

THE GOSPEL OF JOHN

JESUS' PRIVATE MINISTRY, JOHN 13:1-17:26

INTRODUCTION

A. Outline of the *Gospel of John* (1:1-4:42)

1. Prologue (1:1-18)
2. Preparation for Jesus' ministry (1:19-51)
3. Jesus' early ministry (2:1-4:54)
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 - a. Jesus' ministry to His disciples with Judas Present (13:1-30)
 - b. Jesus' ministry to His disciples without Judas (13:31-16:33)
 - c. Jesus' prayer to His Father (17:1-26)

B. Comments on John 13 -17

- John 13–17 is our Lord's "farewell message" to His beloved disciples, climaxing with His intercessory prayer for them and for us.
- Edwin Blum, *Chapters 13–17 concentrate on His teachings on that fateful night in which He was arrested. Before the instruction, Jesus washed His disciples' feet and predicted His betrayal.*
- Charles Swindoll, *As evening fell on the Upper Room, Jesus had many lessons to teach; but before anything else, He would teach them the all-important, noble art of bowing low.*

JESUS' MINISTRY TO HIS DISCIPLES WITHOUT JUDAS, JOHN 13:31-16:33

INTRODUCTORY NOTES

- Thomas Constable, *Jesus proceeded to review things that He had just told His disciples, but He also now gave them more information ... Jesus' method of teaching in the Upper Room Discourse was not to give a thorough explanation of one subject, then a thorough explanation of another subject, and so on. It was rather to introduce several subjects initially, then return to them and give a little more information, then return again and give even more information. This is, of course, excellent teaching methodology.*
- Leon Morris, *The work of the Holy Spirit in the church is done in the context of persecution. The Spirit is not a guide and a helper for those on a straight way perfectly able to manage on their own. He comes to assist people caught up in the thick of battle and tried beyond their strength. Jesus makes it quite plain that the way before his followers is a hard and difficult way.*
- William Hendriksen, *No one who carefully reads the sixteenth chapter will fail to notice the change in the character of the discourse. There is a gradual transition from admonition to prediction. Just as in the fourteenth chapter the tone of comfort was predominant, and in the fifteenth that of admonition, so in the sixteenth that of prediction prevails.*

INSTRUCTION CONCERNING THE HOLY SPIRIT, JOHN 16:1-15

A. Warning concerning persecution (1-4a)

1. Jesus' encouragement to stand firm (1), **"I have said all these things to you to keep you from falling away."**
 - a. Edwin Blum, *The disciples may have wondered why Jesus was telling them about the world's hatred and persecution. Jesus, anticipating this question, indicated that expecting trouble beforehand would help them remain in the path of God's will.*
 - b. Thomas Constable, *Jesus did not want His disciples to stumble ... in their discipleship after His departure, when the events that followed might take them completely by surprise (cf. Matt. 5:10–12). Even though they did not understand everything that Jesus told them immediately, they would remember these things and understand them more fully later (cf. 14:20, 25–26) ... Apostasy ... is a word that sometimes describes people's relationship to Jesus and/or His truth. It is a term that identifies departure from a position formerly held, whether the person in view is a believer or an unbeliever. It does not necessarily identify an unbeliever. It is possible for believers to depart from the Savior and His truth as well as unbelievers (cf. 15:4, 7; 1 Tim. 4; 2 Tim. 3). Jesus gave this present teaching so His believing disciples would not depart from Him and what He had taught them when persecution assailed them following His departure from them (cf. Matt. 10:33; Mark 8:38; 2 Tim. 2:12; Rev. 3:8).*
 - c. George Beasley-Murray, *The purpose of making known "these things," described in 15:18–27, is to prevent the disciples from being "trapped" or "made to stumble," and so fall away from faith in Jesus and forsake his people (cf. 6:61; 1 John 2:10, and the parallel statement in Mark 14:27.*
 - d. Donald Carson, *The greatest danger the disciples will confront from the opposition of the world is not death but apostasy.*
 - e. Warren Wiersbe, *There is no reason for the believer to stumble ... when the world stokes up the furnace of persecution. He should expect persecution, if only because his Lord told him it was coming.*
 - f. William Hendriksen, *... the Lord told them all these things ahead of their occurrence. Thus they will know that not only the treachery of Judas (see on 13:19) and the departure of Jesus (see on 14:29) but also the hatred of the world was included in God's plan for their own progress in salvation (cf. Rom. 8:28).*
 - g. Kenneth Gangel, *These verses prophesy the conditions that the church endured in varying degrees from Pentecost to A.D. 313. Obviously, the early years of persecution were made more difficult by the absence of the Lord, and he made that point in these verses. The purpose of the Lord's teaching was to counteract the temptation these men would face to go astray ...*
 - h. Leon Morris, *... Jesus prepares them so that they will not be taken by surprise and overcome in the collapse of a starry-eyed optimism.*
 - i. William Barclay, *When William Tyndale was persecuted and his enemies were out for his life because he sought to give the Bible to the people in the English language, he said calmly: 'I never expected anything else.' Jesus offered men and women glory, but he offered them a cross as well.*
 - j. Charles Swindoll, *Jesus revealed this to the disciples so they would not be startled and then stumble in their spiritual walk. Like many of Jesus' lessons, however, they did not take heed and all of them stumbled and fell. Upon His arrest, they fled. During His crucifixion, most hid. Before His resurrection, all despaired. After His resurrection, they doubted. And before the coming of the Holy Spirit, they faltered. Only after receiving the Holy Spirit did they act decisively and speak boldly.*
2. He foretold severe persecution (2-3), **They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. 3 And they will do these things because they have not known the Father, nor me.**
 - a. Related verses
 - 1) John 9:22, *(His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue.)*
 - 2) John 12:42, *Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue;*

- 3) Acts 26:9-10, *“I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. 10 And I did so in Jerusalem. I not only locked up many of the saints in prison after receiving authority from the chief priests, but when they were put to death I cast my vote against them.*
- 4) John 15:21, *But all these things they will do to you on account of my name, because they do not know him who sent me.*

b. Comments

- 1) Thomas Constable, *Jesus announced that these disciples would experience excommunication from their Jewish synagogues (cf. 9:22, 34; Acts 18) ... Jesus also hinted that some of His disciples would die as martyrs (cf. Acts 7:59; 9:1–4; 12:2). Church history indicates that all the Eleven were martyred, though there is some division of opinion about the death of John. Worse yet, those who would kill the disciples would not do so believing themselves to be criminals, or that they were guilty for taking their lives, but thinking that they were glorifying God by doing so (cf. 12:10; Acts 9:1–2; 22:5, 19; 26:9–11) ... The opponents of the disciples would persecute them because they had not come to know the Father or the Son. Theirs would be a sin of blameworthy ignorance.*
- 2) Edwin Blum, *Some people throughout church history have been motivated to persecute believers because of a misguided zeal for God. They think they are offering a service to God (cf. Rom. 10:2) ... They do not recognize the Father at work in the words and deeds of Jesus. The Jewish people, for example, had a certain knowledge of God through the Law, but that knowledge was not a saving knowledge for God said their “hearts go astray and they have not known My ways” (Ps. 95:8–10).*
- 3) William Hendriksen, *The fierce hatred which the hostile Jewish leaders would focus upon the disciples would reveal itself in expulsions from the synagogue (see on 9:22, 23). The followers of the Nazarene would be excommunicated from the religious and social life of Israel. They would be cut off from the hopes and prerogatives of the Jews. They would be viewed by their former friends as worse than pagans. They would lose their jobs, would be exiled by their families, and would even lose the privilege of honorable burial. Worse than this even, they would actually be killed.*
- 4) Leon Morris, *It is the tragedy of religious people that they so often regard persecution as in line with the will of God ... They will suffer for their faith. The reason for the action of the persecutors is their complete ignorance both of the Father and of the Son. Characteristically this passage links the two together. The Father is known as he really is only through the revelation made in the Son. To be ignorant of the one is therefore necessarily to be ignorant of the other. There is, of course, an ignorance that is natural and that is not blameworthy. But in this Gospel the ignorance of the Jews is always regarded as culpable, because they ought to have known the truth. God had revealed himself, but they had not considered the revelation.*
- 5) George Beasley-Murray, *The notion that to slay “heretics” could be an act of divine worship is attested in rabbinic literature. NuR 21 (191a) comments on the action of Phinehas in putting to death an Israelite man and Moabite woman who had cohabited, by which he “made atonement for the people of Israel” (Num 25:13): “Did he then offer a sacrifice, since it is said that atonement was made by him? This alone will teach you that everyone who pours out the blood of the godless is like one who offers a sacrifice.”*
- 6) Edward Klink, *For both Jesus and the Jews, death and service are involved, though with very different intentions. While the Jews think their service to God involves taking life from others, Jesus knows that his service to God (the Father) requires that he give his life for others. The irony is stark, and Jesus wants his disciples to grasp it.*
- 7) William Barclay, *The word Jesus uses for service is latreia, which is the normal word for the service that a priest rendered at the altar in the Temple of God and is the standard word for religious service. One of the tragedies of religion has been that people have so often thought that they were serving God by persecuting those whom they believed to be heretics. No man ever more truly thought that he was serving God than Paul did, when he was trying to eliminate the name of Jesus and to wipe out the Church (Acts 26:9–11). The torturers and judges of the Spanish Inquisition have left a name which is loathed; yet they were quite sure that they were serving God by torturing heretics into accepting what they considered to be the true faith. As they saw it, they were saving souls from hell.*

3. Jesus wanted His followers to remember His warning (4a), ***But I have said these things to you, that when their hour comes you may remember that I told them to you.***

a. Related verses

- 1) John 13:19, *I am telling you this now, before it takes place, that when it does take place you may believe that I am he.*
- 2) John 14:29, *And now I have told you before it takes place, so that when it does take place you may believe.*
- 3) Luke 22:53, *When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.”*

b. Comments

- 1) Thomas Constable, *“Their hour” refers to the time when the disciples’ persecutors would control their fate. Ironically their hour would appear to be the time of their greatest victory, but really it would be the time of their greatest defeat. Conversely Jesus’ “hour,” His passion, would appear to be the time of His greatest defeat, but really it would be the time of His greatest victory ... The memory that Jesus had forewarned His disciples would enable them to realize that things were not out of control when they seemed to be. This remembrance would actually strengthen their faith in Jesus, rather than weakening it.*
- 2) Edwin Blum, *Jesus gave this warning to His disciples about coming persecution in order to strengthen their faith. By recognizing His knowledge of the future they would grow in their confidence in Him.*
- 3) Leon Morris, *The removal of the Master would transform the situation. Now the hostility will be directed at them. Therefore on the threshold of his departure from them Jesus tells them plainly what is going to happen so that they will not be overtaken by surprise. When the trials come, they will know that they are no more than Jesus had predicted. Thus, instead of being a difficulty to faith, the trials would actually strengthen faith.*
- 4) William Hendriksen, *The reason why Jesus had not said these things from the beginning was that it had not been necessary then, because he was still with them. As long as he was physically present, the brunt of the attack was directed against him, not against his disciples. From now on there would be a change. With Jesus crucified, the Sanhedrin would begin to vent its wrath upon his followers.*
- 5) George Beasley-Murray, *The sufferings which the disciples are to endure should serve as confirmation of their Lord’s knowledge of the future and therefore of their faith in him.*
- 6) Charles Swindoll, *We are one with Jesus, and that means we share not only the good but also the bad. We are light in him, so the world of darkness will avoid us and actively oppose all we stand for. In rejecting us, they are rejecting Christ, and in rejecting Christ, they are actually rejecting God. When we pass through the dark valley of hatred, we must remember that in this persecution we are reflecting our oneness with Jesus and God.*
- 7) F. F. Bruce, *Hostility to Jesus and his followers springs from lack of his life-giving knowledge (cf. John 15:21 above). Once more Jesus impresses on the disciples that he is telling them this so that, when it happens, they may not be taken by surprise but may remember his words (cf. John 13:19; 14:29).*

B. The work of the Holy Spirit (4b-15)

1. Concerning Jesus’ plans (4b-7)

- a. Jesus declared His departure (4b-5), ***“I did not say these things to you from the beginning, because I was with you. 5 But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’”***

