

EXPLANATION OF 43RD BIBLEBOOK

JOHN 16 (A.D. 70-95)

INTRODUCTION

In John 16 Jesus predicts what the Triune God would do for his disciples. The tone of prediction prevails.

Jesus predicted that the Jews would persecute the disciples. He predicted that he himself in his physical body was going to leave them. He predicted that the disciples would mourn for a little while. He predicted that the Holy Spirit would come to the Christians. He predicted that the Holy Spirit would have great influence in the world and would guide the disciples in the whole truth. And he predicted that the disciples would be scattered that same evening. The character of chapter 16 is predictive in order to avoid that the disciples would be overcome with grief and disappointment in the midst of persecution. They might begin to wonder whether it really was true that he had the authority to control every situation in the universe. Such disappointment and such questions would have undermined their faith.

The disciples should not be surprised that when the world persecutes them something strange was overcoming them¹. Jesus Christ was preparing his disciples for the New Testament period of the Holy Spirit. The New Testament is the period between the first and second coming of Jesus. It would be the period in which believers worship God in spirit and in truth (4:23-24) and in which they would live and practise living in the presence of the Holy Spirit (14:16-17)². It would involve persecution and suffering for Christians, but also great influence in the world where very many people would be convicted of sin, righteousness and judgement. And finally this New Testament period would end when the fact that Jesus Christ had already conquered the world, would become completely a visible reality³!

OUTLINE

- (I) 16:1-6. The trials of believers.
 - a. Jesus prepares his disciples that they will be persecuted (16:1-3).
 - b. Jesus prepares his disciples that he is going away (16:4-6).
- (II) 16:7-11. The work of the Holy Spirit in the world.
 - a. The departure of Jesus is an advantage (16:7).
 - b. The work of the Spirit in the world is to convict people (16:8-11).
- (III) 16:12-15. The work of the Holy Spirit in the Church.
 - a. The Spirit guides the disciples into all the truth (16:12-13).
 - b. The Spirit glorifies Jesus Christ (16:14-15).
- (IV) 16:16-22. The work of the Holy Spirit in the disciples.

The disciples will no longer mourn, but rejoice, because Jesus Christ and Christians see one another all the time!

 - a. The little while Jesus could be seen with physical eyes (16:16).
 - b. The different comings of Jesus Christ (16:16).
 - c. To observe with physical eyes and to see with spiritual eyes (16:17-19).
 - d. The initial grief for a little while and the permanent joy (16:20-22).
- (V) 16:23-24. Joy because the prayers of Christians are answered.
 - a. Answers to their questions.
 - b. Answers to their prayers.
 - c. Prayer during the Old Testament.
 - d. Prayer during the New Testament.
 - e. To pray in the name of Jesus Christ one must receive Jesus Christ.
 - f. To pray according to God's will one must know God's character.
- (VI) 16:25-30. Speaking in figures of speech and speaking plainly.
 - a. The time for understanding fully is coming (16:25).
 - b. The time for praying as mature believers is also coming (16:26-27).
 - c. The time for Jesus Christ to return to God the Father is also coming (16:28-30).
- (VII) 16:31-33. Warning and encouragement that Christians will overcome their trials.
 - a. A warning that the faith of the disciples was not yet strong enough (16:31-32).
 - b. An encouragement that the disciples will overcome their trials (16:33).

EXPLANATION

(I) 16:1-6. The trials of believers.

16:1. These things I have spoken (vira) to you, in order that you will not get entrapped and fall away (vsap)(i.e. should not be caught unawares).

16:2. They will make (vifa) you outcasts (expelled/excommunicated ones) from the synagogue; in fact the hour is coming (vipn) when whoever kills (vpaa) you will think (vsaa) that he is offering (vnpa) a service to God.

16:3. These things they will do (vifa), because they do not know (acknowledge)⁴ (viaa) the Father or me.

16:4. But these things I have spoken (vira) to you in order that when their hour arrives (vsaa), you may remember (vspa) that I spoke (viaa) to you about (of) them. And these things I did not say (viaa) to you from the start, because I was (viim) with you.

¹ 1 Peter 4:12

² cf. Psalm 16:8; 27:4

³ John 16:33

⁴ G: ginóskó

16:5. But now I am going away (vipa) to him who sent (vpaa) me, and none of you ask (vipa) me: “Where are you going (vipa)?”

16:6. But because I have spoken (vira) these things to you, sorrow has filled (vira) your hearts.

a. **Jesus prepares his disciples that they will be persecuted (16:1-3).**

Do not get entrapped by persecutions (16:1). The word ‘to entrap’ means to snare someone in a trap like immorality, unbelief or false teaching. The passive mood of this verb means to stumble over the words of the Bible and fall⁵ or to fall due to sin, persecution, hatred, betrayal or murder⁶. Here the word means to unexpectedly get ensnared by discouragement due to the hatred and persecution of people in the world. Or it means to get ensnared by doubt whether Jesus Christ really is the sovereign Ruler of the evil world. Or *it means to get ensnared by disappointment about your high expectations of Jesus Christ that do not seem to become a reality right away*. Disappointments and discouragements are unavoidable! But all this misery and difficulties are a part of God’s plan with his disciples⁷.

Persecution is unavoidable (16:2). The acute hatred of the Jewish religious leaders and teachers against the disciples of Jesus Christ becomes evident in their banning Christians from their religious meeting places. Expulsion (excommunication) from the Jewish religious society also means at the same time exclusion from the social and economic life of Israel (cf. 9:22). Their family members and former friends will regard them as traitors and even as ‘unbelievers’ (heathen)⁸, because they no longer believe in the Jewish ‘god’. Their families will declare them ‘dead’ and never want to have anything to do with them. They will lose their employment. They will be persecuted⁹. They will even be killed. And they will not receive an honourable funeral. That hour has arrived. The religious leaders and teachers will incite the crowds (even during their religious meetings) to do the above things as a service to their ‘god’. Some religions today teach that killing Christians will give one a ticket straight into paradise.

The reason why people persecute Christians (16:3). The hostile world has created its own ‘god’. This ‘god’ is certainly not “the God and Father of our Lord Jesus Christ”, that is, the God who revealed himself in the Lord Jesus Christ¹⁰. The only true God has not revealed himself through any prophet besides the prophets of the Old Testament¹¹. He has not revealed himself through any religious leader or teacher, but took on the human nature and revealed himself in Jesus Christ (1:18; 14:9)¹²! The hostile world does not know the true God and also does not acknowledge him. This is not because they are *ignorant* about the gospel about Jesus Christ. They have heard God’s words and seen God’s works (15:22,24)¹³. It is because they are completely *unwilling*. They deliberately suppress the truth and exchange the truth for a lie¹⁴ so that they do not have to acknowledge the true God. They will perish and it will be their own guilt!

