

John 16 Commentary

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**NOTE: THIS PAGE IS UNDER CONSTRUCTION
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John 16:1 "These things I have spoken to you so that you may be kept from stumbling.

- John 16:4 15:11 Mt 11:6 13:21,57 24:10 26:31-33 Ro 14:21 Php 1:10 1Pe 2:8

Related Passages:

John 6:61+ But Jesus, conscious that His disciples grumbled at this, said to them, "Does this cause you to **stumble** ([skandalizo](#)) ?

1 John 2:10+ The one who loves his brother abides in the Light and there is no cause for **stumbling** ([skandalizo](#)) in him.

PURPOSE OF "THESE THINGS"

These things - This begs the simple question "What things"? Always pause to ponder and interrogate this little phrase which occurs 41 times in John's Gospel. Don't "speed read" the Bible! If you slow down and engage actively with "these things," by the time you finish John you will have honed the valuable discipline of pausing to ponder which will yield great fruit in all of your Bible reading. You will be slowing down on other "hinge words/phrases" like "so that" (992x), "but," (4108x), "for" (>7000x but only where you can substitute "because"), "therefore," (903x) and even the little coordinating conjunction "and" (which does not usually get much respect but is found >20,000x some uses being very strategic).

These things in Gospel of John - Jn. 1:28; Jn. 2:16; Jn. 2:18; Jn. 3:9; Jn. 3:10; Jn. 3:22; Jn. 5:1; Jn. 5:16; Jn. 5:19; Jn. 5:34; Jn. 6:1; Jn. 6:59; Jn. 7:1; Jn. 7:4; Jn. 7:9; Jn. 7:32; Jn. 8:28; Jn. 8:30; Jn. 9:40; Jn. 11:43; Jn. 12:16; Jn. 12:36; Jn. 12:41; Jn. 13:17; Jn. 14:25; Jn. 15:11; Jn. 15:21; Jn. 16:1; Jn. 16:3; Jn. 16:4; Jn. 16:6; Jn. 16:25; Jn. 16:33; Jn. 17:1; Jn. 17:13; Jn. 19:25; Jn. 19:36; Jn. 19:38; Jn. 20:18; Jn. 21:1; Jn. 21:24

I have spoken to you - Jesus is addressing the 12, but one of the 12 would fail to hear "these things" and would stumble (fall away) into darkness and betrayal.

So that ([hina](#)) - This phrase always introduces a purpose or result and thus is a valuable "hinge word" to open the door to the interpretation of a given passage. It begs the simple question of what is the writer's purpose or the result? Although the answer from the context may be obvious, intelligently interrogating the text is a very helpful discipline to develop to up your ability to read the Scriptures. And you will have plenty of opportunities to query the "so that's" because there are 991 uses in the NASB95. So what is Jesus' purpose (or result he desires) in this context?

You may be kept from stumbling ([skandalizo](#)) - More literally "that ye may not be stumbled" (Jn 16:1YLT) or "you may not be tripped up" or "fall into a trap." The idea is to hinder right conduct or thought and so to cause to stumble. Jesus' words are to teach His disciples (including us today) to prepare for difficult things that are likely or sure to happen!

R V G Tasker explains that "A skandalethron was not a stumbling-block which might trip you up...It is used of the spring of a trap which might 'go off' when you were least expecting it."...During the earlier part of His ministry Jesus had spoken comparatively little to His disciples about the persecution which awaited them, because He had been in their company, and as long as He was with them the world's hatred must inevitably be drawn to Himself." (BORROW [The Gospel according to St. John](#))

Spurgeon - "made to stumble." Christ would not have you who are his people caused to stumble by anything that happens to you. He wants you to walk without tripping; his angels bear you up in their hands lest at any time you should dash your foot against a stone. He himself, as your Guardian, comes and speaks beforehand to let you know what is to occur to you, that you may not be caused to stumble by any fresh trial that may assail you.

Marcus Dods adds that ""While He was with them they leant upon Him and could not apprehend a time of weakness and persecution."

A T Robertson - "the skandala of faith, the stumbling blocks which trip up a disciple" (Bernard), in John only John 6:61 and here (cf. 1 John 2:10).

NET NOTE - In Johannine thought the verb [skandalizo](#) means to trip up disciples and cause them to fall away from Jesus' company (Jn 6:61, 1John 2:10). Similar usage is found in Didache 16:5, an early Christian writing from around the beginning of the 2nd century A.D. An example of a disciple who falls away is **Judas Iscariot**. Here and again in Jn 16:4 Jesus gives the purpose (ED: cf so that) for his telling the disciples about coming persecution: He informs them so that when it happens, the disciples will not fall away, which in this context would refer to the confusion and doubt which they would certainly experience when such persecution began. There may have been a tendency for the disciples to expect immediately after Jesus' victory over death the institution of the messianic kingdom, particularly in light of the turn of events recorded in the early chapters of Acts. Jesus here forestalls such disillusionment for the disciples by letting them know in advance that they will face persecution (cf 2Ti 3:12) and even martyrdom as they seek to carry on his mission in the world after his departure. This material has parallels in the Olivet Discourse (Matt 24–25)

and the synoptic parallels.

Stumbling (4624) **skandalizo** from **skandalon**= a trap = set a snare, put a snare or stumbling block in way; English = scandalize = to offend the moral sense of) means to put a snare (in the way), hence to cause to stumble, to give offense. The kindred noun **skandalon** is the stick on which the bait is placed, springing to shut the trap on an animal. Hence, generally, a 'snare, a stumbling-block'" (To entrap, trip up, or entice to sin, offend. So here in Mt 5:29-30 **skandalizo** is used in the active sense which conveys the idea to cause to do wrong, to entice to commit sin. In the passive sense it means to be led into sin, to be caused to do wrong. In the passive some uses mean to be offended (Mt 11:6), the idea being that one is taking offense at Jesus and/or refusing to believe in Him. Finally, **skandalizo** can mean to furnish an occasion for some to be shocked, angered, or offended (Mt 17:27).

Skandalizo - 27v - cause(1), cause...to stumble(2), causes(2), causes...to stumble(6), fall away(7), falls away(1), led into sin(1), makes...stumble(2), offend(1), offended(1), stumble(3), stumbling(1), take(1), take offense(1), took offense(2). Matt. 5:29; Matt. 5:30; Matt. 11:6; Matt. 13:21; Matt. 13:57; Matt. 15:12; Matt. 17:27; Matt. 18:6; Matt. 18:8; Matt. 18:9; Matt. 24:10; Matt. 26:31; Matt. 26:33; Mk. 4:17; Mk. 6:3; Mk. 9:42; Mk. 9:43; Mk. 9:45; Mk. 9:47; Mk. 14:27; Mk. 14:29; Lk. 7:23; Lk. 17:2; Jn. 6:61; Jn. 16:1; 1 Co. 8:13; 2 Co. 11:29

John 16:2 "They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God.

- shall: John 9:22,34 12:42 Lu 6:22 1Co 4:13
- the time: Isa 65:5 Mt 10:28 24:9 Ac 5:33 6:13,14 7:56-60 8:1-3 9:1,2 Ac 22:3,4,19-23 26:9-11 Ro 10:2,3 Ga 1:13,14 Php 3:6

Related Passage:

John 9:22, 34+ His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue...They answered him, "You were born entirely in sins, and are you teaching us?" So they put him out.

2 Timothy 3:12+ Indeed, all who desire to live godly in Christ Jesus **will be persecuted**.

Acts 26:9-11+ (**SEE ALSO** Acts 8:1-3, 22:3-5) "So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. 10 "And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, having received authority from the chief priests, **but also when they were being put to death I cast my vote against them.** 11 "And as **I punished them often in all the synagogues**, I tried to force them to blaspheme; and being furiously enraged at them, I kept pursuing them even to foreign cities.

Hebrews 10:11 (OFFERING USED REPEATEDLY IN HEBREWS OF RELIGIOUS OFFERINGS) Every priest stands daily ministering and **offering** ([prosphero](#)) time after time the same sacrifices, which can never take away sins;

JESUS' FOREWARNING OF COMING PERSECUTION

They will make you outcasts from the synagogue ([sunagoge](#)) - [Forewarned is forearmed!](#) Jesus did not want His disciples caught off guard when (not "if") the opposition came! (**THOUGHT** - If you are actively functioning as a disciple, rest assured Christ haters will seek to make you an "outcast" and disparage your name.) Who is "**They**?" In context (synagogue), this is a reference to the Jewish religious leaders who hate Jesus and His disciples. This was the great fear of the parents of the healed blind man in John 9:18-21, 22.

Outcasts is **aposunagogos** ([apo](#) = from + [sunagoge](#) = synagogue) used 3x, all in John (Jn 9:22, 12:42, 16:2). [Friberg](#) says is "a religious technical term relating to Jewish disciplinary measures in varying degrees of severity, expelled from the synagogue; (completely) excommunicated; cut off from the rights and privileges of a Jew; put under the ban or curse."

F F Bruce - At the time when the Gospel was written these words had acquired a special relevance from the inclusion in the synagogue prayers of a curse on the Nazarenes, which was intended to ensure that the followers of Jesus could take no part in the service." (BORROW [Gospel of John](#), page 316)

[Bob Utley](#) on **outcasts** - This refers to excommunication from the synagogue (cf. John 9:22,34; 12:42). There is so much that is

unknown about Jewish disfellowshipping procedures. There was both a temporary and a permanent exclusion from synagogue services. Later, after the fall of Jerusalem in A.D. 70, at Jamnia in Palestine, the rabbis developed a "curse oath" (i.e., The Eighteen Benedictions, about A.D. 90) related to Christ by which they desired to exclude Christians from synagogue services. This is what finally forced a split between the followers of Christ and local Jewish synagogues. At first believers in Christ met with the local synagogue on Sabbath and with fellow believers on Sunday evening after work (Sunday was the first work day). After this reformation within Pharisaic Judaism, they could no longer worship with the synagogue. So, they continued to meet on "the Lord's day" (i.e., resurrection day). [TOPIC: EXCOMMUNICATION](#)

But (alla) - In context it is not strictly speaking an adversative (contrast) but serves as a coordinating conjunction. It's like Jesus is saying "*But wait! Now for the rest of the story!*"

An hour ([hora](#)) **is coming for everyone** (pas- each and every) **who kills** ([apokteino](#)) **you to think** ([dokeo](#)) **that he is offering** ([prosphero](#)) (sacred "priestly") **service** ([latreia](#)) **to God** - Ponder this prophecy a moment. Jesus is saying that this "job" may cost you your physical life (it definitely costs your life in the sense of Mark 8:34-38+). Persecution to the point of death occurred in the case of Stephen (Acts 7:59+), James (Acts 12:2+), and others (Acts 9:1-4+) A Rabbinic comment on Nu 25:13, is, "*Whosoever sheddeth the blood of the wicked is as he who offereth sacrifice.*" The martyrdom of Stephen or Paul's account of himself as a persecutor (Acts 26:9; Gal 1:13-14), shows how these words were fulfilled in the first years of the Church's history, and such accounts are not absent from that history's latest page. Indeed, those who murder the disciples are so spiritually blind, completely delusional and utterly depraved that they will actually think their murders are an act of worship to Yahweh! The words **offering** ([prosphero](#)) and **service** ([latreia](#)) are a technical description of offering sacrifice and performing a service of worship! What a tragic paradox -- they sacrifice not to the God of gods, but sacrifice to the god of this world whom they worship (2Co 4:4+, 1Jn 5:19+)!

The idea of **think** ([dokeo](#)) stresses "the subjective mental estimate or opinion about a matter" (Trench). **Dokeo** reflects the personal perspective of the one making the subjective judgment call (in this case to kill disciples), i.e. showing what they esteem (death for Jesus' followers)!

[Marvin Vincent](#) on **an hour is coming** - Literally, "*there cometh an hour in order that.*" The hour is ordained with that end in view: it comes fraught with the fulfillment of a divine purpose.

[Bob Utley](#) on **kills** - This is exactly what the Jewish leaders (cf. Isa. 66:5; Matt. 5:10-12; 10:32) thought. Saul of Tarsus (Paul) is a good example of this misguided religious zeal (cf. Acts 26:9-11; Gal. 1:13-14).

[David Guzik](#) makes an interesting point on **everyone who kills you** - In the 20th Century most Christian martyrs were victims of the atheistic, communist state. Historically, this was unusual. Through most of history, most Christian martyrs were targets of those from other religions or even sects within Christendom.

[A T Robertson](#) on **offering service to God** - The rabbis so felt when they crucified Jesus and when they persecuted the disciples (Acts 6:13; Acts 7:57-58). No persecution is more bitter than when done by religious enthusiasts and bigots like the Spanish Inquisition.

Word Pictures in the New Testament.

NET NOTE - Jesus now refers not to the time of his return to the Father, as he has frequently done up to this point, but to the disciples' time of persecution. **They will be excommunicated from Jewish synagogues** There will even be a time when those who kill Jesus' disciples will think that they are offering service to God by putting the disciples to death. Because of the reference to service offered to God, it is almost certain that Jewish opposition is intended here in both cases rather than Jewish opposition in the first instance (putting the disciples out of synagogues) and Roman opposition in the second (putting the disciples to death). Such opposition materializes later and is recorded in Acts: The stoning of Stephen in 7:58-60 and the slaying of James the brother of John by Herod Agrippa I in Acts 12:2-3 are notable examples.

[Spurgeon](#) Christ's disciples were to expect opposition of the most cruel kind. They were to be put away from those with whom they had long worshipped; they were even to run the risk of losing their lives; but Jesus foretold what would happen to them, that they might not be stumbled at it. Such was their Lord's love to them that he would not have them attacked unawares; by his grace, they would hold on, and hold out, they would persevere to the end; but there would have to be a struggle, and to help them in the fight, Jesus tells them all about it before it begins. We say, "Forewarned, forearmed." So the disciples were; and so are you. Your Lord tells you that you will not get to heaven without trials: "In the world ye shall have tribulation." And he tells you this that it may not surprise you when it comes, that it may not act upon you like a sudden gust of wind that would upset a little ship; but that you may just keep everything in trim looking for the storm to come: "These things have I spoken unto you, that ye should not be caused to stumble."

Service/Worship (2999) [latreia](#) from **latris** = one hired or **latron** = reward, wages - see an in depth study of the related

word [latreuo](#)) in secular Greek referred to service rendered for hire and then to any service, by extension including service to God. In classical Greek it was used for the service of the gods. In modern Greek it means "adoration, worship." In the NT it is used only for service to God. In the [Septuagint](#), [latreia](#) was used to describe the service of God according to the requirements of the Levitical law (think of "liturgical") and included the regulations of divine worship such as the rituals and ceremonies which composed part of the priestly duties (see are Ro 9:4; Ro 12:1, and Heb 9:1; Heb 9:6). **Barclay** - "The word Jesus uses (Jn 16:2) for service is lateria, 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."

Latreia - 5v - divine worship(2), service(2), service of worship(1). Jn. 16:2; Rom. 9:4; Rom. 12:1; Heb. 9:1; Heb. 9:6

John 16:3 "These things they will do because they have not known the Father or Me.