1) Related verses

- a) Matthew 9:15, *And Jesus said to them, “Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast.*
- b) John 14:12, *“Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.*

- c) John 13:36, *Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward."*
- d) John 14:5, *Thomas said to him, "Lord, we do not know where you are going. How can we know the way?"*

2) Comments

a) ... *I was with you*

- 1] Kenneth Gangel, *Some have puzzled over the sentence, I did not tell you this at the first because I was with you, especially in view of the prediction of persecution in Matthew 10:17, 21, 28. But this was personal instruction linked with the role of the Holy Spirit, something absent from Matthew 10.*
- 2] Edwin Blum, *Jesus did not give them this warning before because the world's hatred was directed against Him. He shielded them with His personal presence, but now they would be His body on earth (Eph. 1:22–23).*
- 3] Thomas Constable, *Jesus had not revealed the extent of the opposition that His disciples would face earlier, because He was with them, and because He had been the focus of unbelieving hostility. However, now that He was preparing to depart from them they needed to be aware of what lay ahead for them.*
- 4] William Hendriksen, *This was the proper moment for questions, questions as to what that return to the Father would mean for him, and for them.*
- 5] F. F Bruce, *While Jesus was with them, he was their protector and could deflect to himself attacks aimed at them. In fact, he continued to do so to the moment of his arrest (cf. John 18:8, 9). It was therefore not necessary to warn them of impending persecution earlier ... Now, however, things would be different. He himself would no longer be with them in the way to which they had grown accustomed, and they would be direct targets for the attacks of their opponents.*

b) ... *none of you ask me ...*

- 1] Thomas Constable, *They now had little interest in where He was going. What concerned them was the sorrow that His departure produced in them.*
- 2] Edward Klink, *When Peter asked the question in 13:36, he was preoccupied with his own affairs. But the life Jesus is preparing them for requires that they become occupied with God's affairs and engage themselves with the priorities and concerns of his mission. For this reason Jesus rebukes his disciples.*
- 3] Edwin Blum, *Their preoccupation with their own problems prevented their understanding the crucial nature of the time ("now") and the momentous significance of the events (His death, burial, resurrection, and Ascension).*
- 4] Warren Wiersbe, *For three years, Jesus had been with them to protect them from attack; but now He was about to leave them. He had told them this earlier in the evening (John 13:33), and Peter had asked Him where He was going (John 13:36). However, Peter's question revealed more concern about himself than about the Lord Jesus! Also, his question centered on the immediate, not the ultimate.*
- 5] Leon Morris, *A difficulty is posed by his statement that nobody asks, "Where are you going?" in the light of Simon Peter's earlier question, "Lord, where are you going?" (13:36; cf. also 14:5). But that question had not really been a serious inquiry as to Jesus' destination. Peter had been diverted immediately, and he made no real attempt to find out where Jesus was going. He had been concerned with the thought of parting from Jesus, not with that of the Master's destination. He had in mind only the consequences for himself and for his companions. Neither he nor they had as yet made serious inquiry as to what was to become of Jesus. So does self-interest blind us.*

- 6] William Hendriksen, ... *there were no questions. There was not even a request that he repeat that very instructive information about the place where he was going. In this failure to ask questions there was an element of selfishness. So deeply concerned were these men with the thought of their own impending loss that this sorrow had crowded out every other consideration. Bitterly Jesus complains, And none of you asks me, "Where art thou going?"*
- 7] Charles Swindoll, *Jesus lamented that the disciples were so preoccupied with their own security they were not the least bit curious about Jesus' immediate future. The next few days would see the most momentous events in human history, which would inaugurate the age of grace, the beginning of the universal church on earth, and the worldwide spread of the gospel. After His unspeakable suffering, Jesus would receive inexpressible glory. He wanted to share all of this with His companions, but more than that, He wanted them to be interested.*
- 8] Grant Osborne, *They are so filled with confusion and grief that they fail to realize the deeper implications of his departure for his divine mission to the world. He wants them immersed in the question of the end of his personal mission, for they are to carry it on in their mission to the world.*
- b. The disciples' sorrowful response (6), ***But because I have said these things to you, sorrow has filled your heart.***
- 1) Related verses
 - a) John 16:22, *So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.*
 - b) John 14:1, *"Let not your hearts be troubled. Believe in God; believe also in me.*
 - 2) Comments
 - a) Kenneth Gangel, *We dare not let our understanding, derived from the text of the entire New Testament, detract from the fear and confusion the disciples must have felt on this dreary night.*
 - b) Charles Swindoll, *Pain filled the hearts of the disciples, who felt like spiritual orphans. All they could think of was losing Him.*
 - c) Edwin Blum, *Learning of Jesus' departure brought depression to the disciples. They were obsessed by their coming personal loss of His immediate physical presence. If they could have understood why He was going and to whom He was going, then they would have rejoiced. Later (v. 22) Jesus predicted that their time of sorrow would be suddenly transformed into great joy.* b) Thomas Constable, *The disciples were full of grief (Gr. lype, cf. vv. 20, 21, 22) because they did not realize how good it would be for them when the Holy Spirit ("the Helper") came to indwell them. Really it was to the disciples' advantage (Gr. sympherei) that Jesus should leave them.*
 - d) William Hendriksen, ... *sorrow had filled their hearts (cf. 14:1, 27); and this in spite of all the grounds of comfort which Jesus had presented (chapter 14), and in spite of the instruction he had imparted with reference to the fruits of abiding in him even after his physical departure (chapter 15). The disciples conceive of their Master's departure as a great loss.*
 - e) George Beasley-Murray, ... *the disciples were too concerned about their own loss to ponder the implications of Jesus going to the Father (contrast 14:28); if they were to do so their pain and doubt would be set to rest.*
 - f) Edward Klink, *Jesus was exhorting his disciples to make God the center and to fit themselves into God's mission and purposes. Love of God procures symptoms of faith that include peace, love, and joy in God's purposes and plans, whereas love of oneself procures symptoms of unbelief, including fear, doubt, and grief ... Even the desire for the continuance of the bodily companionship of Jesus enjoyed during his earthly ministry is now a sinful desire, for it displays ignorance or disbelief in the purpose of the death of Jesus and the goal of his mission.*
 - g) Grant Osborne, *They are consumed with grief, and he had already told them that they should be filled with peace rather than be taken over by fear and a troubled heart (14:27). They should be rejoicing that he is going to the Father (14:28–29) rather than grieving.*

- c. Jesus' words of encouragement (7), **Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.**
- 1) Related verses
 - a) John 7:39, *Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.*
 - b) John 15:26, *“But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.*
 - c) John 14:26, *But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.*
 - 2) Comments
 - a) Thomas Constable, *... Jesus proceeded to give them more information about what the Spirit's coming would mean for them. Some of the benefits of the New Covenant that Jesus ratified by His death, into which all believers entered at Pentecost, required the indwelling presence of God's Spirit (Jer. 31:33–34).*
 - b) Edwin Blum, *The departure of Jesus was necessary—though painful and difficult—for the disciples. In fact, His leaving was profitable and beneficial (the meaning of the Gr. sympherei, here rendered good). Without His departing (which included His death, burial, resurrection, and Ascension) there would have been no gospel. Atonement for sin was necessary for Jesus to save His people from their sins (Matt. 1:21). Also unless he departed there would have been no glorified Lord to send ... the Counselor (the Holy Spirit) to apply the atonement.*
 - c) Warren Wiersbe, *It was necessary for Jesus to explain why it was important for them that He return to the Father ... The major reason, of course, is that the Holy Spirit might come to empower the church for life and witness. Also, the ascended Saviour would be able to intercede for His people at the heavenly throne of grace. With all of their faults, the disciples dearly loved their Master; and it was difficult for them to grasp these new truths.*
 - d) Leon Morris, *To the disciples the departure of Jesus seemed disastrous: actually it was for their profit. Two things are involved. The one is that it is better for them not to be dependent on the visible bodily presence of Jesus. But the other, and more important, reason is that the Spirit ... will not come until Jesus goes away ... salvation can be based on nothing but Christ's atoning work. Only when that is accomplished can people receive the Spirit in all his fullness.*
 - e) William Hendriksen, *Jesus does not explain why the Spirit cannot come unless the Son departs from the earth and returns to his home above. Suggestions which probably point in the right direction are these: the Son's going away is a departure via the cross. By his going away he merits redemption for his people. Now the Holy Spirit is the One whose special task it is to apply the saving merits of Christ to the hearts and lives of believers (Rom. 8; Gal. 4:4–6). But the Spirit cannot apply these merits when there are no merits to apply. Hence, unless Jesus goes away, the Spirit cannot come. Also, it must be borne in mind that the gift of the Holy Spirit is a reward upon Christ's work (Acts 2:33). But a reward is not given until the task for which it is given has been accomplished. Hence, the Holy Spirit cannot be sent until Jesus has finished his task on earth.*
 - f) John Hart, *But His departure would be to their advantage (v. 7). The advantage may include: (1) without His departure, there is no death of Christ to cover sin; (2) the omnipresent ministry of the Spirit will be greater than the bodily presence of Christ; or (3) Christ's departure will usher in the ministries of the Spirit (worldwide mission, baptism of the Spirit, etc.) and result in a fully spiritual experience (cf. 7:37–39).*
 - g) William Barclay, *When he was in the body, he could not be everywhere with them; it was always a case of greetings and farewells. When he was in the body, he could not reach the minds and hearts and consciences of men and women everywhere; he was confined by the limitations of place and time. But there are no limitations in the Spirit. Everywhere we go, the Spirit is with us. The coming of the Spirit would be the fulfilment of the promise: ‘I am with you always, to the end of the age’ (Matthew 28:20). The Spirit would bring to men and women an uninterrupted fellowship forever, and would bring to Christian preachers a power and an effectiveness no matter where they preached.*

- h) Charles Swindoll, *The Lord's physical presence would be replaced by something far superior. Whereas Jesus in the flesh could be in only one place at a time, the Holy Spirit can be everywhere at once. Limited access to the presence of God would give way to continual communion with Him. Teaching through physical means would begin to take place directly within the heart. Far from being abandoned, the disciples would experience the presence of God like never before.*
- i) Grant Osborne, *God's plan can only be completed when the Son returns to heaven and the Spirit is sent to take his place on earth. The cross is absolutely necessary to inaugurate the new age of salvation, and only after that central event of salvation history can the Spirit come (see 7:39).*
- j) F. F. Bruce, *The coming of the Paraclete will compensate them for the loss of his own visible presence, and will in addition equip them with all the resources they will need in the new way of life on which they are about to enter.*

2. Concerning the Holy Spirit (8-15)

a. His work of conviction (8-11)

1) On sin, righteousness and judgement (8), ***And when he comes, he will convict the world concerning sin and righteousness and judgment:***