Jesus predicts what is going to happen. He warns and prepares his disciples. The hour has arrived and his disciples must not view these events as something unexpected or strange¹⁵. In Matthew 5:10-12 Jesus had predicted general opposition and persecution. In Matthew 10:16-39 Jesus had predicted more specific persecution, like getting arrested, being flogged, scolded and even killed. But in Matthew 10:22,24,25,40 and in John 15:20-21 Jesus reveals the hidden reason for these persecutions. *The hatred of the world against Christians is in reality their hatred of the one and only living God and Jesus Christ who revealed him!* Normally people in your town behave themselves in a civil way, but when Jesus Christ is proclaimed, they turn their backs on you or begin to persecute you in an uncivilised way.

After the Jewish religious leaders and teachers and the Roman political leaders and judges will have crucified Jesus Christ, they will oppress and persecute Christians! The book of Revelation predicts this in symbolic language: *first the dragon (Satan) persecutes the man-child (Christ)¹⁶. Then he will persecute the woman (the Church)¹⁷ and finally he will persecute the individual Christians¹⁸!*

b. **Jesus prepares his disciples that he is going away (16:4-6).**

A while before the disciples had asked Jesus where he was going (13:36; 14:5). At that time he had answered that he was not going to any place on earth, but to his Father in heaven (14:28). Now the disciples could have asked Jesus questions about his going to the Father and what this would mean for the disciples, but they asked nothing. They did not ask any questions, because they were sad and felt as if they were being deserted.

⁵ Matthew 13:21

⁶ Matthew 24:9-10

⁷ Romans 5:3-5; 8:28

⁸ Also in Islam: kafir

⁹ Acts 26:9

¹⁰ 2 Corinthians 1:3; cf. Colossians 1:15

¹¹ Hebrews 1:1-2; 1 Peter 1:10-12

¹² cf. Matthew 10:40; Luke 10:16

¹³ cf. Romans 1:19-20; 2:14-15; 3:19-21; 10:16-21

¹⁴ Romans 1:18-32

¹⁵ 1 Peter 4:12

¹⁶ Revelation 12:4-5

¹⁷ Revelation 12:13-16

¹⁸ Revelation 12:17

(II) 16:7-11. The work of the Holy Spirit in the world.

16:7. But I am telling (vipa) you the truth: It is to your advantage (vipa) that I am going away (vsaa). If I do not go away (vsaa) the Helper will not come (vifd) to¹⁹ you; but if I go (vsao), I will send (vifa) him to you.

16:8. And when he is come (vpaa) he will convict (vifa) the world with respect to sin and righteousness and judgement:

16:9. with respect to sin, because they do not believe (vipa) in me;

16:10. with respect to righteousness, because I am going away (vipa) to the Father and you observe (vipa) me no longer:

16:11. and with respect to judgement, because the ruler of this world has already been condemned (judged) (and stands doomed forever)(virp).

a. The departure of Jesus is an advantage (16:7).

Jesus had told the disciples before that it was for their benefit (advantage) that he was going away, because he was going to prepare a place for them (14:2,28). He would give them the ability to do even greater works (14:12). He would give them deeper insight into the essential relationship between God the Father and God the Son (14:20). And he would come much closer to them than ever before, because he would *not only be 'with' them, but also live 'in' them through his Spirit* (14:16,17,28)! Therefore his visible departure from his disciples was not a tragedy, but a great advantage and a triumph!

But before this could happen, Jesus still had to die on the cross and be resurrected in order to merit the salvation of his people. Without meriting their salvation, there would be nothing to save them! Therefore Jesus Christ first had to die on the cross and had to be resurrected from the dead. After his ascension into heaven and the outpouring of the Holy Spirit, Jesus would apply the merit of salvation to the hearts and lives of believers through the Holy Spirit! *Without departing from the disciples in his visible and limited human nature, there could be no return to them in his invisible and universal divine nature as the Holy Spirit*²⁰. He had come in his visible human nature to the earth to reveal the invisible God to them and to make atonement for their sins. He will return to them on earth in his invisible divine nature (as the Holy Spirit) in order to apply his completed work of salvation to the lives of believers all over the world and throughout history²¹!

There is complete co-operation between God the Father, God the Son and God the Spirit in this work of salvation. God the Father sent the Spirit (14:26), God the Son sent the Spirit (15:26; 16:7) and the Spirit goes! The Spirit will have a tremendous effect on the world (16:8-11) and on the Church²².

b. The work of the Spirit in the world is to convict people (16:8-11).

To convict (16:8). The word 'convict'²³ has several related meanings:

- to expose or bring into the light the evil and sin of the transgressor²⁴
- to convince the transgressor of the truth and prove the real facts (16:8)
- to convict the conscience of the transgressor of wrongdoing²⁵
- to rebuke the transgressor²⁶
- to refute the arguments and false teachings of the transgressor²⁷
- to punish the transgressor²⁸

The Holy Spirit does all this. He convinces people that they need a Saviour, that Jesus Christ is the only Saviour and that whoever rejects Jesus Christ is doomed. The Bible²⁹ teaches that this work of the Holy Spirit leads to repentance in some people and to hardening of hearts in other people.

It is also in this way that Jesus Christ comes through his Spirit to Christian congregations all over the world in order to discipline them³⁰.

'The world' is here represented by the Jews, who were about to crucify Jesus and thus brand him as a criminal and unrighteous person. When God convicts the world that he and his Christ are 'right', then at the same time he condemns the people of the world and their religions as 'wrong'. The Holy Spirit will convict the world of Christ's perfect righteousness and of how to become righteous, that is, how they can be justified by Christ's completed work of salvation on the cross.

¹⁹ G: pros

²⁰ Romans 8:9-10

²¹ cf. Romans chapter 8; Galatians 4:4-7

²² Ephesians 2:22

²³ G: elenchó

²⁴ Ephesians 5:11

²⁵ Jude 15

²⁶ 1 Timothy 5:20

²⁷ Titus 1:9

²⁸ Hebrews 12:5

²⁹ Acts 2:22-41; 7:51-57; 9:1-6; 1 Corinthians 14:24; 2 Corinthians 2:15-16 and Titus 1:13

³⁰ Revelation 2:5,16,22-23; 3:3,11

Sin (16:9). The word 'sin' means to miss God's goal or purpose in your life. It means to live independently from God, to be self-sufficient, to do what he forbids and not do what he commands. The greatest sin in the world is to reject Jesus Christ, not to receive him into the heart and life (3:18; 12:37,48). The word 'to believe' means to believe continually, with persistence. Some people may have believed with their minds for some time, but they have not believed persistently with their hearts and lives.