- because: John 8:19,55 15:21,23 17:3,25 Lu 10:22 1Co 2:8 2Co 4:3-6 2Th 1:8 2Th 2:10-12 1Ti 1:13 1Jn 3:1 4:8 5:20

Related Passages:

Psalms 95:8-10+ Do not harden your hearts, as at Meribah, As in the day of Massah in the wilderness, 9 "When your fathers tested Me, They tried Me, though they had seen My work. 10 "For forty years I loathed that generation, And said they are a people who err in their heart, **And they do not know My ways.**

AGNOSTIC HATERS OF GOD & JESUS PERSECUTE HIS CHILDREN/DISCIPLES

These things ([note](#)) - Always remember when you are reading the Scripture and encounter phrases like "**these things**" pause and ponder, asking "What **things**?" Most of the time there is an easy answer, but it will always give the Spirit an opportunity to cement the text in your mind and heart, so it is always worth a pause (an old Coca Cola commercial said "[The pause that refreshes!](#)" Yes, indeed, a spiritual pause that spiritually refreshes!)

They will do because they have not known ([ginosko](#) - known "first hand," by personally experiencing) **the Father** ([pater](#)) **or Me** - **They** of course is the Jews, especially the religious leaders. **Because** (*hoti*) is a term of explanation (always begs question - "What is the author explaining?"). They hate God's children and seek to take their life, **because** they do not know God and in fact (although they would deny it) actually hate God! (Jn 15:23-24, Ro 1:30+ "haters of God," Ro 8:7+ = "hostile toward God," Col 1:21+ "alienated and hostile in mind") It is amazing that **because** they did not know the **Father** (the One who imparts life and is committed to it, the One who passes on potential for likeness), but had fabricated a god in their imagination, they rejected His children of "the world does not know us," 1Jn 3:1+) and His kind offer of the good news of salvation (Ro 2:4+, Titus 3:4,5+). Their rejection of God's messengers and message of course reflects their [total depravity](#).

The world's tragic ignorance of God (which is a choice they have made - see Ro 1:19-21+ = "even though they knew God") is the cause of the their hatred and persecution of His children (Jn 15:18, 19+). Men think that in persecuting and killing men made like themselves in the image of God, they are offering to God an acceptable sacrifice! They can know nothing of the true nature of the living God desires not the death of a sinner, but gave His only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life (Jn 3:16+) They know nothing of the "kindness and forbearance and patience of God" (Ro 2:4+) Whose only begotten Son even pleaded even for His murderers, "Father, forgive them, they know not what they do." (Lk 23:34+).

Spurgeon - True followers of Christ must not reckon upon having the world's commendation. At first, the Jews persecuted the Christians; then the Romans took up the cruel work, and others have continued it, in some form or other, even to this day, for the persecution of the saints has not yet ceased. There are many who still have hard times, and have to endure trials of cruel mockings for Christ's sake. If you resolve to follow Christ men will be sure to call you old-fashioned, ridiculous, Puritanic, and I know not what besides, yet what does it matter to you if they do? Your Master foretold that it would be so.....The persecuting Jews professed to be worshippers of Jehovah; but they did not know the Christ, whom he sent, and, therefore, in very truth they did not know the Father either. How can you expect that those who do not know the Father will know the Son, or any of the other children of the divine family? As they rejected the Elder Brother, will they not also reject the younger ones? Is the disciple to be above his Master, or the servant to be treated better than his Lord? Think not so; and therefore expect that you will not be known, even as the Father and the Son were not known.

NET NOTE - Ignorance of Jesus and ignorance of the Father are also linked in 8:19; to know Jesus would be to know the Father also, but since the world does not know Jesus, neither does it know his Father. The world's ignorance of the Father is also

mentioned in 8:55, 15:21, and 17:25.

Tis no surprising thing,
That we should be unknown:
The Jewish world knew not their King,
God's everlasting Son."

These things -45x/41v in the Gospel of John - Jn. 1:28; Jn. 2:16; Jn. 2:18; Jn. 3:9; Jn. 3:10; Jn. 3:22; Jn. 5:1; Jn. 5:16; Jn. 5:19; Jn. 5:34; Jn. 6:1; Jn. 6:59; Jn. 7:1; Jn. 7:4; Jn. 7:9; Jn. 7:32; Jn. 8:28; Jn. 8:30; Jn. 9:40; Jn. 11:43; Jn. 12:16; Jn. 12:36; Jn. 12:41; Jn. 13:17; Jn. 14:25; Jn. 15:11; Jn. 15:21; Jn. 16:1; Jn. 16:3; Jn. 16:4; Jn. 16:6; Jn. 16:25; Jn. 16:33; Jn. 17:1; Jn. 17:13; Jn. 19:25; Jn. 19:36; Jn. 19:38; Jn. 20:18; Jn. 21:1; Jn. 21:24;

John 16:4 "But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you.

- **that when:** John 13:19 14:29 Isa 41:22,23 Mt 10:7 24:25 Mk 13:23 Lu 21:12,13 Ac 9:16 20:23,24 2Pe 1:14
- **because:** John 17:12,13 Mt 9:15 Mk 2:19

Related Passages:

John 6:64 "But there are some of you who do not believe." For Jesus knew **from the beginning** who they were who did not believe, and who it was that would betray Him.

2 Timothy 2:8 **Remember** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) Jesus Christ, risen from the dead, descendant of David, according to my gospel,

JESUS' WARNINGS WERE TO STRENGTHEN THEIR FAITH

As Paul wrote in Romans 10:17+ "So **faith** comes from hearing, and hearing by the **word of Christ**." Jesus is strengthening them (their faith) by forewarning them. Compare His similar words in this [Upper Room Discourse](#)...

John 13:19+ "From now on I am telling you before it comes to pass, so that when it does occur, you may **believe** that I am He.

John 14:29+ "Now I have told you before it happens, so that (term of purpose/result) when (NOT "IF") it happens, you may **believe**.

THOUGHT - Here we encounter another great reason to memorize His Word, for when (not "if") the persecution (from any of the three [inveterate](#) enemies of your soul - the [world](#), the [flesh](#) or the [devil](#)) comes we will be enabled by His Spirit to remember His word (cf Jn 14:26+), and find in His Word the supernatural support for your faith. It is vital that we get into His Word (Mt 4:4+, 1Pe 2:2b+), so that His Word can get in us and protect us when the afflictions arise!

But [these things](#) I have spoken to you - Jesus returns to the thought of Jn 16:1 "These things I have spoken to you." No one likes surprises that are bad surprises. So here Jesus purposefully prophetically speaks to His disciples that a "bad surprise" is coming, but don't be surprised!

So that ([hina](#)) when (not "if") **their hour ([hora](#)) comes** - Here is a clear explanation of Jesus' purpose for forewarning His disciples. **Their hour** personalizes the coming persecution. It is not "IF" it comes, but **"when"** it comes. The time is appointed for these things to transpire. **Their hour** was the "opportunity" to reach the *divinely pre-set* time, i.e. "the hour" in which specific characteristics would prevail.

You may remember ([mnemoneuo](#)) that I told you of them - Memory is a good thing if you don't lose it! Jesus wanted His disciples to recall His words to mind when the persecution came as He had predicted. Jesus is saying keep on remembering (present tense) meaning "*keeping the object of the remembering in mind*", "locking it in" your mind so to speak.

[These things](#) I did not say to you at the beginning ([arche](#) - of Jesus' public ministry - cf 1Jn 1:1), **because I was with you - There's that phrase "[these things](#)" again! What is He saying here? In context, He did not warn them of persecution and martyrdom**

in the first 3 years of His ministry, because He took most of the heat and He was there to protect them. But soon He would depart from them and as His representatives, they would need to stand firm in the battle of the souls of men. (**THOUGHT** - Are you standing firm, fighting for lost souls to be saved souls? 1Co 15:58+).

The verb **say** (lego) means to take a discourse home or bring to its summary (conclusion). Lego is the root of the English terms "legal" and "intelligent." The idea is literally to "summarize (collect up) into a *final opinion*," i.e. bring to a *conclusion* ("lay to rest").

Spurgeon - Christ did not deceive his disciples concerning the treatment that would be meted out to them. He did not promise that the road to heaven would be an easy path, or flatter his followers with the notion that the cross, which they had to carry after him, had no weight in it; "These things have I told you, that when the time shall come, ye may remember that I told you of them.".....Our Lord did tell his disciples something about "these things." He did warn them to expect opposition, but he did not dwell upon that theme, he did not expatiate upon it. He did not at first give that prominence to it which he was about to do, and he explains to his disciples why he had not talked much upon that topic: "because I was with you." It did not matter how they were opposed so long as he was with them; his society more than made up for anything they might have to suffer; and, dear child of God, if you now enjoy the presence of Christ, and the power of his Spirit, you need not mind what happens to you.

NET NOTE - The first half of v. 4 resumes the statement of Jn 16:1, (tauta lelaleka humin), in a somewhat more positive fashion, omitting the reference to the disciples being caused to stumble. This verse serves as a transition between the preceding discussion of the persecutions the disciples will face in the world after the departure of Jesus, and the following discussion concerning the departure of Jesus and the coming of the Spirit-Paraclete. Jesus had not told the disciples **these things** from the beginning because he was with them.

John 16:5 "But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?'

- I: John 16:10,16,28 6:62 Jn 7:33 Jn 13:3 Jn 14:28 Jn 17:4,13 Eph 4:7-11 Heb 1:3 12:2
- Whither: John 13:36 14:4-6

Related Passages:

John 13:36+ Simon Peter *said to Him, "**Lord, where are You going?**" Jesus answered, "Where I go, you cannot follow Me now; but you will follow later."

John 14:5+ Thomas *said to Him, "Lord, **we do not know where You are going** how do we know the way?"

JESUS REITERATES HE IS RETURNING TO HIS FATHER

But now I am going to Him who sent Me - Jesus plainly declares to His loving disciples that He is returning to the Father (Jn 16:10, 17, 28) after He accomplishes His work on the Cross (Jn 17:4+). Some writers think they still did not understand He was going to the Father based on questions as in John 14:5.

And none (oudeis) of you asks Me, 'Where are You going - Jesus can read their minds and sees that they finally seem to grasp that He must leave them, so they don't question Him as they had done in the recent past (Jn 13:36+, Jn 14:5+). While they dreaded the loss of His personal presence, they understood what He was saying, but still did not comprehend why He was going.

A T Robertson on **none of you asks Me** - Now that they realize that Jesus is going, the thoughts of the disciples turn on themselves and they cease asking the query of Peter (John 13:36).

NET NOTE - Now the theme of Jesus' impending departure is resumed (I am going to the one who sent me). It will also be mentioned in Jn 16:10, 17, 28. Jesus had said to his opponents in Jn 7:33 that he was going to the one who sent him; in Jn 13:33 he had spoken of going where the disciples could not come. At that point Peter had inquired where he was going, but it appears that Peter did not understand Jesus' reply at that time and did not persist in further questioning. In 14:5 Thomas had asked Jesus where he was going. **Now none of the disciples asks Jesus where he is going**, and the reason is given in the following verse: They have been overcome with sadness as a result of the predictions of coming persecution that Jesus has just spoken to them in 15:18-25 and 16:1-4a. Their shock at Jesus' revelation of coming persecution is so great that none of them thinks to ask him where it is that he is going.

- John 16:20-22 14:1,27,28 20:11-15 Lu 22:45 24:17

SORROW IN FACE OF SEPARATION

But because I have said [these things](#) to you, sorrow ([lupe](#)) has filled ([pleroo](#)) your heart ([kardia](#)) - Jesus knows that when something like **sorrow** fills one's heart, it has the potential to control the way one thinks and acts. **Filled** means *filled to the brim* and in the perfect tense means they became sorrowful in past and continued in the state of sorrow. [Robertson](#) says the perfect tense indicates that "They do not see their way to go on without Jesus." **Sorrow** was all the disciples could see at the moment as they contemplated Jesus' departure.

Spurgeon - They were thinking more of their loss by his going away from them than of his gain in going back to his Father. If they had thought of the glory into which he was so soon to enter, they would have ceased to sorrow, and would have rejoiced with exceeding joy, but they seem to have loved themselves better than they loved their Lord; hence his absence, which ought to have given them many reasons for rejoicing, became to them a cause for grief.....They were cast down because he was going away from them. Love awoke fear. It was a hard thing for them to have to miss him; they could not tell what might happen to them when their Leader was gone from their midst. Do you wonder that they were filled with sorrow? Yet there was no real cause for grief; there was rather reason for rejoicing when they understood the true lesson of Christ's departure. There is no real cause for your sorrow, dear friends. If you knew all things, you would rejoice exceedingly in that very thing that now most troubles you.

Sorrow (grief) ([3077](#)) [lupe](#) see verb form [lupeo](#)) means sadness, grief, pain, sorrow. **Lupe** is used in Septuagint of Ge 3:16 (twice) of literal pain in childbirth, but most NT uses are figurative of pain in one's heart ("heartache"). **Lupe** is a word that describes that which is grievous or produces an emotional "heaviness". **Lupe** was a word used of persons mourning. In secular Greek *lupe* was sometimes used to describe pain experienced by the physical body, but more often was used figuratively for mental and/or emotional anguish. The King James' translation of the verb form ([lupeo](#)) as *heaviness* parallels our colloquial sayings like -- "*It weighs heavy on my soul*" or "*My soul is weighed down with affliction.*" or "*My soul is so burdened.*" **Ek lupe** is a phrase used as an adverb in 2Cor 9:7 and means "with a grieved spirit, reluctantly, grudgingly." Paul used *lupe* 4x in a negative sense (as here in Ro 9) to express his deep concern over spiritual matters - Israel's unbelief (Ro 9:2), other's attitudes toward his ministry (2Cor 2:1,3), the near death of a beloved fellow worker (Php 2:27). *Lupe* describes the grief caused by sin in the life of a believer (2Co 2:7). Our giving to the Lord should never be motivated by regret (*lupe*) but in dramatic contrast by a cheerful heart (2Cor 9:7). In 2Cor 7:10 Paul "qualifies" what defines true repentance, making a contrast between false grief that the lost world express versus "godly grief" that the Spirit uses to lead the broken person to repentance.

Sorrow = distress of mind especially implying a sense of loss - deep distress, sadness, or regret especially for the loss of someone or something loved; resultant unhappy or unpleasant state. One dictionary says sorrow is derived from the German *sorge* = care, concern, uneasiness which is in turn from the same root as *sore*, heavy. Interesting word picture of this word! The **1828 Webster's Dictionary** has this entry for **sorrow** - The uneasiness or pain of mind which is produced by the loss of any good, real or supposed, or by disappointment in the expectation of good; grief; regret. The loss of a friend we love occasions sorrow; the loss of property, of health or any source of happiness, causes sorrow. We feel sorrow for ourselves in misfortunes; we feel sorrow for the calamities of our friends and our country.

Grief = deep and poignant distress caused by or as if by bereavement. 1828 Webster = The pain of mind produced by loss, misfortune, injury or evils of any kind; sorrow; regret. We experience grief when we lose a friend, when we incur loss, when we consider ourselves injured, and by sympathy, we feel grief at the misfortunes of others. The pain of mind occasioned by our own misconduct; sorrow or regret that we have done wrong; pain accompanying repentance. We feel grief when we have offended or injured a friend, and the consciousness of having offended the Supreme Being, fills the penitent heart with the most poignant grief.