- a) Charles Swindoll, *The Greek verb translated "convict" has a wide range of meaning outside the New Testament, including "to scorn, bring into contempt, rebuke." New Testament writers restricted the definition to one: "to show people their sins and summon them to repentance." The Holy Spirit confronts the world concerning three primary topics: sin (their guilt), righteousness (their helplessness), and judgment (their destiny).*
- b) Thomas Constable, *The Spirit's coming would result in heightened conviction among unbelievers concerning sin, righteousness, and judgment. Note the tenses implied in these nouns: past sin, present righteousness, and future judgment. Before Pentecost that conviction had come mainly from the Old Testament, John the Baptist, Jesus, and the disciples' personal influences ... The Spirit would not just accuse people of sin, but would bring an inescapable sense of guilt before God upon them (cf. 2 Sam. 12:7; Ps. 51:4). This sense of guilt is an indispensable prerequisite for salvation ... Earlier Jesus had spoken of the Helper as the defender of believing disciples (14:16-18), but now the Eleven learned that He is also the prosecutor of unbelieving sinners. Believers are witnesses, the Holy Spirit is the prosecuting attorney, and the lost are guilty sinners.*
- c) Edwin Blum, *Conviction is not the same as conversion but is necessary to it. The words "convict ... of guilt" translate the one word elenxei, "to present or expose facts, to convince of the truth." The Spirit works on the minds of the unsaved to show them the truth of God for what it is. Normally this process includes human aid (cf. 15:26-27).*
- d) Warren Wiersbe, *The world may think that it is judging Christians, but it is the Christians who are passing judgment on the world as they witness to Jesus Christ! ... the purpose of this indictment is not to condemn but to bring salvation.*
- e) Kenneth Gangel, *The Holy Spirit does not float around the cosmos like Casper the friendly ghost, spreading general feelings of conviction. The New Testament makes it plain that conviction and awareness of sin come through the hearing of Scripture ... The reference to world, as we have seen repeatedly in this Gospel, centers in the unbelieving society which will be challenged and shaken in its devotion to sin by the power of the Word and the Spirit working through God's people.*
- f) William Hendriksen, *He will convict it with respect to three particulars: sin and righteousness and judgment. The result of this operation of the Spirit is not indicated here. From Acts 2:22-41; 7:51-57; 9:1-6; 1 Cor. 14:24; 2 Cor. 2:15, 16; Tit. 1:13, we learn that in some cases the result will be conversion; in others, hardening and everlasting punishment.*
- g) George Beasley-Murray, *The "world" had already conducted its own trial of Jesus; therein he was declared to be guilty of heinous sin—sedition against Caesar and blasphemy against God, hence a man without righteousness and worthy of death. Significantly the accounts of the trial of Jesus, alike in the Fourth Gospel as in the Synoptics, are written to show that in reality Jesus was the innocent one and the "world" was condemned by its action. The task of the Paraclete is to expose the reality of this situation, and the trial before the Sanhedrin and Pilate's judgment hall in Jerusalem gives place to the tribunal of God in heaven.*

- h) John Hart, *When the Spirit comes He will reside in believers. His ministry to convict [expose and prove wrong] the world will be mediated through them (Mt 5:13–14) and the NT Scriptures.*
- i) Grant Osborne, *So the Spirit as Paraclete is a prosecuting attorney here, presenting irrefutable evidence of the guilt of the world before God. Moreover, this is not the final judgment, for the Spirit is not standing before God on his judgment seat but is convicting the people of the world in their own hearts so as to bring them to repentance. This is the primary area in which the Spirit works as an “advocate” bringing his convicting presence to bear on the unsaved. It is the courtroom of the mind where the Spirit as Paraclete performs his convicting work.*
- j) F. F. Bruce, *The Spirit is the “advocate” or helper of those who believe in Jesus, their counsel for the defense. But in relation to unbelievers, to the godless world, he acts as counsel for the prosecution. In both respects he duplicates the work of Jesus. Jesus had been his disciples’ helper while he was with them, and at the same time his presence and witness in the world had served as an indictment of those who closed their minds to his message.*

2) Concerning sin (9), **concerning sin, because they do not believe in me;**

- a) Related verse, John 8:24, *I told you that you would die in your sins, for unless you believe that I am he you will die in your sins.”*
- b) Comments
 - 1] Thomas Constable, *Failure to believe on Jesus after He had come is the great damning sin (3:18, 36). If people believed Jesus, they would believe what He said about their guilt, and they would turn to Him in repentance. In spite of their unbelief, the Spirit graciously convicts unbelievers of their sinfulness so that they will believe in Jesus. He may convict them of the individual sins that they have committed, but a person can clean up his life and still go to hell. It is the sin of unbelief in Jesus Christ that condemns people.*
 - 2] J. Vernon McGee, *The man today, whoever he is, if he is rejecting Jesus Christ, is, in the sight of God, the greatest sinner.*
 - 3] Merrill Tenney, *A court can convict a man of murder, but only the Spirit can convict him of unbelief.*
 - 4] Edwin Blum, *Sin is rebellion against God and this rebellion reached its climax in the crucifixion of Jesus. Today the greatest sin is the failure to believe in Jesus (cf. 3:18; 15:22, 24). Most people do not readily admit to being guilty of sin. They will admit to failures or vices or even crimes. However, sin is against God, and people have suppressed the truth of God (cf. Rom. 1:18, 21, 25, 28). The mighty working of the Holy Spirit is necessary to convince and convict people of their desperate plight.*
 - 5] Warren Wiersbe, *The Holy Spirit convicts the world of one particular sin, the sin of unbelief. The law of God and the conscience of man will convict the sinner of his sins (plural) specifically; but it is the work of the Spirit, through the witness of the believers, to expose the unbelief of the lost world. After all, it is unbelief that condemns the lost sinner (John 3:18–21), not the committing of individual sins.*
 - 6] Kenneth Gangel, *The work of the Holy Spirit in the lives of Christians convicts unsaved people because their message radiates Christ. Unbelief is the condemning sin that closes the door to heaven and opens the door to hell. People do not go to hell because they smoke, drink, or curse but because they reject faith in Christ. Furthermore, this sin characterizes every unregenerate person. God is not looking for perfect people but people who are willing to accept atonement that he has already provided.*
 - 7] Leon Morris, *The basic sin is the sin that puts self at the center of things and consequently refuses to believe. This is the world’s characteristic sin, and it received classic expression when God sent his Son into the world and the world refused to believe in him ... The Spirit convicts the individual sinner’s conscience. Otherwise people would never come to see themselves as sinners.*
 - 8] George Beasley-Murray, *The recognition that the prime sin is unbelief in relation to God’s revelation in Christ runs through our Gospel (cf. 1:11; 3:19; 15:22). Such unbelief entails rejection, not ignorance, of the proclamation of Christ in the Gospel.*

- 9] William Hendriksen, *Through the work of witnessing, which will be carried on by the apostles and their followers (15:27), the Holy Spirit will not only lay bare the world's sin but in the case of some will awaken a consciousness of guilt which leads to true repentance (cf. 1 John 3:8). There will be genuine sorrow and a fleeing to the Savior for refuge and pardon. There will be many instances of true conversion. Though the world in general will continue to persecute the Church (Acts 7:51 ff.), there will be millions of people who in the course of history are awakened to the consciousness of their guilt. As a result of the operation of God's sovereign grace, men from every clime and nation will accept Jesus as their Lord and Savior.*
- 10] Edward Klink, *The grace of God is that the work of the Spirit is to reveal the sinful condition of the world and the work of the Son is to remove it ... The reason the Paraclete convicts the world of sin is to make the world aware of its true condition and present need ... the conviction of sin by the Spirit is an expression of the love of God and a perfect reflection of the "grace and truth" that he alone can provide (1:17).*
- 11] William Barclay, *When the Jews crucified Jesus, they did not believe that they were sinning; they believed that they were serving God. But when the story of that crucifixion was later preached, they were pricked in their heart (Acts 2:37). They suddenly had the terrible conviction that the crucifixion was the greatest crime in history and that their sin had caused it. What is it that gives people a sense of sin? ... It is the work of the Holy Spirit.*
- 12] Charles Swindoll, *Sin (hamartia) refers to one's inability or unwillingness to do as God commands, resulting in guilt before Him. Jesus died to pay the penalty of sin for the whole world, but only those who believe in Him have appropriated His sacrifice and, therefore, stand guiltless before the Father. Those who do not believe in Christ remain in their sin and must answer for their choices (v. 9).*
- 13] Grant Osborne, *He convicts the world of "sin, because people do not believe in me." Sin itself centers on the centrality of self, so the basic sin is unbelief, the refusal to trust in anything other than one's self. If the unsaved were to come to faith, they would find the light of God (3:18–21) and eternal life (3:16; 5:24). As a result of sin and unbelief, the world lives in darkness.*
- 3) Concerning righteousness (10), **concerning righteousness, because I go to the Father, and you will see me no longer;**
- a) Related verses
- 1] John 16:16-17, *"A little while, and you will see me no longer; and again a little while, and you will see me." 17 So some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I am going to the Father'?"*
- 2] John 16:19, *Jesus knew that they wanted to ask him, so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while and you will not see me, and again a little while and you will see me'?"*
- b) Comments
- 1] Warren Wiersbe, *The Spirit also convicts the sinner of righteousness, not unrighteousness. Whose righteousness? The righteousness of Jesus Christ, the perfect Lamb of God. The world would not receive the Son of God (John 1:10), so He has returned to the Father. When He was here on earth, He was accused by men of being a blasphemer, a lawbreaker, a deceiver, and even a demoniac. The Spirit of God reveals the Saviour in the Word and in this way glorifies Him (John 16:13–14). The Spirit also reveals Christ in the lives of believers. The world cannot receive or see the Spirit of God, but they can see what He does as they watch the lives of dedicated believers.*
- 2] Thomas Constable, *Jesus had convicted those whom He contacted of their inadequate righteousness during His earthly ministry, but that source of conviction was about to depart. The Spirit would continue this ministry ... Jesus' reference to the disciples' future inability to see Him (His absence) implies the need for them to become the instruments through whom the Spirit would exercise this ministry.*

- 3] Edwin Blum, *In crucifying Jesus, the Jewish people showed that they thought He was unrighteous, that only a wicked person would be hanged on a tree and thus be under God's curse (Deut. 21:23; Gal. 3:13). But the Resurrection and the Ascension vindicated Jesus as God's righteous Servant (Acts 3:14–15; Isa. 53:11). The Spirit convicts men of their faulty views of Jesus when the gospel with its stress on the Resurrection is proclaimed (1 Cor. 15:3–4).*
- 4] Kenneth Gangel, *This element of the message is connected to the ascension which completed the glorification process and therefore proved the righteousness of Christ (Pss. 17:1, 15; 24:1–4). It is not that the world does not believe in righteousness; unbelievers and believers alike magnify the work of people like Albert Schweitzer and Mother Teresa. But the world only believes in relative righteousness, and Christ's righteousness is absolute.*
- 5] Leon Morris, *The righteousness that is shown by Christ's going to the Father is surely the righteousness that is established by Christ. It is precisely this righteousness that requires the work of the Holy Spirit for people to be convinced about it. The Spirit shows people (and no one else can do this) that righteousness is not the acquiring of merit that they think it is; righteousness before God depends not on their own efforts but on Christ's atoning work for them.*
- 6] William Hendriksen, *Though rejected by the world, he was welcomed by the Father, welcomed home via the cross, the cross which led to the crown. No longer were the disciples going to observe his day-by-day activities as he went in and out among them. He was about to die, and he was about to receive his reward (Phil. 2:9–11). By means of the resurrection the Father would place the stamp of his approval upon his life and work (Acts 2:22, 23, 33; Rom. 1:4). He, the very One whom the world had branded as unrighteous, would by means of his victorious going to the Father be marked as the Righteous One (8:46; Acts 3:14; 7:52; 2 Cor. 5:21; 1 Peter 3:18; 1 John 2:1; and cf. Luke 23:47). Thus, the world would be convicted with respect to righteousness. And this conviction would result in the world's condemnation (that is, in the condemnation of Satan and of all those men who refused to repent):*
- 7] George Beasley-Murray, *The nature of righteousness is brought to light in that Jesus "goes away" to the Father and his disciples "see him no more." This attestation is bound up with the mode of Jesus' departure: the lifting up of Jesus on the cross, which in the world's eyes was the demonstration of Jesus' unrighteousness, was none other than the means of his exaltation to heaven by the Father; it was at once God's reversal of the verdict of men, and so his attestation of the innocence of Jesus over against the world's allegations against him, and his installation of Jesus into the splendor of the session at his right hand; the justification of Jesus thus is the vindication of his righteousness in life and his entrance upon righteousness in glory with the Father (cf. 12:23; 13:31–32; 17:1, 5; and 1 Tim 3:16).*
- 8] Edward Klink, *Jesus rejects the implied "righteousness" of the Jews, declaring throughout that their temple (ch. 2), their teaching (ch. 3), their worship (ch. 4), and their religious regulations (ch. 5)—to cite just a few examples—are in need of cleansing and must be surpassed and replaced by Jesus and by implication his "righteousness" (cf. Rom 10:3). Thus, the use of "righteousness" ... by Jesus here serves as a summary of the rejection of Jesus displayed by all the opponents of Jesus during his ministry, both Jew and gentile.*
- 9] William Barclay, *What made people see in this crucified figure the Son of God, as the centurion saw at the cross (Matthew 27:54) and Paul on the Damascus road (Acts 9:1–9)? It is amazing that men and women should put their trust for all eternity in a crucified Jewish criminal. It is the work of the Holy Spirit. It is the Spirit who convinces people of the sheer righteousness of Christ, backed by the fact that Jesus rose again and went to his Father.*
- 10] Charles Swindoll, *Throughout His ministry, Jesus claimed oneness with the Father, for which the world (the religious leaders) accused Him of sin, deceit, and blasphemy (5:18; 7:12; 9:16, 24; 10:33). His going to the Father is the ultimate vindication of Christ's righteousness over that of the world. The Holy Spirit will confront humanity with the righteousness of the Son (v. 10).*

