

John 16 Commentary

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Another Chart from Charles Swindoll

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John 16:1 "These things I have spoken to you so that you may be kept from stumbling.

KJV John 16:1 These things have I spoken unto you, that ye should not be offended.

BGT John 16:1 Τα τα λελ ληκα μ ν να μ σκανδαλισθ τε.

NET John 16:1 "I have told you all these things so that you will not fall away.

CSB John 16:1 "I have told you these things to keep you from stumbling.

ESV John 16:1 "I have said all these things to you to keep you from falling away.

NIV John 16:1 "All this I have told you so that you will not go astray.

NLT John 16:1 "I have told you these things so that you won't abandon your faith.

NRS John 16:1 "I have said these things to you to keep you from stumbling.

NJB John 16:1 I have told you all this so that you may not fall away.

NAB John 16:1 "I have told you this so that you may not fall away.

YLT John 16:1 'These things I have spoken to you, that ye may not be stumbled,

MIT John 16:1 I have spoken these things to you so you will not become disillusioned.

- 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.

Matthew 13:20-21+ (PARABLE OF THE SOILS - ALSO Mk 4:17+) The one on whom seed was sown on the rocky places, this is the man who **hears the word** and **immediately receives it with joy**; 21 yet he has no firm root in himself, **but is only temporary**, and when affliction or persecution arises because of the word, immediately he **falls away** ([skandalizo](#)) . (NOTE THE POTENTIAL EFFECT OF **PERSECUTION** => TO CAUSE A PROSPECTIVE BELIEVER TO FALL AWAY OR BE "SCANDALIZED" TO TO SPEAK).

John 6:61+ But Jesus, conscious that His disciples (MOST OF THESE WERE "PROFESSORS" NOT "POSSESSORS" OF A GENUINE RELATIONSHIP WITH JESUS) grumbled at this, said to them, "Does this cause you to **stumble** ([skandalizo](#))? (IN IT DID CAUSE THEM TO FALL AWAY - Jn 6:66)

DEPICTION OF "SKANDALON"

PURPOSE OF "THESE THINGS"

Warren Wiersbe's Outline of John 16

- The Spirit as Comforter Encourages the Church (John 15:18–16:4)
- The Spirit as Reprover Witnesses through the Church (John 16:5–11)
- The Spirit as Teacher Guides the Church (John 16:12–15)
- There Is a Principle to Grasp (John 16:16–22)
- There Is a Promise to Believe (John 16:23–28)
- There Is a Position to Claim (John 16:29–33)

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 (aka meditate) 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).

THOUGHT - Let me give you an example of "**and**." In Jn 14:15 Jesus says "If you love Me, you will keep My commandments." What's "**keep**" imply? Clearly this speaks of obedience. Now one can either obey with "natural" power (aka legalistically) or "supernatural" power. Now watch what Jesus does to enable the disciples to obey with supernatural power. He uses the conjunction kago which is a combination of kai and ego. You are asking so what? The "what" is that Jesus clearly chooses a coordinating conjunction "**and**" (kago) in

introducing the supernatural power that would enable obedience to His commandments. And of course in Jn 14:16 the promised power Source is the Holy Spirit Who would be with them forever! He would supernaturally enable them and all disciples thereafter to keep His commandments motivated by love.

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. Compare Jesus' similar forewarning statements:

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 when it happens, you may believe.

Little hinges can open big doors!

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](#) - ESV - falling away; NIV - go astray; NLT- abandon your faith) - 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 right thought and as a result to cause one to stumble in actions or words. Jesus' spoke these things so His disciples (including us today) would not be caught off guard, like an animal ensnared in a trap (see Tasker below), especially the soon to come hatred and persecution (cf Jn 15:18-25+)! How did the disciples do with this forewarning? Not well! Jesus had predicted they would fulfill the prophecy recorded in Zechariah 13:7+ declaring "You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.'" (Mt 26:31) Mt 26:56 says when He was arrested "Then all the disciples left Him and fled." So much for being forewarned!

THOUGHT - Yes, the old saying forewarned is forearmed is great if you are forewarned. The disciples were and still failed. My experience has been that many Christians in America are not really "forewarned." In other words, they are not aware that persecution is not just possible, but is probable if Christ is your life (Galatians 2:20+). They hated Him and they will hate Him in you and you will be persecuted. Your life is like a bright light shining into the darkness of their life of sin. (see Jn 3:19, 20+) And given the ever deepening moral darkness in America, it will not be surprising to see persecution increase in coming years. It therefore behooves all of us as believers to ponder the passages that warn of persecution so that we are not caught off guard. I encourage you to study passages like 2Ti 3:12, Php 1:29, Mt 5:10-12, Acts 5:40, 41, 1Pe 4:10-19, James 1:2-4 and others.

