soon, at least in its initiation and first stages.
 - 7. This is one more of thousands where we rightly divide the scriptures to avoid shame.
- D. Jesus was confident; it was good as done (Jn 12:23,31; 13:31; 16:5,32; 17:5,11,13).

That ye shall be scattered.

- A. This is a terrible prophecy, but He told them ahead of time so they could recall and trust.
- B. He had explained such prophecies confirm faith when fulfilled (Jn 13:19; 14:29; 16:4).
- C. They had followed Jesus faithfully for 3.5 years, but now they would run away AWOL.
 - 1. Matthew and Mark wrote His use of Zechariah (Matt 26:31; Mark 14:27; Zech 13:7).
 - 2. Matthew and Mark wrote Zechariah was fulfilled (Matt 26:55-56; Mark 14:48-50).
 - 3. Luke and John tell less about this scattering than do the other two gospel writers.
- D. It happened exactly as Jesus had prophesied – they deserted Him and were scattered.
- E. He had given in John's account many reasons not be offended, but they lacked the Spirit.

Every man to his own.

- A. This is a terrible prophecy, but He told them ahead of time so they could recall and trust.
 - 1. He had explained prophecies confirm faith when fulfilled (John 13:19; 14:29; 16:4).
 - 2. While Jesus was buried, John wrote that apostles went to their own home (Jn 20:10).
- B. Never let your little life, house, or comfort, keep you from the King or kingdom duties.
 - 1. Of course you have other duties, but every week has 168 hours and the Holy Spirit.

2. It is lose-lose when you try to find your life; you lose loving God, and you lose joy.
 3. The happiest Christians are those serving most, the unhappiest ones that serve least.
 4. It is win-win when you lose your life for Him; you win His favor and find fulfillment.
- C. We will see members come and go, for they spring up with joy and fall away as fast.
1. They will embrace the warm affection of this church and all the life help they get.
 2. But when the honeymoon is over and we do not bring breakfast in bed, they leave.
 3. The funniest thing is that most who leave for their own life do not really have a life.
 4. And we know by the rules of our Lord that He will then mess up their lives for real.

And shall leave me alone.

- A. The apostles certainly dined on the Passover supper and its multiple courses with Him.
1. While there was safety, free food, and Jesus did the preaching, they drank and ate.
 2. When they had to man up and face an enemy, they ran to the four winds of heaven.
 3. When the going got tough, these fair-weather friends deserted Him to get going.
 4. They would not do so again after Pentecost, for they had the powerful Comforter.
 5. We have had the same Comforter from the day of baptism, so we have no excuses.
- B. Let every reader take heed that they never leave Jesus alone in heart, word, or deed.
1. Jesus' parable of the sower warned that the weak bring forth no fruit to perfection.
 2. Solomon laid down the rule of men – if you faint under heat, you are weak (Pr 24:10).
 3. Some of you quit for hours, days, weeks, or months with no persecution whatsoever.
 4. You allow your own feelings with the devil's assistance to overwhelm your soul.
 5. Real Christian men quit themselves like men, stand fast, and are strong (I Cor 16:13).
 6. Jesus is worshipped in His churches, so every neglect of His temple deserts Him.
 7. *There are crucial Kingdom Duties for all.*
 8. *What of Duty, Honor, and Sacrifice.*
 9. *There are crucial Kingdom Priorities.*
 10. *There is a Kingdom War to fight.*

And yet I am not alone, because the Father is with me.

- A. Here is the glorious faith of our Lord Jesus on display for us to grow up and persevere.
1. Consider how lonely it was from Gethsemane all night and until He gave up His life.
 2. All friends deserted Him, though He had not wronged them and only blessed them.
 3. Even His Father deserted Him for a short while on the cross that added to His grief.
 4. His faith did not waver, and He stepped through the curtain of death to His Father.
 5. Though forsaken in fellowship, He prayed His Father for forgiveness and reception.
 6. No one experienced such soul grief as Jesus, but it did not alter His faith or works.