Lupe - 16v - **grief(2), grudgingly*(1), pain(1), sorrow(10), sorrowful(1), sorrows(1)**. Lk. 22:45; Jn. 16:6; Jn. 16:20; Jn. 16:21; Jn. 16:22; Rom. 9:2; 2 Co. 2:1; 2 Co. 2:3; 2 Co. 2:7; 2 Co. 7:10; 2 Co. 9:7; Phil. 2:27; Heb. 12:11; 1 Pet. 2:19

Heart ([2588](#)) [kardia](#) does not refer to the physical organ (over 800 uses in Scripture) but is always used figuratively in Scripture to refer to the seat and center of human life. The **heart** is the center of the personality, and it controls the intellect, emotions, and will. The **heart** is the "desire-producer that makes us tick" (G. Archer) generating "desire-*decisions*" that establish who we really are. The

term "heart" is used in the Hebrew sense of the entire person-mind, feelings, and will. No outward obedience is of the slightest value unless the heart turns to God. **Kardia** as stated above refers not to the physical organ (over 800 mentions and none refer to the physical organ!), but is always used figuratively to center of our personality, to so to speak to our "**control center**" (to make a play on the "[air traffic control center](#)" at the airport which carefully guards and guides what flies in and what flies out. How applicable to our "hearts" which are so prone to wander!). In short **kardia** refers to the the [affective](#) center of our being wherein lies the capacity of moral preference and volitional desire. The **kardia** generates thoughts that make the decisions which the mind works out. In other words, our logic flows out of our heart-decisions and not vice versa. Gleason Archer called the **kardia**, the "desire-producer that makes us tick" for it is the place where our "desire-decisions" occur, and which establish who we really are. WHO ARE YOU? HAVE YOU HAD A HEART CHECK UP RECENTLY? We are assiduous to do this medically, but woefully lax in doing it spiritually (beloved, I speak from experience!). At regeneration God reverses the spiritual atherosclerosis of our old sinful heart by giving us a total heart transplant! Daily confession and repentance are thereafter necessary to avoid "spiritual atherosclerosis" and gradual, subtle hardening (and becoming cold to the things of God) of our heart! (Read and practice daily "preventative maintenance" = 1 Jn 1:9+, Pr 28:13+). One's heart is the center of his personality. Each believer is responsible for the condition of his heart (cf. Prov. 3:1, 3, 5; Pr 4:23; 20:9).

Marvin Vincent on heart (kardia) in John 14:1 - Never used in the New Testament, as in the Septuagint, of the mere physical organ, though sometimes of the vigor and sense of physical life (Acts 14:17; James 5:5; Luke 21:34). Generally, the center of our complex being—physical, moral, spiritual, and intellectual. See on Mark 12:30. The immediate organ by which man lives his personal life, and where that entire personal life concentrates itself. It is thus used sometimes as parallel to ψυχή, the individual life, and to πνεῦμα the principle of life, which manifests itself in the ψυχή. Strictly, καρδιά is the immediate organ of ψυχή, occupying a mediating position between it and πνεῦμα. In the heart (καρδιά) the spirit (πνεῦμα), which is the distinctive principle of the life or soul (ψυχή), has the seat of its activity. Emotions of joy or sorrow are thus ascribed both to the heart and to the soul. Compare John 14:27, "Let not your heart (καρδί) be troubled;" and John 12:27, "Now is my soul (ψυχή) troubled." The heart is the focus of the religious life (Matthew 22:37; Luke 6:45; 2 Timothy 2:22). It is the sphere of the operation of grace (Matthew 13:19; Luke 8:15; 24:32; Acts 2:37; Romans 10:9, 10). Also of the opposite principle (John 13:2; Acts 5:3). Used also as the seat of the understanding; the faculty of intelligence as applied to divine things (Matthew 13:15; Romans 1:21; Mark 8:17).

Kardia in Gospel of John - Jn. 12:40; Jn. 13:2; Jn. 14:1; Jn. 14:27; Jn. 16:6; Jn. 16:22;

ILLUSTRATION - Erwin W. Lutzer, "One of my great encouragements is to be friends with those who were personally acquainted with A. W. Tozer. This man, who knew God so intimately, had days when he was so discouraged he felt he could not continue as a minister. A man who instructed thousands in the deep things of God often felt he was a miserable failure."

John 16:7 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you."

- **I tell:** John 8:45,46 Lu 4:25 9:27 Ac 10:34
- **It:** John 11:50-52 14:3,28 Ro 8:28 2Co 4:17
- **the Helper will not come to you:** John 7:39 14:16,17,26 15:26
- **but:** Ps 68:18 Lu 24:49 Ac 1:4,5 2:33 Eph 4:8-13

Related Passage:

John 11:50+ nor do you take into account that it is **expedient** ([sumphero](#)) for you that one man die for the people, and that the whole nation not perish."

THE CAVEAT FOR THE COMING OF THE COMFORTER

But (alla) - Several versions translate this as "nevertheless" which means in spite of that or notwithstanding. The idea is that despite all of what He had said and their sorrowful reaction, the tide would soon change and their sorrow would be turned to joy, for not only would He rise from the dead but He would send His Spirit 50 days later.

I tell you the truth ([aletheia](#)), **it is to your advantage** (benefit, profit - [sumphero](#)) **that I go away** - Imagine the disciple's initial reaction, wondering how Jesus' departure could possibly be profitable to them? He emphasizes that this is the truth not because He

had ever lied but He wanted the disciples to grasp this truth and let it grab their hearts and minds. He knew what He was telling them was not easy to believe.

Henry Alford writes that "It is expedient for you, implies that the dispensation of the Spirit is a more blessed manifestation of God than was even the bodily presence of the risen Saviour."

Spurgeon - "And he will be of more service to you than I could be even if I were to remain with you." The presence of the Spirit of God in the Church is better for the present dispensation than even the bodily presence of Christ would be....And the Comforter is better for us than the personal presence of Christ. We do not always think so; but it is true. It is better for the Church to have the Holy Spirit in the midst of her, than for Christ to be here in the bodily presence on the earth.

Why would the Spirit's coming be better than Jesus leaving? Jesus was only to be with the 11 disciples, but the Spirit of Jesus would be with and in every disciple, for the rest of eternity. Another advantage is that now disciples would be enabled to understand Jesus Who now speaks through His living Word. Another advantage is that now disciples could be supernaturally enabled to walk by Jesus walked, for He walked in the power of the Spirit (See [The Holy Spirit-Walking Like Jesus Walked!](#)) If Jesus were present bodily today, the temptation would be to walk by sight and not by faith which is a walk that pleases the Father (Heb 11:6). The coming of the Spirit upon (and in) the disciples at Pentecost would energize the spread of the Gospel, so that every believer today is confirmation that it was better for Jesus to **go away!**

Bob Utley - **it is to your advantage that I go away**" Jesus' physical body could be in only one place at one time, which limited His ability to both teach and minister to all of His disciples. Also, during His earthly life He focused primarily on Israel (cf. Matt. 10:6; 15:24). The coming of the Holy Spirit would open up a new era that would issue in an expanded ministry (cf. Eph. 2:11-3:13). The term "advantage" meant "expedient" and is also used in John 11:50 and 18:14 in connection with Jesus' death. The phrase "go away" could include all the events of Jesus' last week in Jerusalem.

For (term of explanation) **if I do not go away, the Helper (parakletos) will not** (ou me - strong double negative) **come to you** - Jesus gives the reason for why His departure was for their benefit. Surely the disciples did not grasp the significance of the **Helper** at this time. Nor did they fully understand how He was soon to **go away** from them via the Calvary road. They did not understand what was at stake in His going away, for if He did not go there would be no atonement of sins, no Gospel, no glorified Savior, no sending of His Spirit to apply His atonement to the hearts of sinners. The **Helper (parakletos)** was used of legal assistants who litigated a case. The disciple's "case" and ours was high treason against God, with a sure sentence of the death for our inevitable guilty verdict. Jesus paid a price He did not owe, because we owed a debt we could never pay. And our Paraclete litigated our case and applied Jesus' full blood payment (Jn 19:30+) to each believer's heart. Amazing grace indeed!

As **Marcus Dods** says "The withdrawal of the bodily presence of Christ was the essential condition of His universal spiritual presence."

Bob Utley - **for if I do not go away, the Helper will not come to you**" There are two THIRD CLASS CONDITIONAL SENTENCES in this verse which imply potential action. Jesus had to leave for the fullness of the Spirit to come! The term *paraklētos* can be translated "advocate," "comforter," or "helper" (cf. John 14:16, 26; 15:26, see full note at John 14:16). This word appears only in John's writings. It was used in Greek literature for a defense lawyer called alongside to render aid. In John 16:8-11 the Spirit acted as a prosecutor to the world, however, in John 16:12-15 the Spirit's advocacy is seen on behalf of believers. This same term *paraklētos*, is used for the Son in 1 John 2:1. The Greek root can be translated "comfort." In this sense it is used of the Father in 2Co 1:3-11. (See [TOPIC: PARACLETE; JESUS AND THE SPIRIT](#))

But if I go, I will send Him to you - The Spirit came from both the Father and the Son. In John 14:26+ we read "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 said to you."

Charles Swindoll makes a very interesting statement which has practical application to all believers regarding **I will send Him (SPIRIT) to you** - Interestingly, the confrontation of the Holy Spirit does not appear to be directly within the hearts of nonbelievers. He may, in fact, do this; however, **that is not what Jesus was teaching here**. In Jn 16:7-8, Jesus said, **I will send Him to you. And He, when He comes, will convict the world . . .**" The context of Jn 16:8-11 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 in this way. The child of God living on this earth, empowered by the Spirit of God, is a living letter observed by the world. As the world witnesses the child of God being controlled by the Spirit, the world observes a life undergoing transformation. The world is confronted by the Holy Spirit via His activity in believers....In convicting the world, the Spirit desires to use a channel. The Spirit of God doesn't use buildings, pulpits, or symbols to convict the world. He doesn't use nature, science, philosophy, or even theology to convict the world. In fact, Scripture indicates that He does not convict sinners directly. According to Jesus, believers convict the world! The Holy Spirit uses transformed Christians as the means of confronting the world.

(See [Insights on John](#) scroll up and down for more text)

Advantage (profitable, good, , expedient)([4851](#)) [sumphero](#) from **sún** = together + **phéro** = bring) means literally to bring together (literally - as in Acts 19:19) and gives us the underlying idea of the *concurrence* of circumstances. Then **sumphero** comes to mean to confer a benefit, to be profitable, advantageous (Mt. 5:29, 30; 18:6; 19:10; John 11:50; 16:7) or useful. The idea is to bring together for the benefit, profit or advantage of another. And so here in Heb 12:10 **sumphero** describes the dividends of discipline, the profit of punishment!

Helper (Advocate, Comforter) ([3875](#)) [parakletos](#) from **para** = side of, alongside, beside + **kaleo** = to call) is the noun cognate of the verb [parakaleo](#) ([see study](#)) (cf also [paraklesis](#)) and literally means one called alongside. **Parakletos** describes one who stands by to help or render aid (especially in a court of law) or one who is summoned to the side of another to help, comfort, encourage, counsel, or intercede for, depending on the need. It is the regular term in NT times for an attorney, giving evidence that stands up in court. The KJV, YLT translate **parakletos** as **Comforter**, the RV retains the word **Comforter**, but the margin gives **Advocate** and **Helper** and notes that the Greek is paraclete. The HCSB and RSV translate it **Counselor**. J. B. Phillips translates it someone to stand by you. Knox translates it he who is to befriend you. NAS, ESV, Moffatt, Torrey and 20th Century NT all translate it **Helper**. NET, NLT and NAB translate it as **Advocate** (even Jn 14:16). As the **NET Note** below amplifies, none of these Names are perfect. I would suggest that the Spirit might also be called our **Enabler**, that is, the One Who supernaturally energizes (enables) us for Christ-like life and ministry. The point is that we don't just need a little "help" (cp Name "Helper") or a little *push*, but we need Him to give us both "**the desire and the power**" (NLT paraphrase of Php 2:13NLT+) to obey the present tense command to continually work out our salvation (Phil 2:12+), whether in everyday Christian living or in specific ministries to which He has assigned **each** and every believer. I personally believe there are **no "bench players"** on God's team, but that every believer is called to be on the field so to speak, activity involved in the great game of redeeming men's souls from hell to heaven!

Parakletos - **5x/5v** - Advocate(1), Helper(4). (KJV = comforter 4, advocate 1) - Jn. 14:16; Jn. 14:26; Jn. 15:26; Jn. 16:7; 1 Jn. 2:1

Related Resources on Parakletos:

- [See 3 page discussion of parakletos in the Dictionary of NT Theology, page 88, volume 1](#)
- [Interesting article from Wikipedia on Paraclete](#)
- [Gotquestions](#)

John 16:8 And He, when He comes, will convict the world concerning sin and righteousness and judgment;

- **He will:** Zec 12:10 Ac 2:37 16:29,30
- **Convict,** John 8:9,46 1Co 14:24 Jude 1:15

THE HOLY SPIRIT -- THE "CONVICTOR"

Jesus now proceeds to describe some of the work of the Spirit, beginning with His work in saving souls.

And He, when He comes, will convict ([elegcho](#)) the world ([kosmos](#)) concerning sin ([hamartia](#)) and righteousness ([dikaiosune](#)) and judgment ([krisis](#)) - The Spirit will present compelling evidence which exposes what is wrong or right. Conviction of sin is not conversion but is an integral part to the New Birth, for until one realizes they are spiritually dead, they cannot appreciate their desperate need to be born again (Jn 3:3-7+). To state it another way, the Greek word for convict conveys ideas of expose, refute and convince (one of their sinful state and need for a Savior) as the Spirit works on individual hearts, like a prosecuting attorney. Think of [Nathan the prophet](#) confronting David after his sin with Bathsheba, which he had covered up for many months! (see 2Sa 12:1-15+). The idea is to show someone that they have done something wrong and summon them to repent. Given the vital importance of His convicting ministry, it follows that to resist the Spirit's conviction is a serious error.

Rod Mattoon on will convict - No one word can translate this word ([elegcho](#)) satisfactorily. It was used in a court of law for cross-examination of a witness, for a man on trial for a crime, or for an opponent in a debate. The idea of the word is of cross-examining a person until that person perceives and acknowledges his errors or of reasoning he has not seen yet. Cross-examination can produce two results. (1) Conviction of a crime. (2) Convincing a person of the weakness of his own case and the strength of the debate that he has opposed. Both concepts apply here. The Holy Spirit convicts the sinner of sin. The Jews thought they were doing God a service when they crucified Jesus, but in Acts 2, the conviction in their hearts was pricked. They realized they made a mistake. Acts

2:37 "Now when they heard this, **they were pricked** (smitten in their heart with sorrow) **in their heart**," ([Treasures from John, Volume 2](#))

Merrill Tenney explains that "The Spirit does not merely accuse men of sin, he brings to them an inescapable sense of guilt so that they realize their shame and helplessness before God." (See [The Expositor's Bible Commentary](#))

A T Robertson on **convict the world concerning sin** - Jesus had been doing this (John 7:7), but this is pre-eminently the work of the Holy Spirit and the most needed task today for our complacent age.

David Guzik notes that "Before the convicting work of the Holy Spirit one may say, I make a lot of mistakes. Nobody's perfect. After the convicting work of the Holy Spirit one may say, I'm a lost rebel, fighting against God and His law – I must rely on Jesus to get right with God."