The Holy Spirit exposes their sin, convinces them of the truth and convicts their consciences so that they may repent and believe³¹. He will not try to destroy people's sense of guilt, as many people try to do today for example with respect to sexual immorality, but he will awaken the sinner's conscience to the evil and hatefulness of sin. He will awaken the world to its own sin. Only when people acknowledge their sin, can they repent and be saved. It is clear that people do not come to faith unless they become absolutely convinced that they are lost and need a Saviour. Those who deny this are proud and God resists the proud³².

Righteousness (16:10). The word 'righteousness' is connected to Christ's going away to heaven. The Jewish religious leaders and teachers would treat Jesus as an unrighteous person and as a criminal (18:30) and demand that he must die (19:7). But exactly the opposite is true: Jesus Christ is absolutely righteous (sinless)(8:46)³³. Through his death he would earn complete righteousness for everyone who believes in him. And through his resurrection, ascension, enthronement and outpouring of the Holy Spirit he would apply this righteousness to the hearts and lives of believers throughout history.

The Holy Spirit would convince people that this is the truth. There are religions in the world that vehemently deny that Jesus died on the cross, because they teach that man must save himself by doing the works of the law and by practising religious rites as for example: circumcision, ablutions, prayers, fasting, giving money, making pilgrimages, eating 'clean' food, wearing religious clothing, etc. But there were more than five hundred witnesses that Jesus Christ really died on the cross and was resurrected from the dead³⁴. This proves beyond doubt that Jesus Christ is the Holy and Righteous One who is the only Way to salvation and eternal life. The resurrection proves that God placed his stamp of approval on Jesus Christ and marked him as 'the Righteous One'³⁵. "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God"³⁶.

Judgement (16:11). It is clear that the righteousness of Jesus Christ is at the same time the judgement or doom of Satan and the evil world.

The Holy Spirit convicts everyone that God's judgement is very real, just and a serious matter. The completed work of Jesus Christ during his first coming is God's judgement on sin, on sinners and on those who promote sin, like Satan (the ruler of the world). According to 1 John 3:8, the reason Jesus Christ was born, was to destroy Satan's work! The ruler of this (evil) world is Satan.

During the Old Testament period Satan exercised much power over the nations in the world³⁷. But he never had absolute power in the world³⁸. He exercised a lot of power unto evil over this world³⁹. He blinded unbelievers with his lies, especially religious lies⁴⁰, so that people followed the way of Satan instead of God⁴¹.

At the cross, the evil world and Satan are doomed. The first coming of Jesus resulted in the judgement of the evil world, which opposed, rejected, betrayed and condemned Jesus Christ. And it resulted in the driving out of Satan as the ruler of the world. At the beginning of the New Testament period *Satan's power is curtailed, curbed, restrained, limited*.

In John 12:31 Satan is 'thrown out' (driven out) of the world by the death of Jesus Christ on the cross. The word 'thrown out' is the same as in Revelation 12:9. And in John 12:32 people in the world is drawn to Jesus Christ by his resurrection, ascension and enthronement. By the reign of Jesus Christ in heaven the stranglehold of Satan on the nations is broken⁴² and Satan is thrown out of his vaunted reign on earth. The Bible calls this 'the binding of Satan'⁴³. 'Now', that is, at the beginning of the New Testament period Satan is thrown out. He would no longer have this powerful grip on the nations. He will no longer deceive them with his lies. He will not be able to keep the proclamation of the gospel away from people in all nations⁴⁴. Between the first and the second coming of Jesus Christ, by the proclamation of the gospel⁴⁵ and by the irresistible drawing power of the Holy Spirit (3:3-8), Jesus Christ will draw

³¹ Acts 2:37

³² 1 Peter 5:5

³³ Hebrews 4:15

³⁴ 1 Corinthians 15:6

³⁵ Acts 3:14-15; 7:52

³⁶ 2 Corinthians 5:21; 1 Peter 3:18

³⁷ Daniel 10:13,20

³⁸ Psalm 145:13; 146:10

³⁹ Luke 4:6

⁴⁰ 2 Corinthians 4:3-4

⁴¹ Ephesians 2:2

⁴² Ephesians 1:20-21; 1 Peter 3:22

⁴³ cf. Matthew 12:28-30; Luke 10:18; John 12:31-32; Colossians 2:15; 1 John 3:8

⁴⁴ Revelation 12:6-12; 20:1-3

⁴⁵ James 1:18; 1 Peter 1:23

people from all the nations to himself and bring them out of the dominion of Satan into his kingdom⁴⁶! Satan will lose more and Christ will conquer more! Satan can no longer hinder the preaching of the gospel to all the nations. He can no longer hinder the salvation of people coming from every nation and language in the world!

That is why John 16:11 says that Satan has already been condemned and stands doomed forever (perfect tense). His doom is an ever present reality! When Satan together with the Jewish religious leaders and teachers and the Roman politicians and judges condemned Jesus Christ, they condemned themselves!

At Christ's second coming, the condemnation of Satan will be made manifest to the entire universe when he is cast into the fire of hell⁴⁷. Everyone who continues to follow Satan and refuses to repent will remain doomed together with Satan⁴⁸ and will also be thrown into hell⁴⁹!

(III) 16:12-15. The work of the Holy Spirit in the Church.

16:12. Still I have (vipa) many things to say (vnpa) to you, but you cannot (vipn) bear (vnpa) them now.

16:13. But when he is come (vsaa), the Spirit of truth, he will guide (vifa) you into all the truth, for he will not speak (vifa) of himself (i.e. on his own accord); but whatever he hears (vifa) he will speak (vifa) and he will announce (make known)(vifa) to you the things that are to come (vppn).

16:14. He will glorify (vifa) me, because he will take (vifd) what is mine, and will announce (vifa) (it) to you.

16:15. All that the Father has (vipa) is mine (vipa). Therefore I said (viaa), "He will take (vipa) from what is mine, and will announce (vifa) (it) to you."

a. The Spirit guides the disciples into all the truth (16:12-13).

At that time the revelation of God's plan of salvation had not yet been completed. Jesus still had much more to say to his disciples. These things could not be said to them for two reasons:

- Jesus had not yet completed his work of salvation. He first had to die, be resurrected, ascend into heaven, ascend the throne and pour out the Holy Spirit before he could instruct the disciples about the meaning of all these events.
- The disciples were not yet ready to receive this revelation. They could not yet bear this instruction, because they had not yet received the Holy Spirit. A little earlier that day, Jesus had exposed their sinful pride (13:14)⁵⁰. That same night they would all desert him (16:32)⁵¹. Without the Holy Spirit they would not understand these spiritual matters (13:36-37; 14:8,9,22; 16:5-6).