- B. Neither are you alone, regardless of your circumstances, feelings, thoughts, or troubles.
 - 1. Faith is the Spirit-given, Bible-produced awareness that God and truth never change.
 - 2. When you childish and foolishly think feelings prove anything, you destroy faith.
 - 3. Never put confidence in anything in your head, heart, circumstances, or in others.
 - 4. Everyone will let you down, and they should for two reasons – themselves and you.
 - 5. David and the Bible warns you not to trust others (Ps 146:3-4; 118:6-9; Jer 17:5-6).
 - 6. Complete contentment is by remembering Jesus Christ's promise (Hebrews 13:5-6).
 - 7. Of course, if you sin in thought, word, or deed, Christ and the Spirit's power leave.

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.

These things I have spoken unto you.

- A. What things had the Lord spoken unto the eleven apostles that He now referred to?
 - 1. He had warned about coming persecution in the previous chapter (John 15:18-25).
 - 2. The Jews' hatred of Him and eventually of them opened this chapter (John 16:1).
 - 3. There is nothing in this context or really anywhere else of common fears like political changes or upheaval, wars or rumors of wars, health, or jobs to ruin peace.
- B. He gave further details about *these things* and why He had waited to tell (John 16:2-4).
 - 1. His stated purpose opening the discussion was to save them from offence (Jn 16:1).
 - 2. He told them about coming persecution so they could recall His prophecy (Jn 16:4).
 - 3. He had not told them earlier because they were safe while He was present (Jn 16:4).
- C. Jesus ended His lesson before praying by explaining *these things* again (Jn 16:32-33).
 - 1. He had repeated that they would all desert Him in the immediate future (Jn 16:32a).
 - 2. He told them that when deserted by them the Father would be with Him (Jn 16:32b).
- D. The content of John 16 is Jesus' lessons to prepare and strengthen them for persecution.

That in me ye might have peace.

- A. His purpose and reason to declare the coming persecution was to prepare them for it.
 - 1. Rather than describe His troubles that came first, He comforted the eleven apostles.
 - 2. They should have helped prepare Jesus for death and thanked Him for eternal life.
- B. The content of John 16 is Jesus' lessons to prepare and strengthen them for persecution.
- C. The specific goal stated here is their peace trusting in Jesus Christ after He had departed.
 - 1. **Peace.** Freedom from disturbance or perturbation. Tranquility. Quietness. Calmness.
 - 2. He described it earlier (John 14:1,27) as not being troubled in heart nor being afraid.
 - 3. They would indeed be persecuted and that severely, but they could have peace in it.

4. Not only did He give reasons for peace, He promised another Comforter of all peace.
 5. They could have peace all the days of their lives, no matter what happened to them.
 6. It is the personal peace of the Son of God He left as a legacy to the eleven apostles.
 7. His peace was by the Spirit without measure – which they would receive abundantly.
 8. His peace was by faith in God and His promises, which faith of theirs would grow.
 9. Jesus Himself was troubled before (Jn 11:33; 12:27; 13:21) and then in Gethsemane.
 10. But like Paul, He was not moved to distress, despair, or destruction (II Cor 4:8-11).
- D. Divide and separate internal peace here and other kinds of peace emphasized elsewhere.
1. This was peace in heart and mind, not relational peace with others (Rom 14:15-19).
 2. This was peace in heart and mind, not peace with God by justification (Rom 5:1).

In the world ye shall have tribulation.