11] Grant Osborne, *The world is convicted of “righteousness” (16:10), primarily in the contrast between the true righteousness of Jesus and the spurious righteousness of sinful mankind. The basis of this seems strange at first: “because I am going to the Father, where you can see me no longer.” The world condemned Jesus and crucified him on the cross, but God demonstrated that the opposite was the truth by raising him from the dead and taking him to heaven. Jesus’ true righteousness was demonstrated for eternity, and the unrighteous nature of humankind was proved once for all (12:23; 13:31–32; 17:1, 5; 1 Tim 3:16). The disciples (Jesus refers to them rather than the world here) will no longer see him, but they will depend on the Spirit-Paraclete, who mediates his presence in them and makes his supreme righteousness known as God’s saving force in the world.*

4) Concerning judgment (11), **concerning judgment, because the ruler of this world is judged.**

a) Related verse, John 12:31, *Now is the judgment of this world; now will the ruler of this world be cast out.*

b) Comments

- 1] Thomas Constable, *The resurrection of Jesus constituted a condemnation of the devil (cf. Col. 2:15). Since the ruler of the world stands condemned, his children can expect the same treatment unless they believe in Jesus (cf. 14:30).*
- 2] Edwin Blum, *The death and resurrection of Jesus were a condemnation of Satan (12:31; Col. 2:15), the prince of this world (cf. John 14:30). By Jesus’ death, He defeated the devil, who held “the power of death” (Heb. 2:14). (Though defeated at the Cross, Satan is still active [1 Peter 5:8]. But, like a condemned criminal, his “execution” is coming [Rev. 20:2, 7–10]) ... People in rebellion should take note of Satan’s defeat and fear the Lord who holds the power to judge. As the fact of coming judgment (both Satan’s and man’s) is proclaimed, the Spirit convicts people and prepares them for salvation (cf. Acts 17:30–31).*
- 3] Kenneth Gangel, *The final judgment of this world and Satan was accomplished at Calvary. That great enemy of truth is now living on borrowed time. Judgment will come, but the focus here is on an awareness that the prince of this world now stands condemned.*
- 4] Leon Morris, *This defeat is not an arbitrary feat of power, but a judgment. Justice is done in the overthrow of the evil one. “Judgment” is not the favorable declaration that the world thinks it will attain before God; it is the just condemnation and overthrow of no less than Satan.*
- 5] William Hendriksen, *In condemning the Christ (the One welcomed by the Father!) he condemned himself. At the last day this sentence will be made manifest to the entire universe “when the devil that deceived them is cast into the lake of fire and brimstone” (Rev. 20:10). Hence, the world, by clinging to the advice of Satan in condemning Jesus, stands convicted.*
- 6] George Beasley-Murray, *Again we are pointed back to 12:31: the judgment of the world took place when the Son of Man was lifted up on the cross and to heaven and its prince was “thrown out.” The ejection of the latter from his vaunted place of rule took place as the Son of Man was installed by God as Lord of creation and Mediator of the saving sovereignty of God to the world.*
- 7] John Hart, *If the world’s ruler has been judged, the world is also implicated in judgment.*
- 8] William Barclay, *On the cross, evil stands condemned and defeated. What makes us feel certain that judgment lies ahead? It is the work of the Holy Spirit. It is the Spirit who gives us the inner and unshakable conviction that we shall all stand before the judgment seat of God.*
- 9] Charles Swindoll, *By virtue of Christ’s vindication, Satan has been sifted and found wanting. The Holy Spirit will confront humanity concerning their choice for Satan instead of the Son (v. 11) ... The context of verses 8–11 is the coming of the Holy Spirit “to you.” In other words, the Holy Spirit will confront the world from within believers, through believers. Those who are of the world do not have the Holy Spirit active within them.*
- 10] Grant Osborne, *When we put on the armor of God and stand against the powers of darkness (Eph 6:10–17), they must retreat. In other words, Satan still has a hold on this world (Eph 6:12; 1 John 5:19), but his power has been broken and his end is certain.*

- b. His teaching ministry to believers (12-15)
- 1) Jesus stated that much instruction will come (12), ***“I still have many things to say to you, but you cannot bear them now.”***
 - a) Thomas Constable, *These verses begin the fifth and final paraclete passage in the Upper Room Discourse (14:16–17, 26; 15:26–27; 16:7–11, 12–15). The passage focuses on the completion of the revelation that Jesus brought from the Father (cf. 1:1, 14; Col. 1:15; Heb. 1:1–4). The New Testament consistently views the revelation that Jesus gave the apostles through the Spirit following His ascension as a continuation of Jesus’ revelation.*
 - b) Edwin Blum, *The disciples were not able to receive any more spiritual truth at that time. Their hearts were hardened, their concern was for their own preeminence in an earthly kingdom, so they saw no need for Jesus’ death. Sorrow over His departure and dismay over the prophecy of a traitor among them, along with the prediction of their own desertion, rendered them insensitive to more spiritual truth.*
 - c) Warren Wiersbe, *Our Lord was always careful to give His disciples the right amount of truth at the best time. This is always the mark of a great teacher. The Holy Spirit is our Teacher today, and He follows that same principle: He teaches us the truths we need to know, when we need them, and when we are ready to receive them.*
 - d) Kenneth Gangel, *Verse 12 is a good example of progressive revelation—the principle that God does not dump all truth at one time and expect us to remember it but teaches us truths as we need to know them. The Bible itself is the greatest example of this as we read God’s progressive unfolding of the plan of salvation from Genesis to Revelation. Does the phrase more than you can now bear mean the disciples were not able to understand everything or that they could not accomplish necessary ministry without the Holy Spirit’s help? We should probably conclude that both were true.*
 - e) Leon Morris, *From the work of the Spirit in the world Jesus turns to his work in believers. First he speaks of having many things yet to say to his disciples. He does not explain “more than you can now bear.” “Bear” is an unusual word in such a connection. It may signify that their experience so far sets a limit to their ability to perceive. There are vistas of truth before them that they cannot as yet even see but that they will know when the Spirit comes.*
 - f) William Hendriksen, *Jesus is tenderly looking at these men. During this selfsame night they had revealed their sinful pride (13:14; Luke 22:24); within a few hours they were going to be “offended” in him (16:32; Matt. 26:31); right now, while the Master was uttering these words of life and beauty, they manifested their slowness of mind (13:36, 37; 14:8, 9, 22; 16:5, 6). Indeed, the great Physician of souls knew how frail and how carnally minded they were. He knew and understood all. Yet, he does not rebuke them; but in tender love he says, “I have yet many things to say to you, but you cannot bear them now.”*
 - g) George Beasley-Murray, ... *Jesus speaks of a future which is beyond the ability of the disciples to imagine, and therefore the relevance of his teaching to those circumstances also beyond their present grasp.*
 - h) John Hart, *Although Jesus desired to say many more things to the disciples, He refrained from revealing truths they could not bear or understand before the gift of the Spirit.*
 - i) Charles Swindoll, *Jesus acknowledged the limitations of time and the disciples’ ability to receive more truth. Their concern for self prevented their absorbing more information concerning their mission after Jesus’ departure. Furthermore, without the Holy Spirit, their minds could not comprehend the spiritual truths He wanted to impart. He promised further revelation of truth through the Spirit.*
 - j) William Barclay, *Revelation is the taking of the things of Jesus and revealing their significance to us. Part of the greatness of Jesus is his inexhaustibleness. No one has ever grasped all that he came to say. No one has fully worked out all the significance of his teaching for life and for belief, for the individual and for the world, for society and for the nation. Revelation is a continual opening out of the meaning of Jesus ... The nearer we live to Jesus, the better we will know him. The more we become like him, the more he will be able to tell us. To enjoy his revelation, we must accept his mastery.*

- 2) The Holy Spirit will guide believers in spiritual truth (13), ***When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.***
- a) Related verses
- 1] John 14:17, *even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.*
 - 2] John 14:26, *But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.*
 - 3] Acts 8:31, *And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him.*
- b) Comments
- 1] Thomas Constable, *Jesus never acted on His own initiative, but only in obedience to the Father. The Spirit, who would reveal the truth, would do the same. This description implies that the Spirit is completely equal with Jesus in the Godhead. The Spirit would not give revelation that conflicted with what Jesus had taught. The source of both the Son's teaching and the Spirit's teaching was the Father ... Specifically, the Spirit would reveal things still future ("what is to come"). While this revelation would include yet unknown facts about the future, the expression covers all that would be ahead for the disciples following Jesus' separation from them. This would include the full significance of Jesus' passion (cf. 14:26) as well as all the revelation now contained in the New Testament.*
 - 2] Warren Wiersbe, *When you compare John 14:26 with 16:13, you see the wonderful way that God arranged for the writing of the New Testament Scriptures. The Spirit would remind them of what Jesus had taught them; this gives us the four Gospels. The Spirit would also "guide" them into all truth; and this would result in the epistles. "He will show you things to come" refers to the prophetic Scriptures, especially the Book of Revelation.*
 - 3] Kenneth Gangel, *Some people see this passage relating only to the revelatory work of the Spirit in the lives of those who wrote the New Testament. Certainly that is in view, but there is a broader emphasis here on illumination as well as revelation—the Spirit of God enabling us to understand what others have written about God's truth.*
 - 4] Leon Morris, *He is not originating something radically new, but leading people in accordance with the teaching already given from the Father and the Son ... More likely "what is yet to come" is a way of referring to the whole Christian system, yet future when Jesus spoke, and to be revealed to his followers by the Spirit, not by natural insight ... He will show you the whole Christian way."*
 - 5] George Beasley-Murray, *... the truth has been made known by Jesus to the disciples, but their grasp of it has been limited; the task of the Paraclete will be to lead them that they may comprehend the depths and heights of the revelation as yet unperceived by them. It is explicitly stated that the revelation mediated by the Paraclete will not be his own, but one that he will receive ("all that he will hear") ... The significance of v 13 is its acknowledgment that the Spirit participates in the task of communicating the revelation to the Church by virtue of his relation to Jesus, just as Jesus communicated it by virtue of his relation to the Father.*
 - 6] F. F. Bruce, *Jesus had insisted more than once that he did not speak or act on his own initiative. His words were those which the Father gave him to utter (John 5:19, 30; 8:28; 12:49). So, when the Paraclete comes, he will not speak on his own initiative. He has no message over and above that which is implicit in the incarnate Word; it is his function to make that message explicit.*
 - 7] Edward Klink, *... this ministry of the Spirit is not guidance "into further new truth, but into the truth concerning that which was concretely and concisely set forth by the Son of God." The truth in which the Spirit will lead and guide the disciples is God's truth, a truth that is not merely received by cognition but also by participation—life in and by the Spirit of truth. The Spirit is not merely a tool for the disciples, a middle-management resource for their spiritual needs, but is himself the truth, like Jesus, guiding the disciples in and through life. This truth is that in which one walks and hopes (cf. Ps 25:5).*