The Holy Spirit would complete the revelation of God. The word 'guide' literally means 'guide along the (right) way'. The Spirit does not push, but guides. He exerts influence on the mind, conscience, attitude and will of the believer. 'The whole (objective) truth' refers to the complete Christian teaching with regard to justification, sanctification and glorification. *The Spirit never emphasises one truth at the expense of another truth. The Spirit has no dogmatic preferences.* The apostle Paul says, "I have not hesitated to proclaim to you the whole will of God"⁵². The Spirit causes Christians to understand the Bible just as the Triune God wants it to be understood.

God the Father, God the Son and God the Spirit have (share) one divine nature. God's essential being is Spirit (4:24). God the Father and God the Son meet one another in God the Spirit. Whatever God the Spirit hears from God the Father, he speaks through the Word or whispers in the hearts of believers. God the Spirit continually searches the deep things of God and imparts these things to believers⁵³. After the outpouring of the Spirit, the Spirit will be as God the Son was when he was on earth – speaking only what he hears God the Father saying (3:11; 7:16; 12:49; 14:10,24)⁵⁴. *The Holy Spirit will never speak simply on his own authority and will never speak subjectively in the hearts of people anything in contradiction to the objective revelation of the Holy Spirit in the Bible*⁵⁵.

These coming things have subsequently been recorded in the New Testament books of Acts, the Letters of Paul, the general Letters and the book of Revelation. Sometimes the Holy Spirit predicts specific events⁵⁶, but most often he proclaims the underlying principles of the events happening throughout the whole New Testament period from the first coming of Christ to the second coming of Christ⁵⁷.

b. The Spirit glorifies Jesus Christ (16:14-15).

⁴⁶ Colossians 1:13

⁴⁷ Revelation 20:10

⁴⁸ cf. Matthew 25:41

⁴⁹ Revelation 21:8

⁵⁰ Luke 22:24

⁵¹ cf. Matthew 26:31

⁵² Acts 20:27

⁵³ 1 Corinthians 2:10-12

⁵⁴ cf. Matthew 11:27

⁵⁵ 2 Timothy 3:16

⁵⁶ Acts 20:22-23

⁵⁷ Revelation 6:2

Everything God the Father has, he has entrusted to God the Son⁵⁸: the revelation of God (14:9), the revelation of God's eternal plan of salvation, the revelation of God's will, the acquisition of salvation, the application of this salvation throughout history, the establishment of the Kingdom and the reign over this Kingdom. Everything God the Father always has is also always Christ's (16:15).

There exists an eternal and voluntary relationship of love and co-operation between the three Persons (modes of existence) of the Triune God. Each works for the glory (divine greatness and honour) of the other.

During his first coming God the Son has glorified God the Father by completing the work of salvation on earth (17:4). Through the resurrection, ascension and enthronement God the Father glorifies God the Son (17:5)⁵⁹. After the outpouring of the Holy Spirit God the Spirit would glorify God the Son by applying the work of salvation which God the Son earned throughout history in the lives of Christians.

God the Spirit would glorify God the Son by fully explaining in the rest of the New Testament the meaning of what God the Son taught and did in the Gospels (16:14-15). God the Spirit would further work out what God the Son taught about salvation, the Kingdom and the second coming. God the Spirit would complete the teaching of God the Son on earth and guarantee that nothing of the revelation of God the Father in and through God the Son would go lost. He would complete the writing of the New Testament and guarantee that the New Testament (the four Gospels, the book of Acts, the thirteen Letters of Paul, the eight General Letters and the book of Revelation) is the absolute complete and undamaged record of God's revelation (14:26)! Every word in the Bible, both the Old Testament⁶⁰ and the New Testament⁶¹ is inspired by the Triune God, who is Spirit (4:24).

The Holy Spirit does not draw attention to himself. He empowers Christians to preach Christ. He applies the completed salvation work of Christ to the lives of Christians. He takes what Christ has done, what he is still doing and what he will do as the theme of his teaching. The Holy Spirit glorifies Jesus Christ in the Church and in the experience of Christians.

Whenever the Holy Spirit guides Christians today, he will never guide them in opposition to the Bible! The 'sword of the Holy Spirit' is always the Bible when it is taught and proclaimed⁶²!

Throughout history God the Son will glorify God the Father by answering the prayers of his disciples (14:13).

(IV) 16:16-22. The work of the Holy Spirit in the disciples.

16:16. A little while and you will observe⁶³ (vipa) me no longer, and again a little while, and you will see⁶⁴ (vifd) me.

16:17. Some of his disciples said (viaa) to each other, "What is (vipa) this (i.e. what does he mean) what he is saying (vipa) to us: 'A little while and you will observe (vipa) me no longer, and again a little while, and you will see (vifd) me', and 'because I go away (vipa) to⁶⁵ the Father' (16:10)?"

16:18. Therefore they kept saying (viia), "What is (vipa) this, 'a little while'? We do not know (by reflection and intuition)⁶⁶ (vira) what he is saying (vipa) (i.e. what he means)."

16:19. Jesus knew (by observation and experience)⁶⁷ (viaa) that they were desiring⁶⁸ (viia) to ask (vnpa) him. So he said (viaa) to them: "Are you searching (to understand)⁶⁹ (vipa) among one another about this, that I said (viaa), 'A little while you do not observe (vipa) me' and again 'a little while and you will see (vifd) me'?"

16:20. I tell (vipa) you the truth, you will weep (vifa) and mourn (vifa), but the world will rejoice (vifo); you will be sad (vifp), but your grief will turn (vifd) to joy.

16:21. When a woman (is in the process of) giving birth to a child⁷⁰ (vspa), she has (vipa) pain, because her hour has arrived (viaa); but when she has delivered (has given birth to)⁷¹ (vsaa) the child, she no longer remembers (vipa) the distress (birth-pangs), because of the joy that a human being has been born (viap) into the world.

16:22. So also you now have (vipa) grief; but I will see (vifd) you again and your heart will rejoice (vifo) and this joy of yours no one will take away (vipa).

The disciples will no longer mourn, but rejoice, because Jesus Christ and Christians see one another all the time!

a. The little while Jesus could be seen with physical eyes (16:16).