R V G Tasker explains that **skandalizo** or the noun [skandalon](#) was "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](#) page 180) (**COMMENT** - Tasker is partially correct in why Jesus had not warned much about persecution. The other reason, and probably the main reason, for not warning the disciples is because it was not the disciples who were in the "crosshairs" of the vitriol fired from the Jewish religious leaders. He was their primary target, but after He goes, they will shift their focus to go after the disciples. This is why He did not speak much about persecution and hatred at the beginning - Jn 15:4).

THOUGHT - Their task (and ours) is to go to a self-seeking, pleasure-oriented world and proclaim that the Holy God is going to judge all sinners, but that He has provided the way of escape through the Savior. This message is sure to stir up derision and hostility. Just the people of Noah's day rejected his message of righteousness (2 Pet. 2:5) and the people in Sodom thought that righteous Lot must have been joking (2 Pet. 2:6-9; Gen. 19:14), so sinners today will not respond favorably to a message about sin, righteousness, and impending judgment. If you expect that everyone in this hostile world will welcome your message, you'll be in for a rude awakening. ([Witnessing To A Hostile World John 16:1-11](#))

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.

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. (Spurgeon's Exposition - Gospel of John)

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 original and most literal meaning is "to spring back and forth" or "to slam closed," as with a spring-loaded animal trap. The kindred noun **skandalon** is the stick on which the bait is placed, springing to shut the trap on an animal. (SEE DEPICTION ABOVE) 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 be 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 is derived from **skandalon** which refers to stick in a trap on which the bait is placed and which springs up and shuts the trap at the touch of the careless, unwary animal. It follows that the idea is to put a stumbling block or impediment in one's way, upon which another may trip and fall.

NIDNTT - In Classic Literature - The noun **skandalon**, from a root meaning jump up, snap shut, was originally the piece of wood that kept open a trap for animals.

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

Brian Bell - Producing Diamonds! "The exact mechanism of the production of diamonds is still a matter of debate among geologists, but it is certain that both tremendous heat and tremendous pressure are required for the crystallization of carbon into this form." 1. Imagine for a moment communicating w/a diamond in the rough, this hunk of carbon. It's about to be placed into the most intense pressure & put under the most tremendous amount of heat that it will ever experience. 2. It doesn't understand the beauty that we understand when we think Diamond. As much as you try to convince that hunk of Carbon, or try to warn it of its coming persecution, it will never fully understand till its right in the midst of it. But you send the warning out, so when its in the midst of it can remember back, "there is an end to this torment & it is supposed to be Glorious"!

Every cut made on a diamond is for a purpose & chosen with much care, to give it even more color, fire, & brilliance! 1. A diamond is

considered the most beautiful stone “because of its cuts” (in raw form it’s pretty ugly!) 2. One diamond cutter took 2 months before he picked up his chisel & rapped it w/one blow. (It was on the “Liberator Diamond” largest ever found in Venezuela) a) That same type of care goes into every blow that is allowed to come your way! Left uncut they are not brilliant & will never sparkle! b) “Intense Pressure, tremendous Heat, special cuts, & much polishing, is what is needed for it to show its fire, luster, color, & beauty!” c) Would you rather stay a hunk of carbon? 3. The world doesn’t realize that the worse they could do to us is make us shine brighter!

D L Moody - A MAN said to me some time ago: “Mr. Moody, now that I am converted, have I to give up the world?”

“No,” said I, “you haven’t to give up the world. If you give a good ringing testimony for the Son of God, the world will give you up pretty quick; they won’t want you.”

Steven Cole - Two unpopular themes in modern evangelical Christianity are the need to suffer for the sake of the gospel and the certainty of God’s judgment. Rather than suffering, the evangelical church is into how Christianity can help you have a successful, happy life. Of course, the Bible does give wisdom and guidance on how to live happily and it is proper to understand and apply its teaching....In its extreme form, the de-emphasis on suffering has veered into the heretical teaching that it’s always God’s will for you to enjoy financial prosperity and physical health. You’re supposed to rebuke any sickness or suffering it in the name of the Lord. If it continues, you must not have enough faith. Regarding God, we focus on His love and grace rather than on His judgment. Many go so far as to say that because God is love, no one will suffer in hell. In his popular book, Love Wins, Rob Bell ([CRITIQUE](#)) argued that a loving God would not punish people in an eternal hell. While that book was rightly denounced as heretical, it resonates with many. We’d rather think of God as love than of His wrath and judgment. ([Witnessing To A Hostile World John 16:1-11](#))

THE WORK OF THE HOLY SPIRIT John 16:1–15 - Croft Pentz

I. THE PERSECUTION—Jn 16:1–4

- A. Prediction—Jn 16:1. Christ, who knows all, tells what would happen in the future. Though human, yet Christ was divine.
- B. Punishment—Jn 16:2. Not only persecuted, but even killed. By killing Christians, sinners feel they would be helping God.
- C. Problem—Jn 16:3. All this would happen, because they knew not God. Ignorance of God and Christ always leads man to do strange things.
- D. Prophecy—Jn 16:4. Christ tells His followers these things, so they would know what to expect.