- 8] Charles Swindoll, *The Spirit accomplishes His mission of believer transformation by bringing divine truth to the minds of His own ... Now His ministry is to call Scripture to mind, illumine its meaning, couple it with experience, and apply it. We participate in the Holy Spirit's transformation process through the exercise of spiritual disciplines.*
- 3) The Holy Spirit will glorify Jesus (14), **He will glorify me, for he will take what is mine and declare it to you.**
- a) Related verse, John 7:39, *Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.*
- b) Comments
- 1] Thomas Constable, *The Spirit would glorify the Son by expounding Him, as the Son had glorified the Father by expounding Him. The Spirit would actually be taking what the Father had given the Son to teach and do and explain its significance to the disciples ... Notice that it is not the Spirit's function to attract attention to Himself or to promote Himself. As with John the Baptist, His purpose is to make Jesus increase in prominence. This fact should make suspect any human attempt to glorify the Spirit above the Son.*
 - 2] J. Vernon McGee, ... *the Lord Jesus made it very clear that the Holy Ghost will not speak of Himself. Then how can you tell when the Holy Spirit is working? He will glorify Christ. My friend, when in a meeting or a Bible study you suddenly get a glimpse of the Lord Jesus and He becomes wonderful, very real, and meaningful to you, that is the working of the Holy Spirit.*
 - 3] Warren Wiersbe, *As we witness in this hostile world, the Spirit uses the Word He has taught us; and we share Jesus Christ with the lost. It is our job to witness; it is the Spirit's job to convict.*
 - 4] Kenneth Gangel, *When truth is communicated and believed, it brings glory to God. More specifically, the Holy Spirit, the Counselor, will glorify the Son of God by telling Christians even more about God's truth than Jesus had time to do during his brief years on earth.*
 - 5] Leon Morris, *The work of the Spirit is Christocentric. He will draw attention not to himself, but to Christ. He will glorify Christ. It is the things of Christ that he takes and declares, that is, his ministry is built upon and is the necessary sequel to that of Christ.*
 - 6] William Hendriksen, *While the world is busily engaged in the work of rejecting the Christ and persecuting his Church, the Holy Spirit, through the preaching of the apostles, will glorify Christ. He will cause the virtues of Christ to be proclaimed, showing forth his power, holiness, love, etc., and causing these to become resplendently manifest among the nations.*
 - 7] John Hart, *The Spirit will always glorify the Son, not Himself. Ministries that overemphasize the Spirit more than Christ are inappropriate. The Spirit will also take the truth that belongs to Jesus and disclose it to the disciples. The three persons of the Trinity share truth equally.*
 - 8] Edward Klink, *Just as the Father was made known by the Son (cf. 1:18), so also the Son is made known by the Spirit. And just as glory is shared and exchanged between the Father and Son (12:27–28; 17:1, 5), so also is it between the Son and the Spirit.*
 - 9] Charles Swindoll, *To be glorified is to be vindicated in the eyes of all witnesses. Therefore, the concept of glory in Jesus' vocabulary meant that the truth He had been teaching and the truth of His identity would be vindicated in the eyes of all humanity. He promised the Holy Spirit would only bring revelation consistent with what Jesus already had taught. Furthermore, the Spirit's ministry would always serve to prove the Son genuine.*
 - 10] Grant Osborne, ... *Jesus receives the truths from the Father, passes them on to the Spirit, and the Spirit reveals them to the teachers of the church so that they can be proclaimed in the churches. I am amazed at the unbelievable depth of this concept.*
- 4) The Holy Spirit will declare all that Jesus possesses (15), **All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.**
- a) Related verses
- 1] John 17:10, *All mine are yours, and yours are mine, and I am glorified in them.*
 - 2] John 16:14, *He will glorify me, for he will take what is mine and declare it to you.*

b) Comments

- 1] Thomas Constable, *To summarize, Jesus revealed that the Spirit would have a threefold ministry when He came: He would convict the world (vv. 8–11), enlighten the disciples (vv. 12–13), and glorify Jesus (vv. 14–15).*
- 2] Edwin Blum, *The Spirit worked in the apostles' minds so that they could perceive, understand, and teach about the Savior.*
- 3] Kenneth Gangel, *These verses are fulfilled repeatedly when people in our day read the writings of Paul or Peter and know more about Jesus because the Holy Spirit first revealed it and now explains it.*
- 4] Leon Morris, *There is no division in the Godhead. What the Father has the Son has (cf. 17:10). The previous verse does not mean that the Spirit will concentrate attention on Christ to the exclusion of the Father. It is just because of the community between the Father and himself that Jesus can speak in the way he has just done. Just as the Spirit is concerned to set forward the things of Christ, so is he concerned to set forward the things of the Father.*
- 5] William Hendriksen, *There exists between the persons of the Trinity an eternal, voluntarily assumed relationship of love and friendship, each working for the glory and honor of the others (14:13; 16:14; 17:4, 5).*
- 6] John Hart, *... all things that the Father has belong to Christ (v. 15), and the Spirit takes from Christ and imparts truth to us through the apostles' writings (cf. 17:10).*
- 7] Charles Swindoll, *Jesus' promise of the Holy Spirit probably didn't do much to calm the troubled minds of the eleven disciples. The gift of the Holy Spirit would have been beyond their comprehension, not unlike it is for us, only in reverse. We cannot fathom life without Him, and therefore it is easy for us to take His indwelling wisdom for granted. If we want to know what life would be like as believers left to exist on our own, all we need to do is observe the disciples after Jesus' resurrection and before Pentecost. They were dull of mind and weak of spirit, fearful, confused, doubting, despondent, aimless, and lethargic.*
- 8] Grant Osborne, *Jesus concludes (16:15) by making certain that his and the Spirit's ministry is put into proper perspective. The work of them both stems from the Father: It is the Father's work that comes to completion in the Son, and the Spirit extends the work of both as he guides the people of God into the final era of salvation history. God has "put all things under his power" (13:3), and Jesus has now passed this authority on to the Spirit. So the Spirit's work stems entirely from the Father through the Son. What we preach and teach does not stem from Jesus or the Spirit but from the Trinity as a whole, with the Spirit making known what the Father has revealed through the Son.*
- 9] F. F. Bruce, *In making known the Son, the Spirit at the same time makes known the Father who is revealed in the Son.*

THE CONCLUSION OF THE UPPER ROOM DISCOURSE, JOHN 16:16-33

A. The disciples' confusion concerning Jesus' departure (16-19)

1. Jesus foretold His departure and return (16), ***A little while, and you will see me no longer; and again a little while, and you will see me.***

a. Related verses

- 1) John 7:33, *Jesus then said, "I will be with you a little longer, and then I am going to him who sent me.*
- 2) John 16:22, *So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.*

b. Comments

- 1) Thomas Constable, *... Jesus was referring first to His imminent departure in death and second to His return to the disciples shortly after His resurrection. The first "little while" was only a few hours in duration, and the second "little while" was only a few days long. Other returns that Jesus had mentioned in this discourse included His return in the person of the Holy Spirit at Pentecost, and His bodily return at the Rapture.*

- 2) Edwin Blum, *Did Jesus refer (a) to the coming of the Holy Spirit or (b) to His Second Advent or (c) to His brief, 40-day ministry between His resurrection and His Ascension? The last interpretation fits this passage best.*
 - 3) Warren Wiersbe, *In John 16:16, Jesus announced that in a little while, they would not see Him; then, in a little while, they would see Him ... What did Jesus mean? Possibly He was talking about the soon-to-occur events in connection with His death and resurrection. After His burial, they would not see Him for a little while; but then He would rise from the dead and they would see Him again. He had told them on previous occasions that He would rise from the dead after three days, but His words did not sink into their minds and hearts ... However, I think that Jesus was speaking primarily about His return to the Father ("Because I go to the Father"—John 16:16). This ties in with John 16:10—"Because I go to My Father, and ye see Me no more." The disciples did not live to see the return of Christ, but they did die and see Him when they arrived in glory.*
 - 4) Kenneth Gangel, *This verse serves as a connection between the early part of chapter 16 and the remainder that deals with the disciples' reaction to Jesus' departure. The phrase you will see me appears again in verses 17–19 and reminds us of 14:18: "I will not leave you as orphans; I will come to you."*
 - 5) Leon Morris, *Jesus declares that there is but "a little while" before he will be taken from them. There can scarcely be any doubt but that this refers to his approaching death. He uses the same expression, "a little while," for the time interval before they will see him again. The words favor a literal seeing of Jesus himself rather than a metaphorical reference to the work of the Spirit. As far as they go, then, the words point to the post-resurrection appearances.*
 - 6) William Hendriksen, *Calvary has no meaning apart from Easter, and Easter has no value apart from Pentecost, which in turn points forward to the coming at the last day ... Bearing all this in mind we would paraphrase verse 16 as follows: "A little while—a few more hours!—, and I will be taken away from you, for I will be put to death and buried. Hence, you will observe me no longer. But I will not remain away from you. Rising gloriously on the third day, I will usher in the dispensation of the Spirit. In and by means of the mighty works which he will perform on earth, you will see me."*
 - 7) Charles Swindoll, *Jesus offered His disciples a negative prediction followed by a positive promise. "You will see me no longer" predicts His imminent death on the cross, while "you will see me" promises His appearance through resurrection. The phrase "in a little while" precludes His talking about His second advent at the end of days.*
2. The disciples asked each other what Jesus meant (17-18), ***So some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I am going to the Father?'" 18 So they were saying, "What does he mean by 'a little while'? We do not know what he is talking about."***
- a. Related verses
 - 1) Mark 9:32, *But they did not understand the saying, and were afraid to ask him.*
 - 2) John 16:16, *"A little while, and you will see me no longer; and again a little while, and you will see me."*
 - 3) John 14:5, *Thomas said to him, "Lord, we do not know where you are going. How can we know the way?"*
 - b. Comments
 - 1) Thomas Constable, *This announcement prompted the disciples to voice their confusion again (cf. 13:36; 14:5, 8, 22), though this time they kept quizzing (Gr. imperfect tense) one another rather than Jesus. They still did not understand what He meant by saying that He was leaving (cf. v. 12). Evidently they did grasp that Jesus had been talking about returning to His Father (14:28), but how could He do that and then reappear in "a little while"? Jesus' references to "a little while" especially perplexed them (v. 18). The fact that John recorded the repetition of "a little while" five times in these three verses shows that he regarded it as very significant.*
 - 2) Edwin Blum, *The disciples were confused about the time interval. The words they kept asking (Gr. imperf. tense) indicate that considerable dialogue took place among the disciples without their arriving at an answer. They could not reconcile Jesus' statements because He said: (a) In a short time they would not see Him, (b) they would see Him, and (c) He was going to the Father. Only His death, resurrection, post-resurrection ministry, and Ascension would make it all clear.*

- 3) Leon Morris, *The words were certainly mysterious to men who stood on the other side of the cross ... The heart of the difficulty for them was the reference to "a little while." They concentrate on that ... If Jesus wishes to found the Messianic kingdom, why go away? If He does not wish it, why return?"*
 - 4) William Hendriksen, ... *though these men are puzzled, they fear to ask Jesus to help them out of their difficulty; perhaps because he had again and again hinted at the sinful ignorance and carnal-mindedness that came to light in their questions (13:37, 38; 14:5–10, 22, 23); or perhaps because he had just remarked, "I have yet many things to say to you, but you cannot bear them now" (16:12) ... So, with muffled voices and in low tones, they kept asking each other what might be the meaning of this mashal (see on 2:19, 20).*
 - 5) John Hart, *Some of His disciples were confused about His remark (v. 16) that in a little while they would not see Him, but then again a little while they would see Him. They were also puzzled about His earlier statement that He was soon to go to the Father (v. 10; cf. 14:2–3, 28). So they were saying (v. 18) suggests a private discussion ensued and that Jesus' teachings on that night were not an uninterrupted sermon.*
 - 6) Charles Swindoll, *The disciples were not unlike a six-year-old child asking questions at a funeral; they could handle only so much detail. Therefore, Jesus prepared them for the difficult hours ahead as best He could without revealing too much specific information. Unfortunately, the disciples had become so agitated by the prospect of His going away that nothing would console them, not even the promise of the indwelling presence of God! ... Jesus tried to keep the matter as bottom-line and simple as possible: "In a little while, I am going away, and after a little while, you will see Me again" (my paraphrase). Yet even this stirred the disciples' anxiety.*
 - 7) Grant Osborne, *As always the disciples are completely befuddled (vv. 17–18) and understand neither "see me no more"/"see me" nor "a little while." Even after the numerous times Jesus has taught them, they still have no categories for the kind of messiah who would die and rise again. The thought that this incomprehensible event will soon take place is just too much for them. Their two questions are taken from the previous verse. They comprehend neither "the little while" nor his "going to the Father" from 16:5.*
3. Jesus gave them a promise of joy instead of an immediate explanation (19-20), **Jesus knew that they wanted to ask him, so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while and you will not see me, and again a little while and you will see me'? Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy.**
- a. Related verses
 - 1) Mark 9:15, *And immediately all the crowd, when they saw him, were greatly amazed and ran up to him and greeted him.*
 - 2) Luke 23:27, *And there followed him a great multitude of the people and of women who were mourning and lamenting for him.*
 - 3) Revelation 11:10, *and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth.*
 - 4) Jeremiah 31:13, *Then shall the young women rejoice in the dance, and the young men and the old shall be merry. I will turn their mourning into joy; I will comfort them, and give them gladness for sorrow.*
 - 5) Matthew 5:4, *"Blessed are those who mourn, for they shall be comforted.*
 - b. Comments
 - 1) Edwin Blum, *As a Master Teacher, Jesus understood the confusion among His students. He did not clarify His teaching; He knew it would all come into focus with the passage of time and with the aid of the Spirit's teaching ministry (cf. vv. 12–13) ... His death would be bitter agony for them but the world would be happy over it. However, the very event, the death of the Messiah, which would cause them to weep and mourn would bring them gladness: your grief will turn to joy. His resurrection and the Spirit's work of interpretation would enable them to know that He had to die so that they could have forgiveness of sins. Later the church would rejoice in His death (cf. 1 Cor. 1:23; 2:2).*