⁵⁸ Matthew 11:27

⁵⁹ cf. Revelation chapter 5

⁶⁰ 2 Peter 1:19-21

⁶¹ 2 Timothy 3:16

⁶² Ephesians 6:17

⁶³ G: theóreo

⁶⁴ G: horaó, opsomai

⁶⁵ G: pros

⁶⁶ G: oida

⁶⁷ G: ginóskó

⁶⁸ G: theló

⁶⁹ G: zéteó

⁷⁰ G: tiktó

⁷¹ G: gennaó

‘The little while’ (cf. 7:33; 12:35; 13:33; 14:19; 16:16-20) is until his public trial that same night and his crucifixion the next day. Until then the world of unbelievers (the Jews with their religion and the Romans with their politics) will see (observe) Jesus with their physical eyes. But *after his resurrection he appeared only to believers*⁷². The world of unbelievers did not see (observe) him anymore with their physical eyes!

b. The different comings of Jesus Christ (16:16).

The coming of Jesus after his resurrection. It does not help to differentiate between Christ’s return at his resurrection and his return at the outpouring of the Spirit, because both events are inseparably bound to each other by Christ’s visible personal presence with them! *His resurrection points to the outpouring of his Spirit and the outpouring of his Spirit points to his second coming.*

The coming of Jesus at Pentecost. Because in John 14:16-23 Jesus is speaking of *his coming* (14:18) in the Spirit (14:16-17), he is almost certainly *speaking of the end of the visible personal fellowship with his disciples on earth*. At Pentecost he will come in order to manifest himself to believers and in order to make his home with believers on this present earth (14:21,23).

And because the believers have been born-again and the Spirit of Christ lives in them, their spiritual eyes have been opened and they will continue to see Jesus Christ after he returned to his Father. Believers will be able to see Jesus Christ with their spiritual eyes.

The coming of Jesus at the end of history. Because in John 14:3 Jesus uses the same word ‘to take’⁷³ in this passage as in Matthew 24:40-41 he is almost certainly *speaking of the end of the world at his second coming*⁷⁴. Then unbelievers and believers will see Jesus again with their physical eyes⁷⁵. Then Jesus will come so that the disciples will dwell with him on the new earth forever.

The coming of Jesus summarised. In the Gospel of Luke and Acts (written in A.D. 60-61) there is a clear distinction between Christ’s coming in the Spirit after a few days⁷⁶ and Christ’s second coming at the end of history⁷⁷. But in the Gospel of John (written between A.D. 70 and 96) the distinction between the various phases of the promised coming of Jesus to his disciples is a vanishing distinction.

- First, the coming of Jesus to his disciples (during a period of forty days) after his resurrection from the dead (14:19; 16:22; cf. 20:20!).
- Second, the coming of Jesus in and through the Holy Spirit on the Day of Pentecost (for the duration of the whole New Testament period). After his death, resurrection and ascension Jesus would not leave his disciples behind as orphans on earth, but *he himself would come* to them in the Holy Spirit and dwell with them and in them (14:17-18)⁷⁸.
- Third, the coming of Jesus (through his Spirit) throughout the whole New Testament period in order to discipline his congregations⁷⁹.
- Fourth, the second coming of Jesus at the consummation of the world (6:39,40,44,54).

The coming of Jesus at all these great events (resurrection, Pentecost, second coming) are summarised by his promise: “Surely I am with you always, to the very end of the age”⁸⁰.

c. To observe with physical eyes and to see with spiritual eyes (16:17-19).

The disciples were confused. On the one hand Jesus said that he is only going away for a little while and then the disciples would *see*⁸¹ him again (16:16). Thus his absence would only be for a very short time! On the other hand he said that he is going to the Father and that his disciples could no longer *observe*⁸² him (16:10). Thus his absence would seem to be definite. To the disciples this is speaking in veiled sayings.

The second word: ‘to observe’ is more often used for making physical observations: like seeing miracles, works, a beggar, a wolf, strips of linen and Jesus standing there. The first word: ‘to see’ is more often used of seeing mentally or spiritually: things like the heaven opened and angels descending and ascending upon Jesus (1:51), seeing life (3:36); and seeing Jesus in the Spirit (16:19). After a little while the disciples would continually see Jesus Christ with their eyes of faith and experience his presence and work in their midst.

d. The initial grief for a little while and the permanent joy (16:20-22).

The disciples would grieve, because Jesus would be arrested, tried, flogged, crucified and finally die. The evil world consisting of the Jewish religious leaders and teachers and the Roman politicians and judges together with all their

⁷² 1 Corinthians 15:1-8

⁷³ G: paralambanomai

⁷⁴ cf. 1 Thessalonians 4:13-18

⁷⁵ Revelation 1:7

⁷⁶ Acts 1:4-8

⁷⁷ Acts 1:11; Luke 21:25-28

⁷⁸ cf. Matthew 28:20; John 14:23

⁷⁹ Revelation 2:5,16

⁸⁰ Matthew 28:20

⁸¹ G: horaó, opsomai

⁸² G: theoreó

supporters would rejoice, because they think that by his death and burial Jesus would be removed from this world. They would wrongly think that the Light, which had continually exposed their darkness, had been extinguished. They would mistakenly assume that the Voice which disturbed their consciences was silenced forever.

After the little while of grief, Jesus was resurrected from the dead. When he appeared to his disciples and showed them his hands and his side, the disciples were overjoyed (20:20)! Jesus appeared to them for forty days⁸³ and finally after ten more days⁸⁴ came to dwell in them through the Holy Spirit. This fact brought joy⁸⁵! The disciples had observed Jesus Christ before his death and for forty days after his resurrection. But after Pentecost they would not observe him physically, but see him spiritually! They would see him with their spiritual eyes, with their eyes of faith, and experience him forever! They would rejoice, because they would realise that precisely his death and resurrection had conquered their sin, its guilt, pollution, power and punishment.

They would rejoice, because the influence of Satan had been curtailed (12:31-32)⁸⁶ and an uncountable number of people would be brought out of Satan's dominion into Christ's Kingdom⁸⁷. In this way, not only Christ's resurrection and ascension and enthronement in heaven, but also his death on the cross would become a source of joy. The disciples would also rejoice and boast in the cross⁸⁸!

A woman giving birth to a child is an illustration of the initial grief and final joy of the disciples.

Now, at the last Passover meal, the disciples grieve (14:1,27; 16:6). They cannot accept his imminent departure. During the little time of his absence the disciples would grieve (16:19-20). And according to Matthew 9:15-17, during that time they would fast. But after the outpouring of the Spirit of Christ and his permanent indwelling in their hearts, not only would the disciples see Jesus Christ with their eyes of faith, but also Jesus Christ would see them physically, mentally and spiritually. Nothing in all creation would be hidden from his sight⁸⁹!