God’s people have always suffered—in the past, and even now in parts of the world. Also, they will suffer in the future. WE MAY EVEN HAVE TO DIE FOR HIM!

II. THE POWER—Jn 16:5–11

- A. The Savior—Jn 16:5. The Savior was going to leave the earth and go to the Father in heaven.
- B. The sorrow—Jn 16:6. The followers were sorry Christ was leaving. No one asked where He was going.
- C. The Spirit—Jn 16:7–11.
 - 1. Comforter—Jn 16:7. If Christ did not go away, the Holy Spirit would not come.
 - 2. Character—Jn 16:8–11. Note the character of the Holy Spirit. He will reprove of sin. He will show God’s goodness and deliverance from judgment. Deliverance from judgment, because the prince of this world has been judged.

III. THE PERSONALITY—Jn 16:12–15

- A. The wish—Jn 16:12. Christ wished to tell the disciples more, but they would not understand. Later, the Holy Spirit would help them understand His words.
 - B. The work of the Spirit—Jn 16:13–14
 - 1. Perception—“Will guide into truth.” Help understand the Bible.
 - 2. Praise—“He shall not speak of himself.” Will speak of Christ.
 - 3. Prophecy—“He will show you things to come.” Future events.
 - 4. Pleasure—“He shall glorify me.” The Spirit will take pleasure in praising and honoring Christ.
 - C. The worship—Jn 16:15. The Holy Spirit will help us worship and praise Christ the way God wants us to.
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James Smith - THE BELIEVER’S EQUIPMENT JOHN 16

The Lord is here warning His disciples that times of trial and suffering were before them. “These things have I told you, that when the time shall come ye may remember” (Jn 16:1–4). But He did not leave them with their “sorrow-filled hearts,” without giving them many encouraging promises, which we may regard as their equipment for life’s work. There was—

I. The Promise of a Comforter. “If I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you” (Jn

16:7). He does not say, I will send it, but HIM. Christ never dishonours the Holy Spirit by speaking of Him as a mere thing. As a companion, the Holy Spirit was to be to them all that Christ had been. This was abundantly proven after Pentecost. This is what the Spirit can be to us in our times of suffering for His Name. His invisible Presence is here as really as the visible Presence of Christ is departed.

II. The Promise of Guidance and Teaching. “He will guide you into all truth, and He will shew you things to come” (Jn 16:13, 14). John says that ye need not any man teach you, for this anointing teacheth you all things (1 John 2:20–27). This is the Spirit that searcheth all things (1 Cor. 2:9, 10). Why should we not expect the Holy Spirit to do His work in us just as effectively as Christ has done His work for us? Don’t grieve the Spirit by refusing His teaching regarding these “things to come.”

III. The Promise of His Coming Again. “You now have sorrow, but I will see you again, and your heart shall rejoice” (Jn 16:22). This was literally fulfilled when He rose from the dead. “Then were their hearts glad when they saw the Lord.” But is there not a wider fulfilment awaiting for His suffering, sorrowing disciples in these latter days? When He promised: “I will come again and receive you unto Myself, that where I am, there ye may be also” (John 14:3).

IV. The Promise of Answered Prayer. “ whatsoever ye shall ask of the Father in My Name, He will give you; ask and ye shall receive that your joy may be full” (Jn 16:23, 24). Having, therefore, brethren, such good and sure promises, let us come with boldness into the holiest by the Blood of Jesus and confidently make our requests known (Heb. 10:19). “Open thy mouth wide and I will fill it” (Ps 81:10).

V. The Promise of Christ’s Intercession. “I will pray the Father for you, for the Father Himself loveth you” (Jn 16:26, 27). What thanksgiving and confidence this should bring to our hearts, that Christ is pleading for us with the Father who loves us. What then in Heaven, earth, or Hell can hinder His will being done in us? Only our own unbelief.

VI. The Promise of Peace. “These things have I spoken unto you, that in Me ye might have peace” (Jn 16:33). He hath made peace by the Blood of His Cross. He hath spoken peace by the power of His resurrection. This peace is not of ourselves, not the result of anything we can do. It is not conditioned by our circumstances. Not affected by our disappointments or tribulations. The world cannot give it nor take it away. It is in Himself, and all that He is to His own people. It is as real as abiding and as eternal as He Himself is. “In Me ye shall have peace.”