- 2) William Hendriksen, *The evangelist paints a vivid picture. He says that the disciples were desiring (imperfect tense) to ask a question, but did not venture to express this desire. He points out that Jesus knew this. He knew both their desire and their hesitancy. But he knew even more than this. His omniscience penetrated not only the hidden corners of the minds but also the secret recesses of the heart. He saw the still continuing and very painful sadness ... He knew that the solution of the puzzle could wait. Events about to transpire would take care of that. What the disciples did not understand now they would grasp later. But the pressing need of the moment was to dispel their gloom.*
- 3) Thomas Constable, *Again Jesus did not answer the disciples' question directly, because they would not have been able to understand Him if He had (v. 12) ... Jesus' departure would mean great sorrow for His disciples but great joy for the world. This was the situation when Jesus died on the cross. Later the disciples' grief would turn to joy. This was the result of Jesus' resurrection (20:20). Some commentators viewed the second part of this verse as referring to the Lord's return at the end of the age. However, what Jesus said about the disciples being essentially joyful during the inter-advent period argues against this view (15:11).*
- 4) Warren Wiersbe, *Egypt was glad when Israel departed (Ps. 105:38), and the world was glad when Jesus Christ moved off the scene. Both the religious and political leaders of that day expected to see the early believers die out and the "Christian movement" disappear; but such was not the case. Jesus sent His Holy Spirit to His church, and the church is carrying the Word of His grace to the ends of the earth. The early believers even rejoiced when they were persecuted (Acts 5:41).*
- 5) Kenneth Gangel, *There would be a time of sadness and grieving, but there was also a promise: your grief will turn to joy. Confusion turns to truth and grief turns to joy when we understand what Jesus has said ... But all this takes us back to the time frame. When is this little while? Jesus had not linked the little while with his return to the Father, but the disciples made that connection in verse 17 ... From the crucifixion to the resurrection, all Jesus' disciples (not only the eleven) would weep and mourn. They needed to understand that he would see them again personally, and then after his ascension the Counselor would come.*
- 6) Leon Morris, *Jesus makes it clear that his followers will have a difficult time while their enemies triumph, but he does not explain this in detail ... It may be significant that he does not speak of their sorrow as being replaced by joy, but of turning into it. The very same thing, the cross, would be to them first a cause of sorrow but later a source of joy.*
- 7) John Hart, *In drastic contrast to the disciples' coming sorrow over Jesus' upcoming crucifixion (v. 20), the world will rejoice with a sinful joy. This corrupt joy reveals the depravity of the human heart. But the grief of the Eleven will be short-lived and will be turned into long-lasting joy by the resurrection.*
- 8) Edward Klink, *In a real sense, the judgment and death of Christ is the judgment and death of the world (of sin and rebellion against God), and the resurrection of Christ is a resurrection (transformation) for the children of God, a resurrection to life in the Spirit until they are finally received by Christ into the heavenly life he has prepared for them (cf. 14:1–6).*
- 9) Charles Swindoll, *Jesus predicted that the disciples would suffer intense sorrow, during which the world would celebrate a perceived victory. Clearly, this referred to His imminent suffering, death, and burial; His ordeal, however, illustrates a great principle for all those living between the time of the Lord's ascension and His return at the end of days. During this interval—during this great in-between time we call the church age, or the age of grace—Christians experience sorrow. Loved ones die. Bodies contract diseases. Innocent people suffer persecution. Meanwhile, malicious people prosper and evil appears to enjoy the spoils of victory.*
- 10) Grant Osborne, *Neither the disciples nor the world is aware of the true import of the passion events. All fail to realize that the single most important event in the history of the human race is about to take place. The very core of God's plan of salvation will soon transpire. Jesus' followers will grieve as at a funeral (the women in Mark 16:1 were planning to anoint a corpse, expecting nothing). The world, also thinking only they have rid themselves of a blasphemous troublemaker, will be filled with joy at their victory. However, mere hours later, God will raise Jesus from the dead and the glorious Risen One will appear to them. And all the sorrow will turn to exuberant joy at the victory that God has accomplished in his Son.*
- 11) F. F. Bruce, *Their sense of bereavement at this departure and the anguish and apprehension caused by his crucifixion will be dispelled when he comes to them again, imparting the joy of uninterrupted fellowship with him henceforth through the Spirit.*

4. An illustration from childbirth (21-22), ***When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. 22 So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.***
- a. Related verses
- 1) Isaiah 26:17, *Like a pregnant woman who writhes and cries out in her pangs when she is near to giving birth, so were we because of you, O LORD;*
 - 2) John 16:6, *But because I have said these things to you, sorrow has filled your heart.*
 - 3) John 16:16, *“A little while, and you will see me no longer; and again a little while, and you will see me.”*
 - 4) Acts 13:52, *And the disciples were filled with joy and with the Holy Spirit.*
- b. Comments
- 1) Thomas Constable, *Jesus compared how the disciples would feel to the feelings of a pregnant woman at the time of her delivery. This was an Old Testament illustration of how God’s people would feel when Messiah appeared (cf. Isa. 21:3–5; 26:16–21; 66:7–14; Jer. 13:21; Mic. 4:9–10) ... What issues from the painful experience is so wonderful, in both cases, that the resulting joy replaces the former anguish ... Their grief had already begun with the news of His departure. Yet He would return to them. Jesus again stressed that the initiative rested with Him. The joy that that reunion would kindle within them would remain in them, in spite of the persecution that Jesus had predicted that they would encounter (cf. Isa. 66:14).*
 - 2) Edwin Blum, *Jesus illustrated the truth of pain replaced by joy by the pain of childbirth followed by the joy of new life when a child is born. The disciples were entering the process of pain (your time of grief), but the light of joy was just ahead. When they saw Him after His resurrection, their joy erupted—joy that will never end since He died to sin once but now lives forever (cf. Rom. 6:9–10; Luke 24:33–52; Heb. 7:24–25).*
 - 3) Warren Wiersbe, *While the immediate application may have been to the sorrowing hearts of the disciples, the ultimate application is to all of God’s people as they await the coming of Jesus Christ. To us, it seems like a long wait; but God does not measure time as we do (see 2 Peter 3).*
 - 4) Leon Morris, *During travail she is in great distress, but when the child is born the distress is forgotten. What matters then is that “a child is born into the world ... No one will take away the joy they will then have. The thought is not, of course, that believers will never know sorrow. It is rather that after they have come to understand the significance of the cross they will be possessed by a deep-seated joy, a joy independent of the world. The world did not give it and the world cannot take it away.*
 - 5) William Hendriksen, *... the death of Christ, would first cause the disciples to weep and wail, but in view of Christ’s glorious resurrection and in the light of the Holy Spirit’s interpretation, would ever afterward be the source of the greatest and most triumphant joy on the part of all God’s children.*
 - 6) George Beasley-Murray, *The disciples will know joy instead of sadness because Jesus, having left them in death, will meet them in resurrection life. It is the Easter resurrection that is in view. Consequent on that no man will have power to rob the disciples of their joy, because Easter is not an isolated event but the beginning of the new creation (20:22), wherein disciples will know the presence of the Lord in a manner impossible in the days of his flesh. From that time on, therefore, life for them is existence in the shared fellowship of Father, Son, and Holy Spirit (14:21, 23, 26).*
 - 7) William Barclay, *... Sorrow will turn to joy. There may be a time when it looks as if to be a Christian brings nothing but sorrow, and to be of the world brings nothing but joy. But the day will come when the roles are reversed. The world’s careless joy will turn to sorrow; and the Christian’s apparent sorrow will turn to joy. Christians must always remember, when their faith costs them dear, that this is not the end of things and that sorrow will give way to joy.*
 - 8) Grant Osborne, *... Jesus is ushering in a new age of peace (14:27) and joy. This enables every one of us to greet all our troubles with rejoicing (Jas 1:2; 1 Pet 1:6).*

5. There will be joy through answered prayer (23-24), ***In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. 24 Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.***
 - a. Related verses
 - 1) John 16:26, *In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf;*
 - 2) John 14:13, *Whatever you ask in my name, this I will do, that the Father may be glorified in the Son.*
 - 3) John 15:16, *You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.*
 - 4) Matthew 7:7, *“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.*
 - 5) John 15:11, *These things I have spoken to you, that my joy may be in you, and that your joy may be full.*
 - b. Comments
 - 1) Warren Wiersbe, *In John 16:23, what period of time did Jesus mean by “in that day”? I think He was referring to the time after the coming of the Spirit. He promised them in John 16:22 that He would see them again, and He kept His promise. He spent forty days with them after His resurrection, teaching them clearly the truths they needed to know in order to take His place and minister on earth (Acts 1:3ff).*
 - 2) Edwin Blum, *The forthcoming events brought about changed relations. Since Jesus would not be with them physically (in that day means after His Ascension), they would not be able to ask Him questions. But the Holy Spirit would help them (vv. 13–15) ... They would be His ambassadors and therefore had the right to ask the Father for whatever they needed to accomplish His will. The words in My name are not a magical formula which enable the user to get his will done; instead those words tied the requests to the work of the Son in doing the Father’s will (cf. “in My name” in 14:13–14; 15:16; 16:24, 26).*
 - 3) R. Kent Hughes, *Praying in Christ’s name means coming only in his merit, not our own. Christ’s full name is Lord Jesus Christ, which means Jehovah, Saviour, God’s anointed. It is this name whose merit we must humbly pray. We cannot think that somehow God will hear us because of our virtue. We come by virtue of his merit. Poverty of spirit is the basis on which we approach God, and our on-going poverty is the crown of blessing. If we learn this, if we come to God in poverty of spirit, we can expect our prayers to be answered.*
 - 4) Kenneth Gangel, *When we pray in Jesus’ name, it connects us to him by faith, it honors him as God, and proclaims his lordship in our lives.*
 - 5) Leon Morris, *... Jesus is saying that on the basis of his atoning work people will approach God and know that their prayers will be answered. The words do not, of course, exclude the possibility of prayer to the Son. But they remind us that, for Christians, prayer is normally addressed to the Father in the name of the Son and that such prayer is all-prevailing.*
 - 6) George Beasley-Murray, *The joy of the new time introduced by Easter is to be characterized by two notable features: first, the joy of understanding; the disciples will no longer have to question Jesus in the kind of bewilderment which they had just known (vv 16–18), for Easter will be as a shaft of light from heaven on the way of Jesus, and the Spirit will be their leader into “all truth”; second, the joy of efficacious prayer, since the Father will hear and grant their prayers “in the name of Jesus.”*
 - 7) William Barclay, *There will be a new relationship with God. When we really and truly know God, we are able to go to him and ask him for anything. We know that the door is open; we know that his name is Father; we know that his heart is love. We are like children who never doubt that their father delights to see them or that they can talk to him as they wish. In that relationship, Jesus says we may ask for anything. But let us think of it in human terms—the only terms we have. When children love and trust their parents, they know quite well that sometimes their parents will say no because their wisdom and their love know best. We can become so intimate with God that we may take everything to him, but always we must end by saying: ‘Your will be done.’*
 - 8) Charles Swindoll, *Once the atoning sacrifice has been made, the barrier between humanity and God is removed. Believers are granted access to the Father because of the Son. Anything we ask that agrees with the will of God (“in My name”) will be granted. The result of this intimacy of prayer is joy—joy to the fullest measure.*