Thus, 'the little while' during which Jesus would be absent from his disciples and during which the disciples would mourn and fast;

- *primarily refers to the period until his resurrection*
- *and secondarily to the ten day period between his ascension and the outpouring of his Spirit.*

The period of despair, doubt, fear and grief began with his trials and death and continued till the outpouring of his Spirit. The resurrection of Jesus Christ⁹⁰ and the outpouring of this Holy Spirit⁹¹ turned all this into joy and no one would be able to take their joy away!

In John 16:16 Jesus said that the disciples would see⁹² him again, and in John 16:22 he said that he would see⁹³ them again. This is a reference to the whole period after the death, resurrection, ascension, enthronement and outpouring of the Spirit right up to the second coming! *Their joy would begin at his resurrection and the outpouring of his Spirit and continue unabated until the second coming of Jesus Christ!* The fact that all that time Jesus Christ sees them physically⁹⁴ and spiritually⁹⁵ and they see him spiritually⁹⁶ is the source of this great joy. The difficult circumstances, oppressions, persecutions and enmity of people can never take away their joy. Jesus wants their joy to be complete (15:11)!

(V) 16:23-24. Joy because the prayers of Christians are answered.

16:23. And in that day you will not inquire (vifa) of me anything. I tell (vipa) you the truth, whatever you ask (beg) (vsaa) the Father, he will give (vifa) (it) to you in my name.

16:24. Until now you have not asked for (begged)⁹⁷ (viaa) anything in my name. Ask (beg)(vmpa)(imperative) continuously and you will certainly receive (vifd), in order that your joy may continually be (vspa) perfectly full (vprp).

a. Answers to their questions.

Before the death and resurrection of Jesus Christ the disciples had many questions. Several times Jesus had predicted that he would die and be resurrected⁹⁸, but they did not understand what he meant and were afraid to ask him about it⁹⁹.

⁸³ Acts 1:3

⁸⁴ Luke 24:49; Acts 2:1

⁸⁵ Romans 14:17; Acts 13:52

⁸⁶ Colossians 2:15

⁸⁷ Colossians 1:13

⁸⁸ Galatians 6:14

⁸⁹ Hebrews 4:12

⁹⁰ Luke 24:36-43

⁹¹ Acts 13:52; Romans 15:17; Galatians 5:22)

⁹² G: horaó

⁹³ G: horaó

⁹⁴ G: theoreó

⁹⁵ G: horaó

⁹⁶ G: horaó

⁹⁷ G: aiteó

⁹⁸ Mark 8:31; 9:31; 10:33-34

⁹⁹ Mark 9:32

The disciples also wanted to ask him about the little time of his absence from them, but they did not dare to interrupt him (16:19). They grieved and felt awful.

Jesus said that now is their time of grief (16:22), but “at that time”, that is, after the outpouring of the Holy Spirit, his disciples would no longer feel that way (16:23). The Spirit would clarify to them why Jesus Christ had to die and why his departure to heaven was to their advantage. During the period of the Holy Spirit the disciples would find answers to their questions.

b. Answers to their prayers.

After the outpouring of the Spirit the disciples would also find answers to their prayers. Their asking for insight (16:23a) would be extended by their asking for favours (16:23b). The disciples would ask (beg, pray) in the name of Jesus Christ (14:13-14; 15:7,16) and God the Father would respond to their asking (begging, praying) in the name of Jesus Christ (16:23-24). *Not only should Christians pray in accordance with God’s perfect will¹⁰⁰, but also God the Father will respond to prayers that are in accordance to God’s revealed plan of salvation in Jesus Christ and that are on the basis of Christ’s completed work of salvation.*

Thus, both the asking in prayer and the giving of answers to prayers are in the name of Jesus Christ! God the Father would give in harmony with his entire salvation plan, which centres in God the Son. And he would give on the basis of his love for Jesus Christ and on the basis of the sacrifice, which Jesus Christ would bring on the cross.

c. Prayer during the Old Testament.

Until now the disciples had always prayed directly to God the Father without mentioning Jesus Christ. This was not wrong, because this belonged to the Old Testament period. For example, in Psalm 17, king David starts his prayer with “Hear, O Lord, my righteous plea; listen to my cry. Give ear to my prayer.” God’s Old Testament people called God directly by his name, ‘Lord’ or ‘God’. They also did not close their prayers in the name of God. But they were looking forward to the coming Messiah, in whom God would bless all the nations on earth¹⁰¹.

d. Prayer during the New Testament.

With the first coming of Jesus Christ the New Testament period had begun. Now there also came a change in how God’s people must pray. From now onwards they must pray ‘to our Father who is in heaven’¹⁰² and ‘in the name of Jesus Christ’ (16:24). Praying in the name of Jesus Christ is not a magic formula to get answers and also not a stop-word to close a prayer. It means:

- Christians pray on the basis of Christ’s completed work of salvation – his merit
- And Christians pray according to God’s will, that is, in the spirit of Christ’s revelation¹⁰³

Jesus urges his disciples to ask.

- Christians pray again and again – “Keep on asking”¹⁰⁴
- And Christians pray to further God’s Kingdom and glory¹⁰⁵

Christians will certainly receive! This is a promise. And their joy will remain absolutely complete. Receiving again and again what has been prayed for is what makes the joy of Christians complete! Christ wants Christians to be people of complete joy (15:11). The source of their joy is that Jesus is alive – he has been resurrected¹⁰⁶; that the Spirit of Jesus has been poured out on them¹⁰⁷ and they see him continually with the eyes of faith (16:16), the fact that Jesus Christ sees them continually (16:22) and the fact that God answers the prayers of Christians (16:24)!

e. To pray in the name of Jesus Christ one must receive Jesus Christ.

Jesus Christ is the Mediator between God and man. He is already the Mediator of the creation: God created all things in the universe through Jesus Christ (1:3) and upholds all things in the universe through Jesus Christ¹⁰⁸.

The Mediator of revelation. He is already the Mediator of revelation: During the Old Testament period the Spirit of Jesus Christ spoke through the prophets¹⁰⁹ and at his first coming he took on the human nature and revealed God directly to people¹¹⁰.