- A. The primary or nearly exclusive lesson here was worldly persecution of eleven apostles.
1. The first goal is to understand these words as Jesus intended for the listening eleven.
 2. Only then in a lesser and more general way should subsequent readers assume them.
- B. The worldly inhabitants of both Jews and Gentiles would persecute and murder them.
1. The apostles made it only a few days before being beaten for Christ (Acts 5:40-42).
 2. Stephen was stoned to death early in Luke's record of the apostles (Acts 6:8 – 7:60).
 3. Herod the Gentile killed James the less, which death pleased the Jews (Acts 12:1-4).
- C. Ordinary Christians rarely suffer persecution that amounts to much, but the apostles did.
- D. The more they live godly lives, especially in latter times, it will get worse (II Tim 3:12).

But be of good cheer.

- A. Here is the Lord's precious exhortation for them to face worldly persecution and death.
1. **Cheer.** Disposition, frame of mind, mood: gladness, mirth, joy, gaiety, merry, comfort, solace; encouragement.
 2. **Cheers!** A friendly exclamation or exhortation to be cheerful; esp. a salutation before drinking.
 3. Here Jesus is a cheerleader of the most masculine kind exhorting His team to victory.
 4. Jesus did not sing songs to heavy hearts (Pr 25:20), for He had given reasons for joy.
- B. Our Lord had given many solid and substantial lessons for them to face any tribulation.
1. There is enough content in John chapters 12-16 to be of good cheer while suffering.
 2. There will be further content in Christ's prayer to the Father that follows in John 17.
 3. The Holy Spirit that came on the eleven apostles at Pentecost filled them with joy.
 4. And in the final clause of His lessons there was yet a further reason for good cheer.
- C. The disjunctive here accepts and indicates that situational circumstances would be bad.
1. In spite of whatever pain the God-hating world threw at them, they could be joyful.

2. Paul and Silas sang and praised God in a Philippi dungeon after a beating (Ac 16:25).
 3. After Jews nearly pulled him apart, Jesus told Paul these words in jail (Acts 23:11).
 4. You should recall that Paul used these words in a two-week storm (Acts 27:22,25).
- D. What a Lord! He cheered up eleven apostles, when they should have cheered Him up.
1. He told them He would be alone, but we do not read a word of comfort from them.
 2. He would get His comfort from God and an angel, because they were worthless.
 3. Let us do better – get outside ourselves to delight and praise Him, not beg or whine.
- E. Cheer in the heart, even good cheer, is a choice that Christians should make each day.
1. God our Father, Jesus Christ our Lord and Saviour, and the Holy Ghost are with us.
 2. There is nothing wrong in your life worth ruining your cheer but many things right.
 3. God inspired holy cheers for continual feasts and dancing (Pr 15:15; Hab 3:17-19).
 4. We sing, *Cheer up, ye saints of God*, and, *Cheer up, my brother, live in the sunshine*.

I have overcome the world.

- A. The worldly inhabitants, primarily Jews for Jesus, had been unable to stop or kill Him.
1. He was about to destroy the prince and god of this world by His death on the cross.
 2. He would in just four days overcome death by the world and then ascend to heaven.
- B. The present perfect *have overcome* includes future events but they were good as done.
1. We know the Bible speaks this way by apostolic precedent (Gen 17:4-6; Rom 4:17).
 2. Paul also used the past tense *glorified* though none but Jesus were so (Romans 8:30).
 3. Jesus was confident; it was good as done (Jn 12:23,31; 13:31; 16:5,32; 17:5,11,13).
- C. Jesus Christ's victory over this world in every expanded sense we try should build faith.
1. The political games that are played every day and spread by the media are nothing.
 2. Your health is really a nonissue, because He has rejected your present body anyway.
 3. Satan and sin are defeated enemies, for His death on the cross abolished their death.
 4. There is no penal suffering remaining – you may mock the law, sin, death, the grave.
- D. Any believer and lover of Christ has total victory over this sinful world (I John 5:4-5).
1. Faith in Christ is born of God – it is from elsewhere – it sees nothing in this world.
 2. Faith in Christ gives assurance and goals far higher than any punishment or terror.
 3. Faith in Christ crucifies us to the world and crucifies the world to us (Galatians 6:14).