Henry Alford on the Spirit's work **concerning sin and righteousness and judgment** - Each man's conscience has some glimmering of light on each of these; some consciousness of guilt, some sense of right, some power of judgment of what is transitory and worthless; but all these are unreal and unpractical, till the convicting work of the Spirit has wrought in him."

Bob Utley - G. B. Caird, [The Language and Imagery of the Bible \(BORROW\)](#), p. 159, has an interesting understanding of these three areas. Convince the world that "it has been wrong in bringing Jesus to trial and execution, it has been wrong about the meaning of sin, it has been wrong about the meaning of righteousness, it has been wrong about the meaning of judgment. " If so, then the Spirit is fully revealing the gospel through the person of Jesus. Mosaic religiosity cannot save them. Judgment awaits all who reject Jesus! "The sin" is unbelief! Jesus is the only way to life with God!The term "world" refers to human, fallen society organized and functioning apart from God.

D A Carson has a lengthy explanation of 5 ways **convicts of sin** is interpreted. [Click here for part 1](#) and [click here for part 2](#).

Convict (expose) ([1651](#)) **elegcho** or **elencho** is a primary verb but is related to **elegchos** = bringing to light) means to **bring to the light** (to reveal hidden things) with the implication that there is adequate proof of wrongdoing. To expose, to convict, to reprove, to shame or disgrace and thus to **rebuke** another in such a way that they are compelled to see and to admit the error of their ways. To show someone that they have done something wrong and summon them to repent. The word **elegcho** includes the ideas of to convict and to convince. Convict means to prick a person's heart until he senses and knows he is guilty. He has done wrong or failed to do right. Convince means to hammer and drive at a person's heart until he knows the fact is true.

Gary Hill on **elegcho** - properly, to *convince* by solid, compelling *evidence* which especially exposes what is wrong or right...preeminently used of the Holy Spirit *producing conviction* in the heart. The Holy Spirit produces inner conviction, i.e. convinces people about what: misses God's mark ("sin"); has His approval ("righteousness"); and the eternal consequences of this (for everlasting punishment or reward). We constantly need the Holy Spirit to convict us about what is right as well as what is wrong so we don't hate what is wrong . . . more than love what is right! (The Discovery Bible)

Elegcho - 17v - **convict(2), convicted(2), convicts(1), expose(1), exposed(2), rebuke(1), refute(1), reprimanded(1), reprove(4), reprovved(1), show...fault(1)**. Matt. 18:15; Lk. 3:19; Jn. 3:20; Jn. 8:46; Jn. 16:8; 1 Co. 14:24; Eph. 5:11; Eph. 5:13; 1 Tim. 5:20; 2 Tim. 4:2; Tit. 1:9; Tit. 1:13; Tit. 2:15; Heb. 12:5; Jas. 2:9; Jude 1:15; Rev. 3:19

World ([2889](#)) **kosmos** related to the verb **kosmeo** = to order or adorn, to put in order [Mt 25:7 = "trimmed"], to adorn literally [1Ti 2:9], to adorn figuratively [Titus 2:9±]) means essentially something that is well-arranged, that which has order or something arranged harmoniously. **Kosmos** refers to an ordered system or a system where order prevails. As explained below however, **kosmos** as used here in James 4:4 and many places in the NT, takes on a considerably more negative shade of meaning. In this sense **kosmos** is much like the Greek word for **flesh** (**sarx**), which can be a neutral word, but which many times in the NT takes on an evil connotation.

Related Resources:

- [An Out-of-this-World Experience A Look at Kosmos in the Johannine Literature](#)
- [See 6 page article on Kosmos in New International Dictionary of NT Theology](#)

Kosmos in John's writings - Jn. 1:9; Jn. 1:10; Jn. 1:29; Jn. 3:16; Jn. 3:17; Jn. 3:19; Jn. 4:42; Jn. 6:14; Jn. 6:33; Jn. 6:51; Jn. 7:4; Jn. 7:7; Jn. 8:12; Jn. 8:23; Jn. 8:26; Jn. 9:5; Jn. 9:39; Jn. 10:36; Jn. 11:9; Jn. 11:27; Jn. 12:19; Jn. 12:25; Jn. 12:31; Jn. 12:46; Jn. 12:47; Jn. 13:1; Jn. 14:17; Jn. 14:19; Jn. 14:22; Jn. 14:27; Jn. 14:30; Jn. 14:31; Jn. 15:18; Jn. 15:19; Jn. 16:8; Jn. 16:11; Jn. 16:20; Jn. 16:21; Jn. 16:28; Jn. 16:33; Jn. 17:5; Jn. 17:6; Jn. 17:9; Jn. 17:11; Jn. 17:13; Jn. 17:14; Jn. 17:15; Jn. 17:16; Jn. 17:18; Jn. 17:21; Jn. 17:23; Jn. 17:24;

Jn. 17:25; Jn. 18:20; Jn. 18:36; Jn. 18:37; Jn. 21:25; 1 Jn. 2:2; 1 Jn. 2:15; 1 Jn. 2:16; 1 Jn. 2:17; 1 Jn. 3:1; 1 Jn. 3:13; 1 Jn. 3:17; 1 Jn. 4:1; 1 Jn. 4:3; 1 Jn. 4:4; 1 Jn. 4:5; 1 Jn. 4:9; 1 Jn. 4:14; 1 Jn. 4:17; 1 Jn. 5:4; 1 Jn. 5:5; 1 Jn. 5:19; 2 Jn. 1:7; Rev. 11:15; Rev. 13:8; Rev. 17:8

Sin (266) **hamartia** literally conveys the idea of missing the mark as when hunting with a bow and arrow (in Homer some hundred times of a warrior hurling his spear but missing his foe). Later **hamartia** came to mean missing or falling short of any goal, standard, or purpose. **Hamartia** in the Bible signifies a departure from God's holy, perfect standard of what is right in word or deed (righteous). It pictures the idea of missing His appointed goal (His will) which results in a deviation from what is pleasing to Him. In short, sin is conceived as a missing the true end and scope of our lives, which is the Triune God Himself. As **Martin Luther** put it "*Sin is essentially a departure from God.*"

Remember that a "low view of sin" will lead to a "low view of salvation". In fact a failure to understand the true nature of sin as God sees it (and describes it in Scripture), can result in a false understanding of salvation (cp Mt 7:21-note, Mt 7:22, 23-note - Observe that they "**practice [present tense** = continually, as their lifestyle, as the general "direction" of their life] **lawlessness**" which 1Jn3:4 defines as sin!). Sinners need to be confronted boldly and head on with the sinfulness of their personal sins against the holy God, so that they might from a sense of anguish, deep despair and utter hopelessness and helplessness, be motivated (the Spirit of course "superintends" the entire process, Jn 3:5, 6, 7, 8, Jn 16:8, 1Pe 1:2-note, 2Th 2:13, Titus 3:5-note) to humble themselves and cry out to God and His Son for salvation (cp Peter when he knew he was drowning - Mt 14:30! The Philippian jailer - Acts 16:30, 31, Zaccheus - Lk 19:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, Two men - one who had a true understanding of sin - Lk 18:9, 10, 11, 12, 13, 14. Cp OT pictures - Ps 3:7, 8, 6:4, 55:16, Jer 17:14, Naaman - 2Ki 5:10, 11, 12, 13, 14)

Hamartia in John - Jn. 1:29; Jn. 8:21; Jn. 8:24; Jn. 8:34; Jn. 8:46; Jn. 9:34; Jn. 9:41; Jn. 15:22; Jn. 15:24; Jn. 16:8; Jn. 16:9; Jn. 19:11; Jn. 20:23;

Righteousness (1343) (**dikaioisune** from **dikaiois** = being proper or right in the sense of being fully justified being or in accordance with what God requires) is the quality of being upright. In its simplest sense **dikaioisune** conveys the idea of conformity to a standard or norm and in Biblical terms the "standard" is God and His perfect, holy character. In this sense **righteousness** is the opposite of hamartia (sin), which is defined as missing of the mark set by God. **Dikaioisune** is rightness of character before God and rightness of actions before men. Righteousness of God could be succinctly stated as all that God is, all that He commands, all that He demands, all that He approves, all that He provides through Christ ([Click here](#) to read Pastor Ray Pritchard's interesting analysis of **righteousness** in the Gospel of Matthew).

Judgment (justice, court, sentence)(2920) **krisis** from **krino** = to judge, decide) means a decision or judgment, verdict, justice, court (tribunal). Judgment refers to one's life and character being sifted in order to determine one's moral worth. The first use is by Jesus in the Sermon on the Mount declaring "'Whoever commits murder shall be liable to the **court.**" ("in danger of judgment") (Mt 5:21, cp also Mt 5:22) Mt 10:15, 11:22, 24 all describe Jesus' sobering warning to the Jews of a specific future and frightening "day of **judgment.**" (cp "**sentence** of hell" Mt 23:33, see also 2 Peter 2:9, 11, 3:7, 1 John 4:17) In Jn 5:24 Jesus gives sinners the way of escape, the way to miss the horrible day of **judgment** (Heb 10:27)! In Mt 12:18 God's **judgment** is equated with **justice**, for He is the righteous and just Judge (cp Mt 12:20, 23:23, Rev 16:7). Note the striking contrast in Jn 5:29 "those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of **judgment.**" There is no such thing as reincarnation but only one life, one death, one **judgment** (Heb 9:27)

John 16:9 concerning sin, because they do not believe in Me;

- John 3:18-21 5:40-44 8:23,24,42-47 12:47,48 15:22-25 Mk 16:16 Ac 2:22-38 3:14-19 7:51-54 26:9,10 Ro 3:19,20 7:9 1Th 2:15,16 1Ti 1:13 Heb 3:12 10:28,29

Related Passages:

John 3:19+ "This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.

John 8:24+ Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins."

John 12:37+ But though He had performed so many signs before them, yet they were not believing in Him.

Romans 14:23 (UNBELIEF GOES HAND IN HAND WITH SIN) But he who doubts is condemned if he eats,

because his eating is not from faith; and **whatever is not from faith is sin.**

THE FOREMOST CONVICTION NECESSARY = SIN

Concerning sin (*hamartia*), **because** (term of explanation) **they do not believe** (*pisteuo* in present tense = longstanding refusal to believe) **in Me - Sin** is often described as missing the mark and Jesus states that He (His message and His mission) is the "mark" men miss. **Concerning sin** does not refer so much to sins committed but as Jesus explains, sin refers to a person's refusal to **believe** in Him. The ultimate **sin** that will take one to hell is unbelief (Jn 3:18+)! The Spirit convicts sinners of **sin** that they might begin to see their need for the Savior! The good news is that the same Spirit Who convicts, is the same Spirit Who regenerates.

We see a perfect example of this divine dynamic in the response to Peter's first sermon...

Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" 38 Peter said to them, "**Repent**, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. 39 "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." 40 And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!"(Acts 2:37-40+)

John MacArthur explains that "It is the ministry of the Holy Spirit to penetrate hearts steeped in sin, overcome sinners' resistance to the gospel, and bring them through saving faith in the Lord Jesus Christ to fellowship with God....The sole issue that determines people's eternal destiny is how they react to the Spirit's convicting ministry concerning their own sin and the provision of forgiveness by grace through Jesus Christ." (See [John Commentary](#) - scroll up and down for more text)

Bob Utley - The gospel starts with a recognition of mankind's sinfulness (i.e., Ro 1:18-3:18) and the need for God's righteousness (cf. Ro. 3:9-18,23; 6:23; Eph. 2:1-3). Sin is not "the" major stumbling block to salvation this side of Calvary, but mankind's unbelief in the work and person of Jesus Christ (cf. John 3:6-21; 8:24,26). The term "belief" has cognitive and emotional elements, but primarily it is volitional. It focuses not on the believer's worthiness or performance, but on their repentant faith response to God's promises in Christ (cf. Ro. 3:21-30).

NET NOTE on **because** (*hoti*) - It is very difficult to determine whether $\tau\iota$ (*hoti*; 3 times in Jn 16:9, 10, 11) should be understood as causal or appositional/explanatory: Brown and Bultmann favor appositional or explanatory, while Barrett and Morris prefer a causal sense. A causal idea is preferable here, since it also fits the parallel statements in Jn 16:10–11 better than an appositional or explanatory use would. In this case Jesus is stating in each instance the reason why the world is proven guilty or wrong by the Spirit-Paraclete.

NET NOTE - Here (v. 9) the world is proven guilty **concerning sin**, and the reason given is their refusal to **believe** in Jesus. In Jn 3:19 the effect of Jesus coming into the world as the Light of the world was to provoke judgment, by forcing people to choose up sides for or against him, and they chose darkness rather than light. In Jn 12:37, at the very end of Jesus' public ministry in John's Gospel, people were still refusing to **believe** in him.

C H Spurgeon - "A sinner is a sacred thing: the Holy Ghost hath made him so. Your sham sinner is a horrid creature; but a man truly convinced of sin by the Spirit of God is a being to be sought after as a jewel that will adorn the crown of the Redeemer.".....What must be the depth of human wickedness that sinners will not accept a Divine Saviour! This is the crowning, crushing proof of human guilt: "They believe not on me."

ILLUSTRATION - J Edwin Orr tells the story in the great awakening of 1860-61 in Great Britain, of a high-ranking army officer who described the conviction of sin in residents in the Scottish town of Cellardyke -- "Those of you who are at ease have little conception of how terrifying a sight it is when the Holy Spirit is pleased to open a man's eyes to see the real state of heart. Men who were thought to be, and who thought themselves to be good, religious people . . . have been led to search into the foundation upon which they were resting, and have found all rotten, that they were self-satisfied, resting on their own goodness, and not upon Christ. Many turned from open sin to lives of holiness, some weeping for joy for sins forgiven." (BORROW - J. Edwin Orr, [The Second Evangelical Awakening in Britain](#))

Believe (4100) *pisteuo* from *pistis*; *pistos*; related studies [the faith](#), the [obedience of faith](#)) means to consider something to be true and therefore worthy of one's trust. To accept as true, genuine, or real. To have a firm conviction as to the goodness, efficacy, or ability of something or someone. To consider to be true. To accept the word or evidence of. **Pisteuo** means to entrust oneself to an entity in complete confidence. To believe in with the implication of total commitment to the one who is trusted. As discussed below

Christ is the object of this type of faith that relies on His power and nearness to help, in addition to being convinced that His revelations or disclosures are true. **Pisteuo** can refer to an "**heart belief**" (saving faith, genuine belief that leads to salvation, this believing involves not only the consent of the mind, but an act of the heart and will of the subject) or an **intellectual belief** (mental assent, "head" knowledge, not associated with bringing salvation if it is by itself), both uses demonstrated by Jesus statement in John 11:26+, "Everyone who lives and **believes** (pisteuo - refers to genuine saving faith) in Me shall never die. Do you **believe** (pisteuo- intellectually) this?"