The Mediator of salvation. Now at his first coming he also became the Mediator of salvation: His death and resurrection opened the way for people to approach God¹¹¹. If Jesus had not died for sins, then the

¹⁰⁰ 1 John 5:14-15

¹⁰¹ Genesis 22:18

¹⁰² Matthew 6:9-13

¹⁰³ cf. 1 John 5:14

¹⁰⁴ cf. Matthew 7:7

¹⁰⁵ cf. Matthew 6:9-10; Romans 11:36

¹⁰⁶ Luke 24:41

¹⁰⁷ Galatians 5:22

¹⁰⁸ Hebrews 1:3

¹⁰⁹ 1 Peter 2:10-12

¹¹⁰ Colossians 1:15

¹¹¹ Ephesians 2:18; 3:12

unholiness and unrighteousness of people in God's eyes would have prevented them from approaching the absolute holy and righteous God. God's holy and righteous wrath against sins would have prevented God from listening to prayers¹¹²!

The Mediator of prayer. And now at his first coming he also became the Mediator of prayer: His death and resurrection is the basis for God the Father to answer the prayers of Christians. "Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need"¹¹³. Therefore, to pray in the name of Jesus Christ is to pray with confidence that God listens to prayer and with confidence that God answers prayer!

The Mediator of judgement. In the future at his second coming Jesus will also be the Mediator of God's final judgement (5:22).

f. To pray according to God's will one must know God's character.

In order to pray in accordance to God's will¹¹⁴ it is important to know God's character. As Mediator, Jesus Christ revealed the essence and character of God. Idols made by men and 'gods' devised by founders of religions also reveal the character of those 'gods'. The essence or character of idols and 'gods' is that they are man-made, dead or fickle and unpredictable. They cannot hear prayer and they cannot do anything to help people. But the Living God of the Bible has revealed his character.

Because the God of the Bible is holy, Christians know they cannot ask for unholy things. Because he is merciful, they know they can ask for forgiveness. Because he is faithful, they know they can ask for his help. Therefore, the better people know God's character, the better they know how to pray! Because Jesus Christ is the Lord and Master of Christians, they will not pray for anything that would displease him. They will only pray in harmony with his revealed will. They will pray for things that advance his Kingdom and his glory. For things that have not been revealed, they will pray confidently that his perfect will be done¹¹⁵.

(VI) 16:25-30. Speaking in figures of speech and speaking plainly.

a. The time for understanding fully is coming (16:25).

16:25. These things have I spoken (vira) to you in veiled sayings (figures of speech)¹¹⁶; the hour is coming (vipn) when I will no longer speak (vifa) to you in veiled sayings, but will proclaim (announce, inform)(vifa) to you openly (plainly) about the Father.

Jesus especially refers to all the things he had taught them during the last Passover meal. The word 'a veiled saying'¹¹⁷ means a hidden saying, proverb or riddle. Jesus used the following 'veiled sayings' in the Gospel of John:

- Jesus would break down the temple and build it up in three days (2:19).
- Man must be born-again (3:3-8).
- Jesus gives the living water (4:10).
- Man must eat his flesh and drink his blood (6:54).
- Rivers of living water would flow from their hearts (7:37-39).
- Jesus existed before Abraham was (8:58).
- Blind people would see, while people who see would become blind (9:39).
- The Good Shepherd lays down his life for his sheep (10:11).
- Believers would never die (11:26).
- The betrayer would eat together with Jesus (13:18,21).
- And during a short time his disciples would not see Jesus (16:16-19).

These hidden sayings are not direct, unambiguous statements that cause people to respond immediately. The purpose of such statements is *to make people think!*

But the hour to fully understand had not yet arrived. The disciples could not yet bear everything (16:12). This is because the death, resurrection and outpouring of the Spirit had not yet taken place (16:13). After a short time Jesus Christ would return in the Holy Spirit to them. Then they would fully understand the salvation plan of God the Father. Then the veiled sayings of Jesus about God the Father and God the Son in the Gospels would be clearly explained in the Letters of the apostles.

Of course some teachings of the apostles would still be difficult to understand, but they would not be by means of veiled sayings. The open, direct and unambiguous teachings of the apostles. For example, God's salvation plan is clearly explained in Romans 3:21-25; 5:1-21; 8:1-39; Ephesians 1:3-14; 2:1-22; Philippians 2:5-11; 1 Peter 1:3-12 and in 1 John 3:1-22.

¹¹² Psalm 66:18, Proverbs 1:23-33; Isaiah 1:15

¹¹³ Hebrews 4:16

¹¹⁴ 1 John 5:14-15

¹¹⁵ Luke 22:42

¹¹⁶ G: paroimia

¹¹⁷ H: mashal

b. The time for praying as mature believers is also coming (16:26-27).

16:26. In that day you will ask¹¹⁸ in my name. And I do not say (vipa) to you that I will make request of¹¹⁹ (vifa) the Father concerning you.

16:27. for the Father himself loves¹²⁰ (vipa) you, because you have loved (with lasting effect)¹²¹ (vira) me and have believed (with lasting effect) (vira) that I came out (viaa) from (the side of) the Father (God).

Before Christ's first coming, believers in Israel were like immature children and were subject to guardians and trustees (the prophets, priests and kings). They were kept locked up by the Law until faith in Jesus Christ would be revealed¹²². Jesus is not saying that his disciples are like those little children who can't pray and need someone else to pray for them.

But after Christ's first coming, Christians are no longer like the immature children of Israel. By the outpouring of the Holy Spirit Christians reach spiritual maturity, so that they themselves are able to approach God the Father. They pray to God the Father as mature adults. They do this, not on their own merit, but only in the name of Jesus Christ (on his merit and in the spirit of his revelation).

God the Father hears and responds to their prayers, because God the Father himself continually loves Christians and because Christians love Jesus Christ and believe that he came from God the Father.

The answer to the question: "Is Jesus Christ praying for Christians?" is as follows:

- "No!" if by praying for them is meant a request presented to God the Father in their behalf, because they do not pray or because God the Father would not accept their prayer if a prayer was offered.
- "Yes!" if by praying for them is meant the unceasing intercession of Jesus Christ in heaven for Christians on the basis of his completed work of salvation.

So, besides Jesus Christ continually praying for Christians¹²³, Christians themselves also approach God the Father with their prayers (of course, in the name of Jesus Christ).

Jesus Christ remains the indispensable Mediator of prayer for all the prayers of Christians. When Christians themselves pray to God the Father it does not imply that they no longer need the prayers of Jesus Christ in order to be heard by God the Father. Christians can only approach the throne of God with confidence and can only expect that God the Father hears and responds to their prayers on the basis of Christ's completed work of salvation. Both the asking by Christians and the giving by God the Father are completely dependent on Christ's completed work of salvation.