- 9) Grant Osborne, *The disciples have never done this before, praying directly to God on the basis of their authority as the children of God. The Father is one with Jesus, so our union with Christ gives us an access never before thought possible ... God is always present in the Spirit, and we are never alone. Our present is completely secure, and our future is guaranteed. How can we not have “pure joy” no matter what the trials (Jas 1:2)?*
- 10) F. F. Bruce, *To pray in Jesus’ name was a privilege belonging to the new order on which they were about to enter with Jesus’ departure and return. Access to the Father in Jesus’ name was part of the joy which was promised in place of their present sorrow; it would, indeed, bring that joy to completion.*

B. Jesus would soon speak clearly to the disciples (25-30)

1. (25), ***“I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father.***
 - a. Thomas Constable, *The coming hour, when Jesus would no longer speak figuratively to them but clearly (Gr. *parresia*, cf. 10:24; 11:14), probably refers to the time following His resurrection and following His ascension. Then He and the Spirit would help the disciples understand the meaning of what He had said earlier (cf. Acts 1:3) ... Jesus used parables to teach the multitudes because they were not ready to receive clear teaching (Mark 4:33–34). He interpreted some of His parables for the disciples, because they could receive some clear teaching. However, He also used enigmatic language with the disciples, because even they were not yet ready to understand some things.*
 - b. Edwin Blum, *Though Jesus was a Master Teacher and taught His disciples for three years by example and word, yet their perception of His revelation of the Father remained limited (14:9; cf. 2:22; 6:60; 13:7, 15–17). Veiled utterances (His speaking figuratively) would give way to plain speech. In His post-resurrection teaching (cf. Acts 1:3) the Son spoke plainly about the Father (cf. John 14:25–26).*
 - c. Warren Wiersbe, *Jesus explained that there would be a new situation because of His resurrection and ascension, and because of the coming of the Holy Spirit. He would no longer speak to them in terms that demanded spiritual insight for their understanding. He would speak to them plainly and reveal the Father to them. There in the Upper Room, He had used a number of symbolic images to get His message across: the washing of their feet, the “Father’s house,” the vine and branches, and the birth of a baby. In the days that followed, these images would become clearer to the disciples as they would be taught by the Spirit of God.*
 - d. Kenneth Gangel, *Ahead for these eleven men lay forty days of serious teaching that would take place between the resurrection and the ascension. During that time their doubt turned to faith—a faith that turned into zeal at Pentecost. In the life of any believer, doubt turns to faith because the Father loves us ... Some interpreters have suggested that Jesus deliberately created ambiguity because there were so many things about the crucifixion and resurrection that the disciples could not grasp. But if we adopt a communication model for this passage, it appears that the Lord spoke as clearly as he could at this point. Now he promised that he would speak plainly about the Father—probably a reference to those forty days of teaching.*
 - e. Leon Morris, *A good deal here hinges on the meaning of the word rendered “figures of speech” ... It can mean parables, but it is also used of a variety of clever sayings of one kind or another. There is often the implication that the meaning does not lie on the surface, but must be searched for and thought about ...*
 - f. William Hendriksen, *At present Jesus is still prevented from speaking fully and openly, He is held back by the incapacity of the hearers (16:12), by the fact that he had not yet given his life as a ransom for many, and by the additional fact that the Spirit had not yet been poured out (16:13). Until the Man of Sorrows has actually suffered and died on the cross and until he is risen, this cross cannot be fully revealed. Until the Helper has arrived, the Father cannot be fully declared. The revelation of the Father’s love in delivering up his own Son and in sending the Spirit must for a while remain veiled. But a great change is coming. In the era of the Spirit this revelation (although of necessity adapted to the finite, human mind) will be clear, free, unrestricted, full. It will no longer be characterized by veiled utterances.*
 - g. Edward Klink, *... as Jesus explained, the Spirit is not the teacher, for “he will not speak from himself ... because he will receive from me and announce it to you” (16:13–14). In this way Jesus never ceases to be the teacher, but his instruction is now facilitated by the Spirit of God. Again, the departure of Jesus is depicted as the magnification of his continuing ministry, not the limitation of it. It is only by means of the Spirit therefore that believers can receive fully the words of Jesus and the truth about God (see 1 Cor 2:14).*

- h. William Barclay, *Jesus is saying: 'So far I have been giving you hints and indications; I have been giving you the truth with a veil on it; I have been saying things which you had to think your way through; but now I am going to speak the truth in all its stark clarity.'* Then he tells them plainly that he came from God, and that he is going back to God. Here is a tremendous claim—that he is none other than the Son of God and that the cross is not for him a criminal's death, but the way back to God.
 - i. Charles Swindoll, *Jesus evidently wished He didn't have to be circumspect with the disciples, but it was for their good. His purpose for using indirect language—much like that of prophecy in general—was to give them hope for the coming tribulation and to equip them for obedience. The meaning of His words would become clear as events unfolded; He expected they would spring to mind at crucial moments and the disciples would know how to respond well.*
2. Believers will pray to the Father in Jesus' name (26-27), ***In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; 27 for the Father himself loves you, because you have loved me and have believed that I came from God.***
- a. Related verses
 - 1) John 14:21, *Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him."*
 - 2) John 14:23, *Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.*
 - 3) John 16:30, *Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God."*
 - b. Comments
 - 1) Thomas Constable, *After Jesus' ascension, the disciples would ask the Father in Jesus' name (cf. 14:13–14, 26; 16:23–24). The Father would grant their request—particularly for understanding of Jesus' former teachings—because the Father loved them in a special sense, because they had loved His Son and had believed on Jesus. This was a second reason the disciples could take comfort in Jesus' promise that they would understand better in the future. The first reason was that the Father would grant them answers to their prayers because they prayed in Jesus' name.*
 - 2) Edwin Blum, *The coming new day would give the disciples intimacy with the Father and clarity of understanding. The disciples would have direct personal access to the Father by the name of, that is, through Jesus ... Jesus would no longer need to pray on their behalf since they could ask for themselves. This truth does not negate the promise of Christ's intercessory work in overcoming a believer's sin (cf. Rom. 8:34; 1 John 2:1–2). The disciples were now in a personal love-and-faith relationship with the Father. Only children have this privilege of access to their Father (Rom. 5:2).*
 - 3) Warren Wiersbe, *There would be not only a new situation in teaching, but also a new situation in their praying. He had already intimated this in John 16:23. Jesus would return to heaven to be with the Father, and there He would minister as our High Priest, making intercession for us (Rom. 8:34; Heb. 7:25). He would also minister as our Advocate (1 John 2:1). As our High Priest, Jesus gives us grace to keep us from sinning. As our Advocate, He restores us when we confess our sins. His ministry in heaven makes possible our ministry of witness on earth, through the power of the Spirit.*
 - 4) Leon Morris, *... the passage insists on the unity of the Son with the Father. The Son does not persuade the Father to be gracious. The whole of the work of the Son rests on the loving care of the Father who sent him ... The reason that Christ will not intercede for them is now given. There will be no need. The Father himself loves them. He does not need to be persuaded to be gracious. In this case the ground of acceptance is the relationship in which they stand to Jesus. They have loved him (the perfect tense in this verb and the next probably implies continuance). This does not, of course, mean that their love merits the Father's love, or that he loves them only because of their prior love for Jesus. Rather they owe their love to Christ to a prior divine work in them, and this proceeds from God's love.*
 - 5) William Hendriksen, *In the dispensation of the Spirit the disciples are going to do what they have not yet done (16:24). They are going to pray "in Jesus' name," that is, in harmony with his redemptive revelation and on the basis of his accomplished atonement.*

- 6) George Beasley-Murray, ... *it is clear that the emphasis in this passage is on the freedom of access which the disciples will have to the Father. There will be no need for Jesus to persuade the Father to listen to their prayers, still less to turn aside his wrath from them, for the Father himself loves them.*
 - 7) John Hart, *Just as our love for our enemies (Mt 5:44) will differ from our love for an obedient child, so the Father has a special love for the believer.*
 - 8) Edward Klink, ... *The love of God is not abstract or theoretical but relational and inviting. This life in God—eternal life—is the result of God’s originating love, a love that propelled him to send his Son to the cross.*
 - 9) Charles Swindoll, *Under the old covenant, people approached God through the priesthood, divinely appointed officials in the temple who mediated the relationship between a worshiper and God. During His ministry, Jesus became the physical means of human—divine relations. People approached Jesus for miracles, for divine teaching, for revelation from God, and for forgiveness of sin. Jesus promised that, after His resurrection, He would be the permanent bridge between humanity and God. Through Him, “in His name,” believers would be able to approach the Father directly.*
3. Jesus’ clear declaration of Who He is (28), ***I came from the Father and have come into the world, and now I am leaving the world and going to the Father.***
- a. Related verses
 - 1) John 8:14, *Jesus answered, “Even if I do bear witness about myself, my testimony is true, for I know where I came from and where I am going, but you do not know where I come from or where I am going.*
 - 2) John 13:3, *Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God,*
 - 3) John 14:12, *“Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.*
 - b. Comments
 - 1) Edwin Blum, *Jesus summarized His mission in one sentence: His Incarnation (I came from the Father), His humiliation (and entered the world), and His resurrection, Ascension, and exaltation (now I am leaving the world and going back to the Father). This is what the disciples had come to believe.*
 - 2) Kenneth Gangel, *Verse 28 contains no fewer than four major doctrines, all a part of Christology: origin, incarnation, crucifixion, and ascension—all stated in one sentence.*
 - 3) Leon Morris, *Here we have the great movement of salvation. It is a twofold movement, from heaven to earth and back again. Christ’s heavenly origin is important, else he would not be our Savior. But his heavenly destination is also important, for it witnesses to the Father’s seal on the Son’s saving work.*
 - 4) Grant Osborne, *He descended from the Father as the God-man in order to complete his mission of bringing salvation to lost humankind, and now he is soon to ascend back to the Father as the risen Lord.*
- C. The disciples responded by faith (29-30), ***His disciples said, “Ah, now you are speaking plainly and not using figurative speech! 30 Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God.”***
1. Thomas Constable, *The disciples now felt that Jesus had plainly answered their questions about where He was going (cf. v. 19). This revelation helped them to believe (“know”) that Jesus knew what He was talking about (“You know all things”) when He taught them about God and His ways. It also helped them to believe that Jesus had indeed come from God. However, they did not yet understand the full meaning and significance of what Jesus had said, though they may have thought they did. Jesus had just told them that they would not fully understand His meaning until a future time (vv. 25–26).*
 2. Edwin Blum, *The response of the disciples to the Lord’s teaching was that now they understood and believed. They felt the teaching was so plain that recognizing Jesus’ omniscience (You know all things) and divine origin (You came from God) was their only proper response.*
 3. Charles Swindoll, *They gained but a small glimpse of the future and thought they understood Him fully. Their statements about the deity of Jesus and His exclusive claim to divine truth were absolutely spot on ... if only they had understood them!*