Related Resources on faith:

- See [NIDNTT discussion of the word group "Faith"](#) - 18 page discussion of this important topic

Pisteuo in John's writings - MOST USES IN NT ARE IN GOSPEL OF JOHN Jn. 1:7; Jn. 1:12; Jn. 1:50; Jn. 2:11; Jn. 2:22; Jn. 2:23; Jn. 2:24; Jn. 3:12; Jn. 3:15; Jn. 3:16; Jn. 3:18; Jn. 3:36; Jn. 4:21; Jn. 4:39; Jn. 4:41; Jn. 4:42; Jn. 4:48; Jn. 4:50; Jn. 4:53; Jn. 5:24; Jn. 5:38; Jn. 5:44; Jn. 5:46; Jn. 5:47; Jn. 6:29; Jn. 6:30; Jn. 6:35; Jn. 6:36; Jn. 6:40; Jn. 6:47; Jn. 6:64; Jn. 6:69; Jn. 7:5; Jn. 7:31; Jn. 7:38; Jn. 7:39; Jn. 7:48; Jn. 8:24; Jn. 8:30; Jn. 8:31; Jn. 8:45; Jn. 8:46; Jn. 9:18; Jn. 9:35; Jn. 9:36; Jn. 9:38; Jn. 10:25; Jn. 10:26; Jn. 10:37; Jn. 10:38; Jn. 10:42; Jn. 11:15; Jn. 11:25; Jn. 11:26; Jn. 11:27; Jn. 11:40; Jn. 11:42; Jn. 11:45; Jn. 11:48; Jn. 12:11; Jn. 12:36; Jn. 12:37; Jn. 12:38; Jn. 12:39; Jn. 12:42; Jn. 12:44; Jn. 12:46; Jn. 13:19; Jn. 14:1; Jn. 14:10; Jn. 14:11; Jn. 14:12; Jn. 14:29; Jn. 16:9; Jn. 16:27; Jn. 16:30; Jn. 16:31; Jn. 17:8; Jn. 17:20; Jn. 17:21; Jn. 19:35; Jn. 20:8; Jn. 20:25; Jn. 20:29; Jn. 20:31; 1 Jn. 3:23; 1 Jn. 4:1; 1 Jn. 4:16; 1 Jn. 5:1; 1 Jn. 5:5; 1 Jn. 5:10; 1 Jn. 5:13

John 16:10 and concerning righteousness, because I go to the Father and you no longer see Me;

- **righteousness:** Isa 42:21 45:24,25 Jer 23:5,6 Da 9:24 Ac 2:32 Ro 1:17 3:21-26 Ro 5:17-21 8:33,34 10:3,4 1Co 1:30 15:14-20 2Co 5:21 Ga 5:5 Php 3:7-9 1Ti 3:16 Heb 10:5-13
- **because:** John 3:14 5:32

THE SPIRIT HELPS US SEE OURSELVES AS GOD SEES US

And concerning righteousness ([dikaiosune](#)) - Remember that in context Jesus is describing the convicting work of the Holy Spirit, first regarding sin and now regarding righteousness. **Righteousness** is the standard of God's character to which all of our thoughts, words and deeds must be compared. And when the Spirit holds that "divine straight-edge" of Christ's righteousness up to our life, we see how crooked and how far short we all fall from the perfect righteousness of Christ! To say it another way, the Spirit helps us see ourselves as God sees us (falling far short of God's righteous standard!) He convicts sinners of their lack of righteousness which is acceptable to God. All sinners can produce is self-righteousness or works based righteousness, which is unacceptable to God.

William Cook on **concerning righteousness** - Scholars debate whether to understand this to be a reference to the 'shame righteousness' of the world or to Christ's righteousness demonstrated in His resurrection and exaltation. The former seems to be slightly favored by its placement between sin and judgment. If this is the case the Spirit convicts the world that its good deeds, apart from commitment to Christ, cannot merit salvation and are as 'filthy rags' (Isa. 64:6). The reference to Jesus going to the Father is the reason that the Spirit is carrying out this ministry rather than Jesus. ([John: Jesus Christ Is God](#))

C H Spurgeon - Christ was righteous, the righteous One, whom men rejected, for he has gone up to the Father's side, where he could not have been if he had not perfected righteousness. The very going back of Christ to the Father's throne proves that righteousness does exist, and convicts men of sinning against it.

One way to interpret the Spirit's conviction regarding **righteousness** is that He convicts men of their self **righteousness** or works based **righteousness**, ("There is none righteous, not even one." Ro 3:10+) and in so doing shows them it is inadequate when compared to Christ's righteousness (see Mt 5:20+). One is reminded of Isaiah 64:6 which says "all of us have become like one who is unclean, And **all our righteous deeds** are like a filthy garment." (cf Gal 2:16+)

John MacArthur explains that "When their wickedness is compared to His sinless holiness, their sin is seen more truly for the detestable evil that it is. And the sinner is face-to-face with the impossibility of salvation by any effort, work, or achievement he may do. (See [John Commentary](#) - scroll up and down for more text)

[The Preacher's outline & sermon Bible \(borrow\)](#) says "The Holy Spirit convinces the world that Jesus' righteousness is acceptable

to God. The Holy Spirit convinces a man... (1) that Jesus really was received up into heaven by the Father because He was righteous. (2) that Jesus has secured righteousness for every man. (3) that man can approach God through the righteousness of Jesus. (4) that Jesus is the Ideal and Perfect Man, the very Son of Man Himself.

Warren Wiersbe sees the Spirit convicting **the world concerning righteousness** in two ways - 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 (Col 1:27b, Mt 5:16, Phil 2:15, 2Co 2:14-16) The world cannot receive or see the Spirit of God (cf 1Co 2:14), but they can see what He does as they watch the lives of dedicated believers. ([Bible Exposition Commentary](#))

THOUGHT - Do the lost souls around me see the righteousness of Christ in my thoughts, words and deeds? I am very convicted by this question!

Merrill Tenney explains that the **Spirit convicts the world concerning righteousness** by making sinners aware of "the absolute standard of God's character (**ED: HIS RIGHTEOUSNESS**), to which all thought and action must be compared. Apart from a standard of **righteousness**, there can be no sin (**ED: OR AT LEAST IT WOULD BE DIFFICULT FOR ONE TO KNOW SIN FOR WHAT IT IS**, cf Ro 7:7); and there must be an awareness of the holiness of God before a person will realize his own deficiency (**ED: AND RECOGNIZE HIS DESPERATE NEED FOR SALVATION**). There is an infinite gap between the **righteousness** of God and the sinful state of man that man himself cannot bridge. The first step toward salvation must be the awareness that a divine mediatorship is necessary (**ED: THAT IS AN AWARENESS AND ACCEPTANCE BY GRACE THROUGH FAITH OF A MEDIATOR BETWEEN GOD AND MAN - 1Ti 2:5+ AND THAT AWARENESS BEGINS WHEN ONE RECOGNIZES THEIR SIN AGAINST THE HOLY GOD. NOT ONLY DOES THE SPIRIT HELP US AS SINNERS SEE HOW FAR SHORT WE FALL OF CHRIST'S RIGHTEOUSNESS, BUT IN AN AMAZING SHOW OF GRACE AND MERCY, HE PROVIDES AND CREDITS OR RECKONS CHRIST'S RIGHTEOUSNESS TO OUR DEFICIENT SPIRITUAL ACCOUNT WHEN WE BY GRACE BELIEVE IN HIS RIGHTEOUS SON! see Ro 4:3+, 2Co 5:21+, 1Co 1:30+).**

David Guzik writes that "The ascension of Jesus to heaven (**I go to the Father**)" demonstrated that He had perfectly fulfilled the Father's will and had proven Himself righteous – and exposed the lack of righteousness in the world that rejected Him. The Holy Spirit shows the world the **righteousness** of Jesus and its own unrighteousness."

The Spirit uses the Word of God to expose man's unrighteousness, as described in James 1

But **prove** ([present imperative](#)) yourselves doers of the word, and not merely hearers who delude themselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; 24 for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was (**ED: IN OTHER WORDS HE HAS SEEN HIS "DIRTY" [UNRIGHTEOUS] FACE IN THE MIRROR OF GOD'S WORD BUT CHOSEN TO WALK AWAY**). 25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. (James 1:22-25+)

Because (term of explanation) **I go to the Father and you** (ouketi - absolutely) **no longer see** ([theoreo](#)) **Me** - What is Jesus explaining? Who is Jesus? He is the Righteous One, the perfect presentation of a righteous life for sinful men to see. How do we see Him today? In His Word and in the lives of His disciples. What happens when sinners see His righteousness in the Word or in His disciples? John 3:19-20+ says "the Light (JESUS, THE RIGHTEOUS ONE) has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be **exposed** ([elegcho](#) - same verb in Jn 16:7)." (Compare a parallel thought in [James 1 discussed below](#)) 2Co 2:15-16+ adds that Christ's disciples "are **a fragrance of Christ** to God among those who are being saved and **among those who are perishing, to the one an aroma from death to death**, to the other an aroma from life to life. And who is adequate for [these things](#)?"

THOUGHT - ([see also note by Swindoll](#)) To reiterate, if Jesus goes to the Father and we can no longer see Him, how can the Light of Christ be seen by men? In other words this begs the question as to how the Spirit will convict the world **concerning righteousness** if the Righteous One is no longer present in the flesh? One answer is that the world will see the disciples (and all followers of Christ) who will have the Righteous One living in them and who have the Spirit of Christ indwelling them and empowering them to live righteously before lost sinners who are living unrighteously. Have you ever noticed how when you are speaking with someone and they drop the Name "*Jesus*" as a curse word and then catch themselves and say something like "*I'm sorry,*" or "*Excuse me?*" Why are they ashamed or embarrassed? Because they have seen your righteous life practiced in real-time and they know that this blasphemous use of Jesus' Name offends your heart. I submit that they have been convicted **concerning righteousness**.

D A Carson agrees with the previous interpretation asking now that "Jesus is going; how will that convicting work be continued? It is

continued by the Paraclete, Who drives home this conviction in the world precisely *because* Jesus is no longer present to discharge this task. Undoubtedly this kind of conviction is driven home to the world primarily through Jesus' followers who, empowered by the Holy Spirit, live their lives in such growing conformity to Christ that the same impact on the world is observed as when Jesus Himself lived out His life before the world. (BORROW [John Commentary](#))

NET NOTE - Jesus' righteousness before the Father, as proven by His return to the Father, His glorification, constitutes a judgment against Satan (Jn 16:11).

John 16:11 and concerning judgment, because the ruler of this world has been judged.

AMP about judgment [the certainty of it], because the ruler of this world (Satan) has been judged and condemned.

AMPC About judgment, because the ruler (evil genius, prince) of this world [Satan] is judged and condemned and sentence already is passed upon him.

EXB ·And the Helper will prove to them that judgment happened when the ruler of this world was judged [Lconcerning judgment, because the ruler of this world has been judged; Cprobably means the Spirit will convict the world that its judgments are false because Satan—the one they follow—has been condemned by Christ's victory on the cross].

- **judgment:** John 5:22-27 Mt 12:18,36 Ac 10:42 17:30,31 24:25 26:18 Ro 2:2-4,16 Ro 14:10-12 1Co 4:5 6:3,4 2Co 5:10,11 Heb 6:2 9:27 2Pe 2:4-9 2Pe 3:7 Rev 1:7 20:11-15
- **the:** John 12:31 Jn 14:30 Ge 3:15 Ps 68:18 Isa 49:24-26 Lu 10:18 Ro 16:20 2Co 4:4 Eph 2:2 Col 2:15 Heb 2:14 1Jn 3:8 Rev 12:7-10 20:2,3,10

Related Passages:

John 12:31+ "Now judgment is upon this world; now **the ruler of this world** will be cast out.

John 14:30+ "I will not speak much more with you, for **the ruler of the world** is coming, and he has nothing in Me;

1 John 5:19+ We know that we are of God, and that the whole world lies in the power of the evil one.

Colossians 2:15+ When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.

JUDGMENT IS ACCOMPLISHED ON SATAN

Kenneth Gangel regarding the interpretation of **concerning judgment** - "**Here is where so much preaching on this passage goes awry.** A discussion of sin and righteousness seems to lead almost automatically to a warning about **judgment** for those who reject Christ. But the word **because** that appears after each of these key words indicates that the Lord was not talking about "**judgment to come**" as he did in Jn 12:31-32. 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. (See [Holman New Testament Commentary](#) scroll up and down for more text)

Warren Wiersbe on **concerning judgment** adds "The Spirit convicts the lost sinner of *judgment*. **Do not confuse this statement** with Acts 24:25 ("**of righteousness, temperance, and judgment to come**"). Jesus was referring to His judgment of Satan that was effected by His death on the cross (John 12:31). Satan is the prince of this world, but he is a defeated prince. Satan has already been judged and the verdict announced. All that must take place is the executing of the sentence, and that will occur when Jesus returns. ([Bible Exposition Commentary](#))

Warren Wiersbe on **concerning judgment** in [Wiersbe's Expository Outlines on the New Testament \(borrow\)](#) says "Do not confuse this with Acts 24:25, "judgment to come." Christ is speaking here of the past judgment at the cross, not a future judgment. He had spoken of judging Satan and the world (12:31-32; see also Col. 2:15). The presence of the Spirit in the world is evidence that Satan has been judged and defeated; otherwise Satan would be controlling this world.

[MacArthur Study Bible \(borrow\)](#) has a somewhat similar interpretation writing that "The **judgment** here in context (**ED: THIS IS**

KEY) is that of the world under Satan's control. Its judgments are blind, faulty, and evil as evidenced in their verdict on Christ. The world can't make righteous judgments (Jn 7:24), but the Spirit of Christ does (Jn 8:16). All Satan's adjudications are lies (Jn 8:44-47), so the Spirit convicts men of their false judgment of Christ. Satan, the ruler of the world (Jn 14:30; Eph 2:1-3) who, as the god of this world, has perverted the world's judgment and turned people from believing in Jesus as the Messiah and Son of God (2Co 4:4), was defeated at the cross. While Christ's death looked like Satan's greatest victory, it actually was Satan's destruction (cf. Col 2:15; Heb 2:14, 15; Rev 20:10). The Spirit will lead sinners to true judgment."

William Cook on concerning judgment - At the cross Jesus defeated Satan and his demons. Just as the people of God benefited from Christ's victory on the cross, the followers of 'the prince of this world' were judged and defeated with him at the cross. While Satan is still a foe with considerable power, his ultimate defeat was accomplished at the cross. ([John: Jesus Christ Is God](#))

And concerning judgment (krisis) - There are two interpretations, the one above (which is probably the more accurate) and the one that follows. While probably most people would preach the following interpretation, the interpretations above are probably the most accurate.

Rodney Whitacre has somewhat of a hybrid interpretation between the preceding and the following writing **concerning judgment** "the world is wrong about judgment because the prince of this world now stands condemned (v. John 16:11). The opponents had condemned Jesus, but the Paraclete will reveal that it was the evil one who was judged and condemned at Jesus' glorification. This judgment in turn condemns the world itself (John 12:31), since they have the devil for a father (John 8:44). ([Jesus Speaks of Conflict with the World and of the Paraclete John 15:18-16:15](#))

Spurgeon - The gospel judges him, and dethrones him; and as there has been a judgment of the world's king, so there will be a judgment of the world itself.