The prayers of Christians are symbolically mixed with the prayers of Christ, making them perfect and acceptable, before they ascend as incense up to God the Father¹²⁴. Christ transforms the imperfect prayers of Christians into perfect prayers before God's throne. And God's answers to the prayers of Christians profoundly affect the history of this world.

c. The time for Jesus Christ to return to God the Father is also coming (16:28-30).

16:28. I came out¹²⁵ (viaa) from the Father and am come (with lasting effect)(vira) into the world; again I am leaving (vipa) the world and am going (vipn) to¹²⁶ the Father.

16:29. His disciples said (vipa), "Look, now you are speaking (vipa) openly (clearly); and without any veiled sayings you are speaking (vipa).

16:30. Now we know¹²⁷ (vira) that you know¹²⁸ (vira) all things and do not have (vipa) need of anyone to inquire¹²⁹(vspa) of you (i.e. ask you a question before you can answer that question). For this reason we believe (without stopping)(vipa) that you have come out (viaa) from God.

Jesus Christ was sent by God the Father. He also came out of his own out of God the Father to this world. His coming out of God the Father is an indication of his divine nature and his eternal existence. His being in the world is an indication of him taking on the human nature and entering creation and human history. Thus he became 'God with us'¹³⁰. His leaving the world (in his resurrected and glorified body) and going to God the Father is an indication of his ascension into heaven to be face to face to¹³¹ God the Father, that is, to the most confidential embrace of God the Father (14:3,23; cf. 1:18).

¹¹⁸ G: aiteó

¹¹⁹ G: erótaó

¹²⁰ G: phileó

¹²¹ G: phileó

¹²² Galatians 3:17 to 4:3

¹²³ Romans 8:34; Hebrews 7:24-25

¹²⁴ Revelation 8:3-8

¹²⁵ G: exerchomai

¹²⁶ G: pros

¹²⁷ G: oida

¹²⁸ G: oida

¹²⁹ G: erótaó

¹³⁰ Matthew 1:23

¹³¹ G: pros

In the beginning the disciples thought that Jesus spoke too much in veiled sayings. Now they jump to the opposite extreme and think that Jesus would only speak directly and unambiguously. By reflexion the disciples know that Jesus Christ is all-knowing. He knew their thoughts and questions even before they expressed them (16:19)¹³². People do not need to ask Jesus something before he would know what they want to ask. He knows before they ask¹³³.

God is all-knowing¹³⁴. Jesus is also all-knowing. Thus Jesus must be God! As God (the Son) he came out of God (the Father). This was the last confession of faith of the disciples before the crucifixion of Jesus Christ. Compare the confessions of Nathanael (1:49), Peter¹³⁵ and Thomas (20:28).

(VII) 16:31-33. Warning and encouragement that Christians will overcome their trials.

a. A warning that the faith of the disciples was not yet strong enough (16:31-32).

16:31. Jesus answered (viao) them, “Do you now believe (vipa) (*without stopping*)?”

16:32. Note! The hour is coming (vipn) and has arrived (vira) that you will be scattered (vsap) each to his own (place) and me you will leave (vsaa) alone; and yet, I am (vipa) not alone, because the Father is (vipa) *always* with me (cf. 8:29).

Jesus does not doubt the faith of the disciples, but warns them not to become reckless. Their faith is genuine (cf. 17:8), but not yet fully mature. Their anchor is not strong enough to weather the coming storm. The hour, in which Jesus would be betrayed, had arrived. Judas and his followers were on their way. The wolf was attacking and scattering the sheep (10:12).

In the Gospel of Matthew Jesus said, “This very night you will all fall away on account of me, for it is written: ‘I will strike the shepherd, and the sheep of the flock will be scattered’¹³⁶.” The statement of Jesus fulfilled the prophecy in the Old Testament. Every disciple would return to his own home (19:27). They would not stay together as a group of disciples, but they would be scattered. Everyone would leave Jesus in the lurch. Even after the resurrection the disciples would not continue to fish people for God’s Kingdom, but they would return to fishing fish in the Lake of Tiberius (21:3).

b. An encouragement that the disciples will overcome their trials (16:33).

16:33. These things have I spoken (vira)(cf. verse 1) to you, in order that in me you will *always* have (vspa) peace. In the world you will *always* have (vipa) trials (tribulation, trouble). But be courageous (vmpa)(imperative)! I have conquered (overcome)(vira) the world (*and it remains effectively conquered*).

Jesus was referring to the things he taught that evening. Here the word ‘peace’ refers to the subjective peace which the disciples would experience in spite of the coming troubles. The evil world was already attacking and darkness was already spreading (3:19-21)¹³⁷. But whatever happens, the outcome is assured! Jesus Christ has overcome the evil world and it remains effectively overcome! In the end Christ will be the Conqueror and Christians will conquer together with him¹³⁸. Jesus is speaking from the point of view of his completed work of salvation after his enthronement. From this same perspective Christians will not become discouraged! Christians too will certainly overcome the evil world!

APPLICATIONS

16:8-10. When you proclaim the gospel message be convinced that God himself through his Holy Spirit will expose the sins of people, convince them of the truth in the Bible and convict them of the coming judgement if they fail to respond.

16:12-15. After his resurrection, ascension and enthronement in heaven, Jesus still revealed much to his apostles through the Holy Spirit. All these revelations were recorded and thus completed the New Testament.

16:13. The Holy Spirit still guides you into the truth today, but never in so-called truths that are against the already revealed truths of the Bible! He also does not reveal any truths that you may add to the Bible!

16:19-22. You may live a life of joy, because Jesus Christ is risen and alive and present.

16:24. You may pray with confidence, because Jesus is the Mediator between God and you and the Mediator between you and God.

16:33. Never forget that in this world you will experience trouble. But also never forget that Jesus Christ has already overcome the world and the world is in a state of subjection to Christ. That is why you are able to do the greater

¹³² Psalm 139:4

¹³³ Matthew 6:8

¹³⁴ Psalm 139:1-18

¹³⁵ Matthew 16:16

¹³⁶ Zechariah 13:7; Matthew 26:31

¹³⁷ Matthew 5:14-16

¹³⁸ Romans 8:37; Philippians 2:9-11; Revelation 17:14

works through the power and promise of Jesus Christ¹³⁹.

QUESTIONS

- 16:1-6. Why do you think the hostile world creates its own religion?
- 16:7-11. What is the special work of the Holy Spirit in the world?
- 16:12-15. What is the special work of the Holy Spirit in the Church?
- 16:16-22. Why can no one and nothing take away the complete joy of the disciples?
- 16:23-24. What does it mean to pray in the name of Jesus Christ?
- 16:25-30. What is the relationship between Christ's prayers for us and our prayers to God?

¹³⁹ cf. John 14:12