4. Leon Morris, *They appear to think that their difficulty has been cleared up, but it is not easy to hold that this is really the case. It is true that Jesus is not now speaking figuratively, and their words are justified to that extent. He is indeed speaking plainly. The difficulty is not so much with the words as with the situation in which the disciples find themselves. On the farther side of Calvary no one could know what was involved in Christ's leaving the Father and then returning to him ... It is probably significant that they do not say that they understand fully all that Jesus is saying. Instead they say that they know that he knows all things. They have full confidence in him.*
5. William Hendriksen, *They have once again caught the vision of Christ's deity shining through the veil of his humanity. For the moment at least they are convinced—it is the conviction of faith; cf. 2 Cor. 5:1—that Jesus is omniscient. The light is shining brightly now, more brightly, perhaps, than ever before. Within a few hours it will be obscured once more. Yet, the confession which is here made will linger on in the realm of the subconscious, until by and by, when the Lord arises in triumph from the tomb and (a little later) pours out his Spirit, it will bear the fruit of calm and steadfast assurance, and this fruit will abide forever ... This was the last confession which the disciples made before Christ's death. It reminds us of the earlier confession by Nathaniel (1:49), by Peter (Matt. 16:16), and the later one by Thomas (20:28).*
6. John Hart, *How little the disciples truly understood will be exposed in the coming hours when they would all fall away (v. 31; Mk 14:27, 50) ... The disciples thought the time for clear understanding had just begun, and they confessed their "confident" faith in Jesus' heavenly origin. But their faith was soon to be shaken. Jesus needed to confront their overconfidence.*
7. William Barclay, *Beginning in verse 19, Jesus starts to answer their questions without asking them what they were. In other words, he could read their hearts like an open book. That is why they believed in him ... It was his knowledge of God and his knowledge of the human heart which convinced the disciples that he was the Son of God.*
8. Grant Osborne, *They seem to realize the crisis is coming to a head, though they haven't a clue as to what that entails. They have no idea how little they actually know. Their confidence shows how little they comprehend.*

D. Jesus promised peace for the disciples (31-33)

1. The disciples faith was real but weak (31-32), **Jesus answered them, "Do you now believe? 32 Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me.**

a. Related verses

- 1) Matthew 26:31, *Then Jesus said to them, "You will all fall away because of me this night. For it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'*
- 2) Mark 14:27, *And Jesus said to them, "You will all fall away, for it is written, 'I will strike the shepherd, and the sheep will be scattered.'*
- 3) Isaiah 63:5, *I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me salvation, and my wrath upheld me.*

b. Comments

- 1) Thomas Constable, *Jesus' confidence in His Father comes through in that He found consolation in the strong hope that the Father would not desert Him, even though the disciples would. Jesus gave this gentle rebuke because the disciples again overestimated themselves (cf. 13:38) ... the Father in a sense abandoned Jesus on the cross (Matt. 27:46; Mark 15:34). However, that too was only temporary. The Father remained with Jesus throughout all His trials, and only judged Him when He judged sin, which Jesus took on Himself as our Substitute (2 Cor. 5:21) while on the cross.*
- 2) Edwin Blum, *You will be scattered is a fulfillment of Zechariah's words which spoke of the Shepherd (the Messiah) smitten by decree of the Lord Almighty, which resulted in the scattering of the sheep (Zech 13:7). In spite of the disciples' loyalty, faith, and love, they soon failed Him miserably. His prediction, You will leave Me all alone, was fulfilled by all His disciples deserting Him (Matt. 26:56) when He was arrested and by Peter's denial (John 18:17, 25–26). Yet the Father had not forsaken Him; I am not alone for My Father is with Me (cf. 8:29; Pss. 23:4; 73:25–26), though the Father did forsake Jesus when He was on the cross (Matt. 27:46).*

- 3) Warren Wiersbe, ... *it is possible to have faith, understanding, and assurance and still fail the Lord. Unless we practice that faith, apply that understanding, and rest on that assurance, we will fail when the time of testing comes. That is what happened to the disciples, and Jesus warned them that it would happen ... He had already warned Peter that he would deny Him, but now He warned the entire band of disciples that they would all forsake Him. John does not quote the Old Testament prophecy (Zech. 13:7); it is quoted in Matthew 26:31. This statement from the Lord should have been a warning to Peter not to follow Jesus when He was arrested. "Let these go their way!" was our Lord's word in the Garden (John 18:8). He knew that it was not safe for them to tarry.*
 - 4) Leon Morris, *The limitations of the disciples' faith are shown in that they will shortly abandon their Lord. Their failure at the moment of crisis is faithfully recorded and has its importance. The church depends ultimately on what God has done in Christ, not on the courage and wit of its first members.*
 - 5) William Hendriksen, ... *the Lord, though accepting their confession at face-value, wishes to put them on guard against over-confidence. It is as if he were saying, "I believe that your confession is genuine and that your faith is real; but is it full-grown? Has it reached maturity? Will your anchor hold in the storms of life? Are you sure that you can stand your ground when the foe suddenly makes his appearance?" That, more or less, is the sense in which these words have generally been interpreted.*
 - 6) F. F. Bruce, *Jesus read their hearts better than they knew. Not only could he answer their unspoken questions, but he could assess the strength of their belief in him. It was sincere and genuine, bound up with their love for him, but it was about to be exposed to a test such as they had not imagined. For all their faith and love, they would abandon him in the hour of his greatest need.*
 - 7) George Beasley-Murray, ... *if Jesus is to be forsaken by his friends he will not be abandoned by his Father: "the Father is with me," supporting him in his hour of testing as in every crisis of his ministry (8:29).*
 - 8) Edward Klink, *The work of Jesus is not dependent upon humanity but is performed rather for its benefit, with the Father authorizing the work of the Son and supporting his mission. The most important thing the presence of the Father signifies is that Jesus is right where he is supposed to be, even though not one other person would join him. When the whole world, including the disciples of Jesus, think Jesus had been conquered, the presence of the Father declares the exact opposite.*
 - 9) Charles Swindoll, *Jesus predicted the disciples would abandon Him, undoubtedly thinking of this as the fulfillment of Zechariah 13:7 (cf. Matt. 26:31; Mark 14:27) ... He followed this gloomy prediction with a promise. While all of humanity would soon abandon Jesus, including His beloved disciples, the Father would remain faithful. While Jesus did later cry out from the cross, "My God, My God, why have You forsaken Me?" (Matt. 27:46), this did not implicate the Father for abandoning Him. Jesus uttered this cry of desperation to call everyone's attention to David's prophetic Psalm 22. While the Lord's lament accurately reflected the emotional anguish of the cross, He, like David, knew the Father had not, in fact, forsaken Him. This incident, like the Lord's anguished plea at Gethsemane, reveals the humanity of Jesus and the frailty of the human form. It should not, however, suggest that the Father and Son were ever at odds. The Father and the Son are one; nothing can possibly divide the Triune God.*
2. The disciples' faith in Jesus rested in His authority (33), ***I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.***
- a. Related verses
 - 1) John 14:27, *Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.*
 - 2) Colossians 3:15, *And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.*
 - 3) John 15:20-21, *Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. 21 But all these things they will do to you on account of my name, because they do not know him who sent me.*
 - 4) John 14:1, *"Let not your hearts be troubled. Believe in God; believe also in me.*
 - 5) John 14:27, *Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.*

b. Comments

1) ... *in me you may have peace*

- a) Thomas Constable, *The ultimate reason for Jesus' revelations about His departure, as far as His immediate disciples were concerned, was that they might experience peace in their relationship with Him (cf. 14:27).*
- b) Edwin Blum, *Jesus' instructions about these things (chaps. 14–16) were intended to sustain them, to give them peace in Him. Believers have a dual existence: they are in Christ and in this world. In union with Jesus, His disciples have peace, but the world exerts a hostile pressure.*
- c) Warren Wiersbe, *John 16:33 is the summary and climax of the Upper Room message. Why did He give this message? So that the disciples might have peace in a world of tribulation.*
- d) Charles Swindoll, *Jesus further promised that "in Him" we may have peace. This peace is not only peace with God (Rom. 5:1), but the subjective kind as well. Despite the chaos of living in a hostile world, we may enjoy tranquility. Yet this too is conditional. Like joy, peace is available, but we must choose it. We choose peace when we choose to believe that Christ has overcome the world.*
- e) Grant Osborne, *Jesus gives them this distressing news not to discourage them or beat them down but "so that in me you may have peace" (v. 33). This at first glance seems incongruous. How do you have peace when you know you are going to fail? We must notice that the promise is for peace "in me," not for an easy or an error-free life.*
- f) F. F. Bruce, *The peace which his people have in him is not only the peace which he gives (cf. John 14:27); it is the peace which he himself enjoys and which he shares with them. It is theirs as they remain in him, participating in his life.*

2) *In the world you will have tribulation*

- a) Thomas Constable, *The disciples' relationship with the world would result in turmoil ("tribulation") because of the opposition that would come against them from unbelievers. However, the proof that the peace that Jesus would give them would overcome the turmoil that the world would create, was Jesus' victory over ("I have overcome") the world on the cross, namely, through His death (12:31; 1 Cor. 15:57; 1 John 2:13–14; 4:4; 5:4–5).*
- b) William Barclay, *... if Jesus had not foretold the weakness of the disciples, when they realized afterwards how they had failed Him and forsaken Him and abandoned Him, it might well have driven them to utter and absolute despair. But He warned them before it happened.*
- c) Kenneth Gangel, *The world offers only trouble that need not plague Jesus' followers.*
- d) Edward Klink, *... only with the correct object of faith can a person be grounded in a greater and more powerful reality than that which surrounds and threatens him.*

3) *But take heart, I have overcome the world*

- a) Thomas Constable, *Jesus closed this discourse with a word of encouragement. The Greek word *thareso*, translated "take courage" is one that only Jesus used in the New Testament (cf. Matt. 9:2, 22; 14:27; Mark 6:50; 10:49; John 16:33; Acts 23:11). Jesus was the great encourager.*
- b) Edwin Blum, *The world system, the enemy of God and His people, opposed Jesus' message and ministry (cf. 1:5, 10; 7:7). But Jesus won the victory over the system; He has overcome the world. As the "strong man" who came and ruined Satan's kingdom (Matt. 12:25–29), Jesus is the Victor. Jesus wanted the disciples to remember this fact and to rejoice in His victory ... Because He won they, in union with Him, can win also (Rom. 8:37).*
- c) Warren Wiersbe, *Every believer is either overcome or an overcomer. "And this is the victory that overcometh the world, even our faith" (1 John 5:4). The world wants to overcome us; this is why Satan uses the world to persecute and pressure believers. The world wants us to conform; it does not want us to be different. When we yield ourselves to Christ and trust Him, He enables us to be overcomers. We must claim our spiritual position in Christ and believe Him for victory.*
- d) Kenneth Gangel, *We belong to the one who overcame the world. Fear turns to peace when we learn how to apply Jesus' victory in our lives.*

- e) Leon Morris, *The cross would seem to the outsider to be Jesus' total defeat. He sees it as his complete victory over all that the world is and can do to him. He goes to the cross not in fear or in gloom, but as a conqueror.*
- f) Grant Osborne, *In the midst of our personal battles, we must "take heart" and be aware that in Christ we are "more than conquerors" (Rom 8:37), and that nothing can "separate us from the love of God that is in Christ Jesus" (Rom 8:35, 39). We will always be victorious when we depend completely on the Triune Godhead in our lives (Jas 4:7–8; 1 Pet 5:6–9).*

SUMMARY

- Edward Klink, *As the Gospel has made clear, the cross is the victory of Christ and the defeat of the world, including "the ruler of this world" (cf. 12:31; 14:30–31; 16:8–11). This victory belongs not to Christ alone, for it also belongs to his disciples, the children of God, which the prayer to follow will express further (see ch. 17).*
- William Barclay, *Very soon, something was going to be unanswerably proved to the disciples. They were going to see that the world could do its worst to Jesus and still not defeat him. And he says: 'The victory which I will win can be your victory too. The world did its worst to me, and I emerged victorious. Life can do its worst to you, and you too can emerge victorious. You too can possess the courage and the conquest of the cross.'*
- Charles Swindoll, *His victory over the world—sin, evil, Satan, death, the twisted manner by which the world operates—gives us reason to throw ourselves headlong into the conflict. We have nothing to fear. For even if we die, we live ... Joy, love, and peace are ours, if only we will believe in Him ... Do you?*