The second way of interpreting **concerning judgment** is that the Spirit convicts sinners that judgment is coming and it will be an individual judgment, for all men will be held responsible and accountable to God. The Spirit convicts men that a future day of **judgment** is a real day on the calendar of every person ever born and that he or she must stand face to face with the Judge, Jesus Christ (Jn 5:22+). The writer of Hebrews says "And inasmuch as it is appointed for men to die once and after this comes **judgment**." (Heb 9:27+). Sinners who reject Christ are already under judgment. John says "he who does not believe (IN JESUS) has been **judged already**." (Jn 3:17-18+) John 3:36+ says "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but **the wrath of God abides on him**." While all of the statements in this paragraph are true, they are probably not the most accurate interpretation.

J Vernon McGee is representative of those who favor the less likely interpretation - God has already declared you a lost sinner, and He has already judged you. -- "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23+). We live in a world that has already been judged and is like the man waiting in death row for his execution. The judgment against all of us is "Guilty" because all our own righteousnesses are as filthy rags in the sight of God. If we had to stand before God in our own filthy rags, we would not only be ashamed of ourselves, but we would also see how guilty we are. Remember that Paul reasoned with old Felix concerning judgment to come. That frightened him. Today many people don't like to hear about judgment, and they resent it a great deal.

Edwin Blum is similar to McGee - "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)." (See [Bible Knowledge Commentary](#) - scroll up and down for more text)

Because the ruler (archon) of this world (kosmos) has been judged (krino in perfect tense = stands condemned) - The **ruler of this world** refers to satan. He was effectively defeated at the cross (Col 2:15+, Heb 2:14-15+), but he will continue to be active (1Pe 5:8). His rule will come to a complete end when Jesus defeats the devil's last attempt at rebellion in Rev 20:7-10+ and casts him into the Lake of fire, where he "will be tormented day and night forever and ever." If **the ruler of this world has been judged**, all who follow him (all who reject Christ) are implicated in this judgment.

This passage is a partial fulfillment of the prophecy in Ge 3:15 "And I will put enmity Between you and the woman, And between your seed and her seed; **He shall bruise you (SATAN) on the head**, And you shall bruise him on the heel." (See [protoevangelium](#))

NET NOTE - The **world** is proven wrong concerning judgment, **because the ruler of this world** has been judged. Jesus' righteousness before the Father, as proven by His return to the Father, His glorification, constitutes a judgment against Satan. This is parallel to the judgment of the world which Jesus provokes in Jn 3:19-21: Jesus' presence in the world as the Light of the world provokes the judgment of those in the world, because as they respond to the light (either coming to Jesus or rejecting Him) so are they judged. That judgment is in a sense already realized. So it is here, where the judgment of Satan is already realized in Jesus' glorification. This does not mean that Satan does not continue to be active in the world, and to exercise some power over it, just as in Jn 3:19-21 the people in the world who have rejected Jesus and thus incurred judgment continue on in their opposition to Jesus for a time. In both cases the **judgment** is not immediately executed. But it is certain (Rev 20:7-10+).

John 16:12 "I have many more things to say to you, but you cannot bear them now."

AMP "I have many more things to say to you, but you cannot bear [to hear] them now.

AMPC I have still many things to say to you, but you are not able to bear them or to take them upon you or to grasp them now.

BBE I have still much to say to you, but you are not strong enough for it now.

EXB "I [still] have many more things to say to you, but they are too much for you [you cannot bear them] now.

GWN "I have a lot more to tell you, but that would be too much for you now.

ICB "I have many more things to say to you, but they are too much for you now.

NJB I still have many things to say to you but they would be too much for you to bear now.

- **but:** John 14:30 15:15 Ac 1:3
- **you cannot bear them:** Mk 4:33 1Co 3:1,2 Heb 5:11-14

Related Passages:

Mark 4:33 With many such parables He was speaking the word to them, so far as they were able to hear it;

Hebrews 5:11-14 Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. 14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

**MORE REVELATION
FROM JESUS TO COME**

I have many more things to say to you, but you cannot (absolutely have no inherent ability to) **bear** ([bastazo](#) - handle, grasp) **them now** (arti = this instant, at this present hour, at this moment) - Jesus is telling His disciples He has more teaching/instruction for them. The idea of **cannot bear** is that more revelation at this time would have proved more of a burden than a blessing.

To when does **more things to say** refer? One answer would be Acts 1:3+ where Luke records that to the disciples "He also presented Himself alive after His suffering (cf Lk 24:33-53, 49+, Jn 20:19-31+, Jn 21:1-25+), by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God." It was not until after His resurrection, ascension and sending of the Spirit to the disciples, that the Spirit would illuminate to them things that He had said earlier, which would become clear after His resurrection:

John 2:22 So when He was raised from the dead, **His disciples remembered** that He said this; and they believed the Scripture and the word which Jesus had spoken.

John 12:16 [these things](#) His disciples did not understand at the first; but when Jesus was glorified, **then they remembered** that [these things](#) were written of Him, and that they had done [these things](#) to Him.

John 13:7 Jesus answered and said to him, "What I do you do not realize now, but **you will understand hereafter.**"

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 said to you**

Why could they not **bear more** things now? Some say it is because they did not yet possess the indwelling Holy Spirit. **Blum** thinks that the reason the disciples could not hear more from Jesus at this time is because "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."

John MacArthur adds that "Like most of their fellow Jews, the disciples viewed the Messiah as a political and military deliverer.

They expected Him to drive out the hated Romans, restore Israel's national sovereignty, and bring in the messianic kingdom with the fulfillment of all the Old Testament promises. They simply could not grasp the concept of a dying Messiah, who came not to vanquish the Romans, but to conquer sin and death." (See [John 12-21 MacArthur New Testament Commentary](#) - scroll up/down to get more comments)

W E Vine on cannot bear them now - There is a divine economy in the process of revelation. The Lord had now disclosed matters which He had hitherto withheld. Trust is tempered to suit the mind's stage of development. The fullness of truth was to be given when further experiences relative to Christ had fitted the disciples for it.

Bob Utley - The term "bear" is used of an animal carrying a physical burden. Some of the things they could not understand were (1) Christ's suffering, (2) Christ's resurrection, (3) the world mission of the church. Modern readers must remember that in many ways the life of Christ represents a transition period. The Apostles did not understand many things until the post-resurrection appearances and the coming of the Spirit in fullness at Pentecost. However, we must also remember that the Gospels were written years later for evangelistic purposes to certain targeted audiences. Therefore, they reflect a later, matured theology.

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. ([Bible Exposition Commentary](#))

Believer's Study Bible - After Christ's resurrection, many of His words became clear to His disciples, but much more understanding would follow the coming of the Holy Spirit. The disciples, who were in a state of gloom (v. 6), underwent a metamorphosis and, with increased revelation and unique courage, turned the world.

William MacDonald - This is an important principle of teaching. There must be a certain progress in learning before advanced truths can be received. The Lord never overwhelmed His disciples with teaching. He gave it to them "line upon line, precept upon precept." (BORROW [Believer's Bible Commentary](#))

Spurgeon - You have not yet received the Spirit of God as you shall do after my departure, and then your capacities shall be enlarged, so that you shall be able to understand deep truths which are altogether beyond your comprehension at present."....Some teachers overload their hearers with truth till I might truly say that they pile on the agony. Truth which cannot be received is often most irksome and burdensome to the hearer; when the mind is not in a fit condition to bear any more instruction, it is cruel work to impose it. Our Lord Jesus did not so overburden his disciples: "I have yet many things to say unto you, but ye cannot bear them now."

NET NOTE - In what sense does Jesus have **many more things to say to** the disciples? Does this imply the continuation of revelation after His departure? This is probably the case, especially in light of Jn 16:13 and following, which describe the work of the Holy Spirit in guiding the disciples into all truth. Thus Jesus was saying that he would continue to speak (to the twelve, at least) after his return to the Father. He would do this through the Holy Spirit whom he was going to send. It is possible that an audience broader than the twelve is addressed, and in the Johannine tradition there is evidence that later other Christians (or perhaps, professed Christians) claimed to be recipients of revelation through the Spirit-Paraclete (1 John 4:1-6).

Kenneth Gangel points out that John 16:12 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. (See [Holman New Testament Commentary](#))

A T Robertson - The untaught cannot get the full benefit of teaching (1 Cor. 3:1; Hebrews 5:11-14). The progressive nature of revelation is a necessity.

John 16:13 "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

- **Spirit:** John 14:17 15:26 1Jn 4:6
- **will guide:** John 14:26 1Co 2:10-13 Eph 4:7-15 1Jn 2:20,27
- **for:** John 3:32 7:16-18 8:38 12:49
- **He will disclose to you what is to come:** Joe 2:28 Ac 2:17,18 11:28 20:23 21:9-11 27:24 2Th 2:3,12 1Ti 4:1-3 2Ti 3:1-5 2Pe 2:1-22 Rev 1:1,19 6:1-17 22:1-21

THE SPIRIT OF TRUTH WILL GUIDE, SPEAK & DISCLOSE

But when He, the Spirit of truth ([aletheia](#)), comes, He will guide ([hodegeo](#)) you into all the truth ([aletheia](#)) - When the **Spirit of truth** (trustworthy and full of truthfulness) came at Pentecost, He **guided** Peter's understanding of the Old Testament passages that spoke of Jesus and thus Peter was able to unpack this truth for His Jewish audience, resulting in a harvest of "about 3000 souls." (Acts 2:41). See "[TRUTH \(the concept\) IN JOHN'S WRITINGS](#)"

Spurgeon - This is a very wonderful expression: "He shall not speak of himself." We have plenty of men, nowadays, who boast that they do speak of or from themselves; that is to say, they profess to borrow from no one, not even from God. They are original thinkers, inventors; they bring forth fresh things out of the depth of their wonderful minds; but even the Holy Ghost is here said not to "speak of himself." That is just our business, to hear God's message, and then to speak it; and if the Holy Ghost does this, and if Jesus did it, we also may be glad to do the same. We are no inventors of great novelties; we are simply the message-bearers of the Most High, the declarers of the old truths which God has revealed to us.

D A Carson writes that "Jesus Himself is the truth (Jn 14:6); now the Spirit of truth leads the disciples into all the implications of the truth, the revelation, intrinsically bound up with Jesus Christ. There is no other locus of truth; this is all truth." (See [The Gospel according to John](#) - scroll up and down for more comments)

John MacArthur writes that the promise of the Spirit's guidance "like the one in Jn 14:26, refers to the Spirit's supernatural revelation concerning Christ's person and teaching. It serves as the Lord's preauthentication of the New Testament writers; the Holy Spirit, who inspired the Old Testament (see the discussion above), would also inspire the New...The Lord's promise that the Spirit will **guide** believers into all the truth has primary reference to the writers of the New Testament (1Co 2:9-10). But it also extends in a secondary sense to the Holy Spirit's work of illumination (cf. 1Co 2:10-16). He instructs and teaches believers from the inspired Scriptures (1Jn 2:20, 27). That does not, of course, eliminate the need for the diligent study that is a prerequisite for "accurately handling the word of truth" (2Ti 2:15), especially since there are things "hard to understand, which the untaught and unstable distort" (2Pe 3:16). But studying the Bible apart from being filled with the Spirit (Ep 5:18) and walking in the Spirit (Gal 5:16, 25) is fruitless. (See [John Commentary](#) - scroll up and down for more comments)

Warren Wiersbe adds an interesting analysis writing "When you compare John 14:26 with John 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. ([Bible Exposition Commentary](#))

For ([gar](#) - term of explanation) He will not speak ([laleo](#)) on His own initiative, but whatever He hears, He will speak ([laleo](#)) - Jesus explains how the Spirit will be able to **guide** the disciples **into all the truth**. Some feel the One He hears here is Jesus, but others feel this refers to the Father. Certainly Jesus did only what He saw the Father doing, so to hear from Jesus would be to hear from the Father (See Jn 5:19; 7:16; 8:26-29; 14:10).

Wiersbe - The phrase "He [the Spirit] shall not speak of Himself" (John 16:13) does not mean that the Spirit never refers to Himself, for when He wrote the Bible, the Spirit often mentioned Himself. Rather, it means that He does not speak apart from the Father and the Son; He does not "manufacture" a different message. You have the entire Godhead mentioned in John 16:13, because the Spirit of God does not ignore either the Father or the Son. They work harmoniously together. ([Bible Exposition Commentary](#))

Spurgeon - Is not that wonderful? As Jesus Christ said that he did not bear witness to himself, but spoke the words which his Father had given him, so the Spirit of God does not speak of himself, but he bears witness to the truth which Christ has revealed, and also makes known "things to come." But he will never reveal anything contrary to that which Christ has revealed in his Word. That which is to be revealed is that truth which was from the beginning. As we are taught it by the Divine Spirit, it becomes fresh truth to us, though it was ever in Christ's eternal mind.

And He will disclose ([anagello/anangello](#)) to you what is to come - NLT = "He will tell you about the future." What are some things that were soon **to come**? The most obvious would be His Crucifixion and Resurrection, which the Spirit would explain to them. This promise would also include their inspired writings all of which would have some prophetic truths climaxing of course in John's Revelation of Jesus Christ.

Tenney adds that that in Jesus' promise "lies the germinal authority of the apostolic writings, which transmit the revelation of Christ through His disciples by the work of the Holy Spirit. He would conduct them (*hodegeo*) into the unknown future as a guide directs those who follow him into unfamiliar territory."

NET NOTE - Three important points must be noted here.

(1) When the Holy Spirit comes, He will guide the disciples into all truth. What Jesus had said in John 8:31–32, “If you continue to follow my teaching you are really My disciples, and you will know the truth, and the truth will set you free,” will ultimately be realized in the ongoing ministry of the Holy Spirit to the disciples after Jesus’ departure.

(2) The things the Holy Spirit speaks to them will not be things which originate from Himself (He will not speak on His own authority), but things He has heard. This could be taken to mean that no new revelation is involved, as R. E. Brown does (John [AB], 2:714–15). This is a possible but not a necessary inference. The point here concerns the Source of the things the Spirit will say to the disciples and does not specifically exclude originality of content.

(3) Part at least of what the Holy Spirit will reveal to the disciples will concern **what is to come**, not just fuller implications of previous sayings of Jesus and the like. This does seem to indicate that at least some new revelation is involved. But the Spirit is not the Source or Originator of these things—Jesus is the Source, and He will continue to speak to His disciples through the Spirit who has come to indwell them. This does not answer the question, however, whether these words are addressed to all followers of Jesus, or only to his apostles. Different modern commentators will answer this question differently. Since in the context of the Farewell Discourse Jesus is preparing the twelve to carry on his ministry after his departure, it is probably best to take these statements as specifically related only to the twelve. Some of this the Holy Spirit does directly for all believers today; other parts of this statement are fulfilled through the apostles (e.g., in giving the Book of Revelation the Spirit speaks through the apostles to the church today of things to come) (**ED**: NOT TO MENTION MANY PROPHETIC PASSAGES IN THE EPISTLES - 1Th 4:13-17, 2Th 2:3-4, 2Pe 3:10, etc). One of the implications of this is that a doctrine does not have to be traced back to an explicit teaching of Jesus to be authentic; all that is required is apostolic authority.

Steven Cole on the ministry of the Spirit - Since the Pentecostal movement began a little over 100 years ago, there has been a lot of emphasis in evangelical circles on the ministry of the Holy Spirit. But there has also been a lot of confusion and error. Pastor John MacArthur wrote (Strange Fire [Thomas Nelson], p. xiii),

It is a sad twist of irony that those who claim to be most focused on the Holy Spirit are in actuality the ones doing the most to abuse, grieve, insult, misrepresent, quench, and dishonor Him. How do they do it? By attributing to Him words He did not say, deeds He did not do, phenomena He did not produce, and experiences that have nothing to do with Him. They boldly plaster His name on that which is not His work.

He goes on (p. 6) to cite many examples, which you can see on You Tube: “Whole congregations doing the ‘Holy Ghost Hokey Pokey,’ people ‘tokin’ the Ghost’ (pretending to inhale the Holy Spirit and get high, as if He were an invisible reefer), and women writhing on the floor, miming the process of childbirth. Old-fashioned snake handlers look tame by comparison.” He cites several Pentecostal preachers who say that the Holy Spirit told them to punch, kick, and violently assault people in an attempt to heal them. An elderly woman died at a Benny Hinn “miracle crusade” when he pushed her over backwards (p. 7). Hinn’s wife made such ludicrous, vulgar statements about the Holy Spirit that her antics were later mocked on Comedy Central’s The Daily Show (p. 8)!

Because of this widespread confusion about the ministry of the Holy Spirit, it is essential that we learn from our Lord as He teaches how the Holy Spirit will work in the disciples and, by extension, in the church, after Christ’s ascension into heaven. It is important to note that Jesus’ words here apply first to the apostles. They were the ones whom the Spirit would guide in all the truth and bring to their remembrance all that Jesus had said (John 14:26). We have the Spirit’s inspired teaching through the apostles in the New Testament. But in a secondary sense, our Lord’s words here apply to us, in that the Holy Spirit opens up the truths of the Bible to us as we diligently study it in dependence on Him (1 Cor. 2:9-13).

Disclose (312) [anaggello/anangelo](#) from **aná** = up to, again, back {like our English prefix "**re-**"= again thus "**re-**port" or "**re-**hear" = to say again} + **aggéllō** = tell, declare related to **áγγελος** = messenger) means to bring back word and later to announce, to report. It expresses *effective* reporting done with boldness (a sense of authority). To rehearse, to show, to declare or tell of things done. **Anaggello** means to carry back good tidings, to inform, to provide information, with some contexts conveying the implication of considerable detail (see Acts 14:27, 15:4). In the 14 NT uses of **anaggello**, notice that most report or announce something that has to do with God, including His works and/or purposes. **Alfred Plummer** comments that [apaggello](#) "has merely the notion of proclaiming and making known, ([anaggello](#)) has the notion of proclaiming again what has been received elsewhere."

John 16:14 “He will glorify Me, for He will take of Mine and will disclose it to you.

- **glorify**: John 16:9,10 Ac 2:32-36 4:10-12 1Co 12:3 1Pe 1:10-12 2:7 1Jn 4:1-3,13,14 5:6
- for: John 15:26 Zec 12:10 1Co 2:8-10 2Co 3:14-18 4:6 Ga 5:5 1Jn 3:23,24 1Jn 4:13,14 5:20 Rev 19:10

Related Passage:

John 15:26 "When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, **He will testify about Me,**

THE FLOODLIGHT MINISTRY OF THE HOLY SPIRIT

He will glorify (doxazo) Me - The Son on earth brought glory to His Father (Jn 7:18, 17:4). In the future (future to Jesus' declaring this truth) the Spirit will give a proper opinion (glory) of Jesus Christ, making the significance of His Person and His work clear. It follows that a Spirit directed ministry is one which will glorify Christ (See [A Spirit Filled Church](#)). The Spirit's role reminds me of John the Baptist who said "He must increase, but I must decrease." (Jn 3:30+) John's role was to give a proper opinion about Jesus to the Jews.

THOUGHT - Beware when a ministry focuses more on the Spirit than on Jesus Christ! When a ministry focuses more on the gifts and blessings of the Holy Spirit, they have an improper focus, for it does not glorify the Son.

"Oh, that this blessed Spirit may continually show the things of Christ to us!" (Spurgeon)

For (term of explanation) **He will take (lambano - receive) of Mine and will disclose (anaggello/anangelo) it to you - Take of Mine** refers to Jesus' teaching, to anything (and everything) that relates to Him. This is exactly what Spirit filled (controlled) Peter did in the sermon in Acts 2. This prophecy was ultimately fulfilled in all the apostles as they wrote epistles which take what the Spirit inspired and recorded truth that brought glory to Jesus. Truth about Jesus communicated by Spirit filled messengers brings glory to Jesus.

Gangel writes that "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." (See [Holman New Testament Commentary](#) scroll up/down to show more comments)

W E Vine on will take of Mine and will disclose it to you - The whole of the New Testament is the great proof of the fulfillment of this, and by means of the entire Scriptures the Spirit of truth has been fulfilling it to and through believers ever since. Yet not all has been unfolded thus far. The ek, out of, is to be taken literally. There remains yet more in the ages to come. (The Collected Writings of W. E. Vine)

J I Packer's illustration of Spirit's role to glorify Jesus - The Holy Spirit's distinctive role is to fulfill what we may call **floodlight ministry** in relation to the Lord Jesus Christ. So far as this role was concerned, the Spirit "was not yet" (John 7:29, literal Greek) while Jesus was on earth; only when the Father had glorified him (John 17:1, 5) could the Spirit's work of making men aware of Jesus' glory begin. I remember walking to church one winter evening to preach on the words, "**He will glorify me**" (John 16:14), seeing the building floodlit as I turned a corner, and realizing that this was exactly the illustration my message needed. **When floodlighting is well done, the floodlights are placed so that you do not see them; in fact, you are not supposed to see where the light is coming from; what you are meant to see is just the building on which the floodlights are trained.** The intended effect is to make it visible when otherwise it would not be seen for the darkness, and to maximize its dignity by throwing all its details into relief so that you can see it properly. This perfectly illustrated the Spirit's new covenant role. He is, so to speak, the hidden flood light shining on the Savior. Or think of it this way. It is as if the Spirit stands behind us, throwing light over our shoulder on to Jesus who stands facing us. The Spirit's message to us is never, "Look at me; listen to me; come to me; get to know me", but always, "Look at him, and see his glory; listen to him and hear his word; go to him and have life; get to know him and taste his gift of joy and peace." **The Spirit, we might say, is the matchmaker, the celestial marriage broker, whose role it is to bring us and Christ together and ensure that we stay together.** (James Packer, BORROW [Your Father Loves You - Daily Insights for Knowing God](#))

J I Packer adds "My conviction is that the key to understanding the experiential aspects of life in the Spirit is to be found in His work of making Jesus Christ, our crucified, risen, reigning Savior, real and glorious to us moment by moment (**John 16:14**). And I claim that John is referring to this ministry of the Spirit when he declares that "his anointing teaches you about everything" (everything, he means, concerning Jesus and his glory - 1Jn 2:27+), and leads us to "abide in him" (to maintain not just a true confession about him, but a disciple relationship to him as living Lord)."

Glorify (1392) **doxazo** from **doxa** = glory) has a secular meaning of to think, suppose, be of opinion, (Aeschylus, Sophocles,

Xenophon, Plato, Thucydides) but generally is not used in this sense in Scripture. It means to ascribe weight by recognizing real substance (value). Glorifying God means valuing Him for who He really is. Giving (ascribing) glory to God is to personally acknowledge God in His true character (essence). **Doxazo** means to praise, honor or magnify (Mt 5:16; 6:2; Lk 5:25f; Ac 11:18; Ro 11:13; 1 Cor 12:26; 1 Pt 4:16) and to clothe in splendor, glorify (John 8:54; 13:31f; 17:1, 4; 21:19; 2 Cor 3:10; 1 Pt 1:8; of life after death John 12:16, 23; Ac 3:13; Ro 8:30)

John 16:15 “All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.

- John 3:35 Jn 10:29-30 Jn 13:3 Jn 17:2,10 Mt 11:27 28:18 Lu 10:22 Col 1:19 Col 2:3,9

Related Passages:

John 10:29-30 “My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand. 30 “I and the Father are one.”

John 13:3 Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God,

John 17:10+ **and all things that are Mine are Yours**, and Yours are Mine; and I have been glorified in them.

Luke 10:22 “All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him.”

THE SON'S POSSESSIONS

All things that the Father has are Mine (cf Jn 17:10+) - This phenomenal claim expresses Jesus' deity and oneness (unity) with His Father. He is the Son of God so it is fitting that the things of the Father are also the Son's.

Bob Utley - **All things that the Father has are Mine**-What an astonishing claim (cf. John 3:35; 5:20; 13:3; 17:10; Matt. 11:27). This is analogous to Matt. 28:18; Eph. 1:20-22; Col. 2:10; 1 Pet. 3:22. There is a functional order, not an inequality, within the Trinity. As Jesus reflected the Father, the Spirit reflects the Son. [THE TRINITY](#)

Therefore I said that He takes of Mine and will disclose (anaggello/anangelo) it to you - **Therefore** is a term of conclusion and explains for this reason (because all things are Jesus'). The Spirit will take and disclose these **things**.

Disclose (anaggello/anangelo) means to announce in detail, declare, make known, report, bring word (Jn 5:15, Jn 4:25). In the Septuagint it anagello is used in Ps 19:1 to describe “the heavens are **declaring** the glory of God”

A T Robertson - Jesus explains how and why the Holy Spirit can and will reveal to the disciples what they need to know further concerning him. They had failed so far to understand Christ's words about his death and resurrection. The Holy Spirit as Guide and Teacher will teach them what they can only receive and understand after the resurrection and ascension of Jesus.

John 16:16 “A little while, and you will no longer see Me; and again a little while, and you will see Me.”

- **A little while:** John 16:5,10,17-19 Jn 7:33 Jn 12:35 Jn 13:33 Jn 14:19
- **a little while:** Jn 20:19-29 Jn 21:1-23 Ac 1:3 10:40,41 1Co 15:5-9
- (ONLY IN KJV) because I go to the Father: John 16:28 13:3 17:5,13 Mk 16:19 Heb 12:2

Related Passages:

John 7:33 Therefore Jesus said, “**For a little while longer** I am with you, then I go to Him who sent Me.

John 13:33 “Little children, **I am with you a little while longer**. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’

John 14:18 “I will not leave you as orphans; I will come to you.

John 14:19 “**After a little while** the world will no longer see Me, but you will see Me; because I live, you will

live also.\

SEE ME NOW, THEN NOT THEN AGAIN

A little while (mikros), **and you will** (absolutely) **no longer see Me** - This is straightforward. **A little while** was only a few hours from now. After His arrest, trial and crucifixion they no longer saw Him the same as they had seen him for 3+ years.

And again a little while (mikros), **and you will see Me** - **See** is not in the figurative sense, but in the literal sense. When will the disciples see Jesus again. A little while would be 3 days after His crucifixion (Friday afternoon to Sunday morning) as described in Jn 20:19-29 (cf Jn 21:1-23) and they would be personally taught by Him for 40 days (Acts 1:3+) and then they would no longer see Him because He would ascend. **You will see Me** in this context is clearly not a reference to the Second Coming!

Warren Wiersbe on you will see Me - First, they would "see Him again" after His resurrection from the dead; but they would also "see Him" when the Spirit came to dwell with them. They would exchange physical sight for spiritual insight. Today, believers "see Jesus" (Heb. 2:9) through the Spirit's teaching of the Word of God. (BORROW [Wiersbe's Expository Outlines on the New Testament](#))

The statement "**because I go to the Father**" is found only in the [Textus Receptus Greek manuscript](#), the one used to translate the KJV, but is not found in the more modern manuscripts ([Nestle-Aland](#)) which textual critics consider to be more accurate than the Textus Receptus.

Spurgeon - How wonderful this is! We are to see Jesus because he has gone to the Father. It looks as if that were a reason why we should not see him; but we see him better by faith, now that he has gone to the Father, than we could have seen him while he was here below covered with the veil of his humiliation. Yet it is hardly surprising that the disciples were puzzled by their Lord's words: "A little while, and ye shall not see me: and again, a little while, and ye shall see me:" and, "Because I go to the Father."

NET NOTE - The phrase after **a little while, you will see me** is sometimes taken to refer to the coming of the Holy Spirit after Jesus departs, but (as in Jn 14:19) it is much more probable that it refers to the post-resurrection appearances of Jesus to the disciples. There is no indication in the context that the disciples will see Jesus only with "spiritual" sight, as would be the case if the coming of the Spirit is in view.

John 16:17 Some of His disciples then said to one another, "What is this thing He is telling us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?"

- **said:** John 16:1,5,19 12:16 14:5,22 Mk 9:10,32 Lu 9:45 18:34

DISCIPLES CONFUSED WHAT'S NEW?

Some of His disciples ([mathetes](#)) then said to one another, "What is this thing He is telling us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father' - Notice in their confusion, they query one another and not Jesus. Their question is tantamount to a confession of ignorance. Clearly they did not understand what He meant when He had said He would rise from the dead on the third day. In Jn 14:28 Jesus had declared "I go to the Father" but they were confused. It would take the crucifixion, the resurrection, the post-resurrection ministry, and His ascension to make it all clear to the disciples.

NET NOTE has an interesting thought - These fragmentary quotations of Jesus' statements are from Jn 16:16 and Jn 16:10, and indicate that the disciples heard only part of what Jesus had to say to them on this occasion.

Disciples (3101) **mathetes** from **manthano** = to learn which Vine says is "from a root *math*, indicating thought accompanied by endeavor". Gives us our English = "*mathematics*" - see [matheteuo](#)) describes a person who learns from another by instruction, whether formal or informal. Another source says mathetes is from from **math**- which speaks of "mental effort that thinks something through" and thus describes is a learner; a follower who learns the doctrines and the lifestyle of the one they follow. Discipleship includes the idea of one who intentionally learns by inquiry and observation (cf [inductive Bible study](#)) and thus **mathetes** is more than a mere pupil. A **mathetes** describes an adherent of a teacher. As discussed below **mathetes** itself has no spiritual connotation, and it is used of superficial followers of Jesus as well as of genuine believers. The Lord calls everyone to grow as a disciple (a

learner of Christ; cf. also Mt 11:29,30), one who lives in faith, who lives in and by His Word in the power of the Holy Spirit. Note in the Great Commission that the implication is that the disciple is not just a hearer and a learner from another, but is a doer of what he learns for Mt 28:20 says "teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

Swindoll - A **mathētēs** is one who subjects himself or herself to a process of becoming familiarized with something by experiencing, learning, or receiving direction. This process usually implies the aid of another person, and as the term fully developed, it was inconceivable for one to be a learner without a guide or a master. The term is used to refer to the disciples of rabbis, and those of John the Baptizer, the Pharisees, and Moses (e.g., Mark 2:18; John 9:28). Although we often refer to the twelve apostles as the "twelve disciples," it is important to recognize that this term often refers to all (**ED: HOW MANY?**) of Jesus' followers (Luke 6:13, 17). ([Insights on Luke](#))

There is a teaching which I consider a false teaching that not all genuine believers are also disciples of Christ and it is taught by a number of evangelicals, some of whom are very prominent. They teach that there are believers and then an "elite" group of believers who warrant the designation of "disciples." This is a false teaching! Period!

John 16:18 So they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about."

- **We do not know:** Mt 16:9-11 Lu 24:25 Heb 5:12

CONFUSION IN THE CAMP

So they were saying, "What is this that He says, 'A little while'? We do not know(eido) what He is talking about. - **Saying** is in the imperfect tense indicating they were saying over and over ("kept on saying" - NET), as if holding a consultation among themselves.

Godet paraphrases what he feels the disciples were saying - "Where for us, all is clear, for them all was mysterious. If Jesus wishes to found the Messianic kingdom, why go away? If He does not wish it, why return?" ([John 16 Commentary](#))

John 16:19 Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see Me'?"

- **Jesus knew that they wished to question Him** John 16:30 2:24,25 21:17 Ps 139:1-4 Mt 6:8 9:4 Mk 9:33,34 Heb 4:13 Rev 2:23
- **A little while, and you will not see Me:** John 16:16 7:33 13:33 14:19

JESUS READS THEIR UNSPOKEN CONFUSION

Jesus knew (ginosko) that they wished to question Him - This would not necessarily require supernatural knowledge, as the disciple's reaction would have made it clear to Jesus that they wanted to question Him.

and He said to them, "Are you deliberating together (inquiring among yourselves) about this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see Me' - Jesus repeats what He had said in Jn 16:16, but with compassion did not castigate them for their confusion. At this time, Jesus did not clear up their confusion, for He knew that in time they would understand with the aid of the Holy Spirit's ministry of teaching.

John 16:20 "Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.

- **that you will weep and lament:** John 16:6,33 19:25-27 Mk 14:72 16:10 Lu 22:45,62 23:47-49 24:17,21

- **but the world will rejoice:** Job 20:5 Mt 21:38 27:39-44,62-66 Mk 15:29-32 Rev 11:10 18:7
- **your grief will be turned into joy:** Ps 30:5,11 Ps 40:1-3 Ps 97:11 126:5,6 Isa 12:1 25:8,9 61:3 66:5 Jer 31:9-14,25 Mt 5:4 Lu 6:21 Ac 2:46,47 5:41 Ro 5:2,3,11 2Co 6:10 Ga 5:22 1Th 1:6 2Th 2:16,17 Jas 1:2 1Pe 1:6-8 Jude 1:24 Rev 7:14-17

Related Passage:

Psalm 30:5; 11 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy comes in the morning. 11 You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness,

**JESUS PREDICTS GRIEF
PRECEDES JOY**

Truly, truly ([amen, amen](#)), **I say to you, that you will weep** ([klaio](#)) **and lament** ([threnéo](#)) - The disciples would weep and lament for a "moment" as He died on the Cross. **Lament** can refer to loud wailing customary of death in the Near East.

but the world ([kosmos](#)) **will rejoice** ([chairo](#)) - Jesus' death on the Cross would cause sinners to **rejoice**.

you will grieve, but your grief will be turned into joy ([chara](#)) - Yes, the disciples would grieve but they would have a "shout of joy...in the morning (Sunday morning)." (Ps 30:5).

John 16:21 "Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world."

- woman: Ge 3:16 Isa 26:16-18 Jer 30:6,7 Ho 13:13,14 Mic 4:10 Rev 12:2-5
- for: Ge 21:6,7 30:23,24 1Sa 1:26,27 Ps 113:9 Lu 1:57,58 Ga 4:27

Whenever a woman is in labor she has pain, because her hour ([hora](#)) **has come; but when she gives birth to the child, she no longer remembers** ([mnemoneuo](#)) **the anguish because of the joy that a child has been born into the world**([kosmos](#))

Spurgeon points out that "It is most remarkable and instructive that the apostles do not appear in their sermons or epistles to have spoken of the death of our Lord with any kind of regret. The gospels mention their distress during the actual occurrence of the crucifixion, but after the resurrection, and especially after Pentecost, we hear of no such grief."

NET NOTE - Jesus now compares the situation of the disciples to a woman in childbirth. Just as the woman in the delivery of her child experiences real pain and anguish (has distress), so the disciples will also undergo real anguish at the crucifixion of Jesus. But once the child has been born, the mother's anguish is turned into joy, and she forgets the past suffering. The same will be true of the disciples, who after Jesus' resurrection and reappearance to them will forget the anguish they suffered at his death on account of their joy.

John 16:22 "Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you."

- ye now: John 16:6,20
- But: John 14:1,27 20:19,20 21:7 Isa 25:9 65:13,14 66:9-14 Mt 28:8 Lu 24:41,51-53 Ac 2:46 13:52 1Pe 1:8
- and your: John 4:14 Job 34:29 Ps 146:2 Isa 12:2-4 51:11,12 54:7,8 65:18,19 Hab 3:17,18 Lu 10:42 16:25 19:26 Ac 5:41 16:25 20:23,24 Ro 8:35-39 1Th 3:7-9 2Th 2:16 Heb 6:18 10:34 1Pe 1:8 4:13,14

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

NET NOTE - An allusion to Isa 66:14 LXX, which reads: "Then you will see, and your heart will be glad, and your bones will flourish like the new grass; and the hand of the LORD will be made known to his servants, but he will be indignant toward his enemies." The change from "you will see [me]" to I will see you places more emphasis on Jesus as the one who reinitiates the relationship with the disciples after his resurrection, but v. 16 (you will see me) is more like Isa 66:14. Further support for seeing this allusion as intentional is found in Isa 66:7, which uses the same imagery of the woman giving birth found in John 16:21. In the context of Isa 66

the passages refer to the institution of the messianic kingdom, and in fact the last clause of 66:14 along with the following verses (15–17) have yet to be fulfilled. This is part of the tension of present and future eschatological fulfillment that runs throughout the NT, by virtue of the fact that there are two advents. Some prophecies are fulfilled or partially fulfilled at the first advent, while other prophecies or parts of prophecies await fulfillment at the second.

John 16:23 “In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.

- ask: John 16:19 13:36,37 14:5,22 15:15 21:20,21
- Whatsoever: John 14:13,14 15:7,16 Isa 65:24 Mt 7:7 21:22 Eph 2:18 3:14-20 1Ti 2:5,6 Heb 4:14-16 7:25,26 10:19-23 1Jn 2:1 5:14-16

Related Passages:

John 15:16 “You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.

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

John 16:24 “Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.

- in: Ge 32:9 1Ki 18:36 2Ki 19:15 Mt 6:9 Eph 1:16,17 1Th 3:11-13 2Th 1:2 2:16,17
- ask: Mt 7:7,8 Jas 4:2,3
- that: John 16:23 15:11 1Jn 1:3,4 2Jn 1:12

Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full([pleroo](#))

John 16:25 “[These things](#) I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father.

- **figurative language**, John 16:12,16,17 Ps 49:4 78:2 Pr 1:6 Mt 13:10,11,34,35 Mk 4:13
- **but**: John 16:28,29 Ac 2:33-36 2Co 3:12-18 4:2

[These things](#) I have spoken to you in figurative language; an hour([hora](#)) is coming when I will no longer speak to you in figurative language, but will tell (inform) you plainly (openly) of the Father.

NET NOTE on **figurative language** - Or “in parables”; or “in metaphors.” There is some difficulty in defining παροιμιας (paroimiais) precisely: A translation like “parables” does not convey accurately the meaning. BDAG 779–80 s.v. παροιμία suggests in general “proverb, saw, maxim,” but for Johannine usage “veiled saying, figure of speech, in which esp. lofty ideas are concealed.” In the preceding context of the Farewell Discourse, Jesus has certainly used obscure language and imagery at times: John 13:8–11; 13:16; 15:1–17; and 16:21 could all be given as examples. In the LXX this word is used to translate the Hebrew mashal which covers a wide range of figurative speech, often containing obscure or enigmatic elements.

John 16:26 “In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf;

- At: John 16:23
- that: John 14:16 17:9,19,24 Ro 8:34

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

As God loved His only-begotten Son, so He loves His adopted sons ([John 16:27](#)). As God had fellowship with Jesus, so He does with us (1 John 1:3). As God exalted Jesus, so He exalts Jesus’ followers, as brothers and sisters in one family (John 12:32; 17:24).

John 16:27 for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father.

- the Father: John 14:21,23 17:23,26 Zep 3:17 Heb 12:6 Jude 1:20,21 Rev 3:9,19
- because: John 8:42 21:15-17 Mt 10:37 1Co 16:22 2Co 5:14 Eph 6:24 1Pe 1:8 1Jn 4:19
- and have: John 16:30 3:13 7:29 17:7,8,25 Ro 8:3 1Co 15:47 Ga 4:4 1Ti 1:15

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

John 16:28 “I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.”

- came: John 8:14 13:1,3
- I leave: John 16:5,16 14:28 17:5,11,13 Lu 9:51 24:51 Ac 1:9-11

I came forth from the Father and have come into the world([kosmos](#)) ; I am leaving the world again and going to the Father

NET NOTE - The statement **I am leaving the world and going to the Father** is a summary of the entire Gospel of John. It summarizes the earthly career of the Word made flesh, Jesus of Nazareth, on his mission from the Father to be the Savior of the world, beginning with his entry into the world as he came forth from God and concluding with his departure from the world as he returned to the Father.

John 16:29 His disciples said, “Lo, now You are speaking plainly and are not using a figure of speech.

- **figure of speech**, John 16:25

His disciples ([mathetes](#)) said, “Lo, now You are speaking plainly and are not using a figure of speech.

NET NOTE - How is the disciples' reply to Jesus *now you are speaking plainly and not in obscure figures of speech* to be understood? Their claim to understand seems a bit impulsive. It is difficult to believe that the disciples have really understood the full implications of Jesus' words, although it is true that he spoke to them plainly and not figuratively in 16:26–28. The disciples will not fully understand all that Jesus has said to them until after his resurrection, when the Holy Spirit will give them insight and understanding (16:13).

John 16:30 “Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God.”

- are: John 16:17 5:20 21:17 Heb 4:13
- by: John 17:8

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

John 16:31 Jesus answered them, “Do you now believe?

- Do: John 13:38 Lu 9:44,45

Jesus answered them, “Do you now believe

John 16:32 **“Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me.**”

- **hour:** John 4:21,23 5:25,28 12:23
- **that:** Zec 13:7 Mt 26:31,56 Mk 14:27,50 Ac 8:1 2Ti 4:16,17
- **every:** John 20:10
- **yet:** John 8:16,29 14:10,11 Isa 50:6-9

“Behold, an hour ([hora](#)) is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me.

NET NOTE - The proof of Jesus' negative evaluation of the disciples' faith is now given: Jesus foretells their abandonment of him at his arrest, trials, and crucifixion (I will be left alone). This parallels the synoptic accounts in Matt 26:31 and Mark 14:27 when Jesus, after the last supper and on the way to Gethsemane, foretold the desertion of the disciples as a fulfillment of Zech 13:7: “Strike the shepherd, and the sheep will be scattered.” Yet although the disciples would abandon Jesus, he reaffirmed that he was not alone, because the Father was still with him.

John 16:33 **“[These things](#) I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”**

- in me: John 14:27 Ps 85:8-11 Isa 9:6,7 Mic 5:5 Lu 2:14 19:38 Ro 5:1,2 Eph 2:14-17 Php 4:7 Col 1:20 2Th 3:16 Heb 7:2 13:20,21
- In the: John 15:19-21 Ac 14:22 Ro 8:36 2Co 7:4 1Th 3:4 2Ti 3:12 Heb 11:25 1Pe 5:9 Rev 7:14
- but: John 14:1 Ac 9:31 23:11 27:22,25 2Co 1:3 13:11 1Th 3:7
- I: John 16:11 12:31 1Sa 17:51,52 Ps 68:18 Ro 8:37 Ga 1:4 6:14 1Jn 4:4 1Jn 5:4-5

Related Passages:

1 John 5:4-5+ For whatever is born of God **overcomes** the world; and this is the victory that has overcome the world—our faith. 5 Who is the one who **overcomes** the world, but he who believes that Jesus is the Son of God? (See rewards to **every** saint because **every** saint is an overcomer in Christ - Rev. 2:7; Rev. 2:11; Rev. 2:17; Rev. 2:26; Rev. 3:5; Rev. 3:12; Rev. 3:21)

DISCIPLES ARE OVERCOMERS IN CHRIST THE OVERCOMER

[These things](#) - What things?

I have spoken to you, so that(term of purpose - of "these things...spoken") **in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world** ([kosmos](#))

NET NOTE - The Farewell Discourse proper closes on the triumphant note I have conquered the world, which recalls 1:5 (in the prologue): “the light shines on in the darkness, but the darkness has not mastered it.” Jesus' words which follow in chap. 17 are addressed not to the disciples but to his Father, as he prays for the consecration of the disciples.

J I Packer - **I quote this testimony** at random from a Christian newspaper: “My husband. . .and I were youth directors in our church. . .when our two-and-a half-year-old son accidentally drowned. We had lived for the Lord and never lost anyone. We thought we would be spared such things. I went through four years numb, not understanding, not accepting my anger, continuing to try to be strong. I really was not talking to anyone about the pain and finally went into deep depression.” **The nurture** that leaves Christians with false expectations of this kind, and with no resources except the **stiff upper lip** for coping when trouble strikes, is defective to the point of cruelty. Where do these expectations come from? Are they just wishful thinking, or have they been induced by external factors? It seems very plain that the **salesman-like man-centeredness** of so much of our evangelism that exalts the benefits, **minimizes the burdens of the Christian life** (2Ti 3:12+, Php 1:29+, 1Pe 1:6-7+, etc) and thereby fixes the thought patterns of converts, is one root cause of such false expectations. **How could we purge** evangelism of its excessive and damaging subjectivity? **The short answer is by learning to keep in step with the Spirit's New Covenant ministry and to focus more directly on Jesus Christ himself as**

Savior God; model human being; coming judge; lover of the weak, poor, and unlovely; and leader of cross-bearing along the path that he himself trod. **What are the benefits** and burdens of the Christian life? Are people in your church being presented with the truth about Christian commitment? Pray for someone going through a death experience to be led out into resurrection. (BORROW [Your Father Loves You - Daily Insights for Knowing God](#))

Tribulation (2347) **thlipsis** from **thlibo** = to crush, press together, squash, hem in, compress, squeeze in turn derived from **thláo** = to break) originally expressed sheer, physical pressure on a man. Thlipsis is a strong term which does not refer to minor inconveniences, but to real hardships. Medically **thlipsis** was used of the pulse (pressure). It is a pressing together as of grapes. It conveys the idea of being squeezed or placed under pressure or crushed beneath a weight. When, according to the ancient law of England, those who willfully refused to plead guilty, had heavy weights placed on their breasts, and were pressed and crushed to death, this was literally **thlipsis**. The iron cage was **stenochoxia** (see below). **Thlipsis** thus refers not to mild discomfort but to great difficulty. **Thlipsis** was used of squeezing olives in a press in order to extract the oil and of squeezing grapes to extract the juice. In Scripture the word **thlipsis** is perhaps most often used of outward difficulties, but it is also used of emotional stress related to the difficulties. **Morris** notes that "No one likes troubles of this kind, but they may be seen as difficulties to be overcome, as ways of opening up new possibilities. One who sees them in this light glories in them." (Ro 5:3-5)

Thlipsis is used 45 times in the NT is translated: **affliction** (inflicting on a person something that is hard to bear), 14; **afflictions**, 6; **anguish**, 1; **distress** (the state of being in great trouble), 2; **persecution** (harassment in a manner designed to injure, grieve, or afflict), 1; **tribulation** (distress or suffering resulting from oppression or persecution), 16; **tribulations**, 4; **trouble**, 1