VII. The Promise of Victory. “In the world ye shall have tribulation; but be of good cheer, I have overcome the world” (Jn 16:33). “All that will live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:12). But persecution, mockery, or death does not mean defeat, for out of their tribulation they shall come with washed robes (Rev. 7:14). Nothing can “separate us from the love of Christ, and where His love is, His power also is there to make us more than conquerors” (Rom. 8:35–37). The powers of the world are impotent when the “Greater is He that is in you” is with us (1 John 4:4). Christ has already overcome the world, and your life is hid with Christ in God. To God be the thanks, who in Christ ever heads our triumphal procession (2 Cor. 2:14).

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.

- **They will make you outcasts from the synagogue:** John 9:22,34 12:42 Lu 6:22 1Co 4:13
- **an hour is coming:** 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:

Luke 6:22+ “Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.

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.

Acts 5:40-41+ They took his advice; and after calling the apostles in, they flogged them and ordered them not to speak in the name of Jesus, and then released them. 41 So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for His name. (THIS IS AN AMAZING PASSAGE! SURELY ONLY MEN FILLED WITH THE HOLY SPIRIT COULD REJOICE THAT THEY HAD BEEN GIVEN THE PRIVILEGE OF SUFFERING FOR THEIR LORD!)

Philippians 1:29+ For to you it has been granted ([charizomai](#) = THIS IS A GIFT OF GRACE!) for Christ’s sake,

not only to believe in Him, but also to suffer for His sake (SUFFERING IN HIS PLACE IS A GIFT FOR FOLLOWERS OF CHRIST).

2 Timothy 3:12+ (YOU WON'T FIND THIS PROPHETIC PROMISE IN THE POPULAR BOOKS OF GOD'S PROMISES!) Indeed, all who desire to live godly in Christ Jesus **will be persecuted**. (COROLLARY THOUGHT - WHAT MIGHT ONE DEDUCE IF THEY FIND THEY NEVER RECEIVE PERSECUTION)

Acts 9:1-2+ (SAUL/PAUL WAS THE PERFECT EXAMPLE OF A MAN "ZEALOUS FOR GOD" WHO PERSECUTED THE CHRISTIANS EVEN TO DEATH!) Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, 2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.

Acts 22:3-4+ I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, **being zealous for God just as you all are today**. I persecuted this Way to the death, binding and putting both men and women into prisons,

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;

1 Peter 4:12-13+ Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; 13 but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation

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+. In the greater context of Jn 15:18-16:4, the "they" would be the world which hates and persecutes disciples of Jesus (Jn 15:18-21). And remember the world can mean the created world (Jn 1:10, the world of all mankind (Jn 3:16) or the world that is separated from and hostile to God. For proof of Jesus' predictions all we need to do is read the book of Acts!

When these things transpired what would be the impact on the faith of the disciples?

John 14:29+ "Now I have told you before it happens, so that (WHAT PURPOSE?) when (NOT IF) it happens, you may believe.

Comment - In other words when all of these things Jesus had prophesied began to take place, their faith would be strengthened. (cf purpose of trials - James 1:2,3,4+)

John MacArthur helps us understand the significance of being cast out of the synagogue - To be made **outcasts from the synagogue** meant far more than merely being forbidden to attend religious services. Those who were excommunicated from the synagogue were cut off from all religious, social, and economic aspects of Jewish society. They were branded as traitors to their people and their God, and faced the likely consequence of losing both their families and their jobs. Not surprisingly, being unsynagogued was greatly feared (cf. Jn 9:22; Jn 12:42). (See [The MacArthur Commentary](#))

Do not be surprised when you are persecuted by religious people.

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!*"

*A person can be zealous and sincere,
but sincerely wrong.*

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** - When did the clock strike 12 so to speak? All we have to do is read the book of Acts to see the coming of this **hour**! 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+). Tradition says all of the disciples (including Paul) except John (exiled to Patmos "because of the word of God and the testimony of Jesus" Rev 1:9+) were executed just as Jesus had predicted.

THOUGHT - 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+). It may cost you your job, your place in your family, etc.

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. Indeed, those who murdered the disciples are so spiritually blind, deluded and depraved that they would actually think their murders were an act of worship to Yahweh! The words **offering** ([prosphero](#)) and **service** ([latreia](#)) are a technical descriptions of offering sacrifice and performing a service of worship (e.g., Ro 9:4, Ro 12:1, Heb 9:1, 6)! What a tragic irony -- they would be carrying out sacrifices not to the God of gods, but to their father Satan, the god of this world whom they worshiped (which of course they would deny) (2Co 4:4+, 1Jn 5:19+)! And lest we think this was just in the first century, there are cases of martyrdom carried out by Muslim and Hindu fanatics as an act of worship!

Steven Cole - Before his conversion, the apostle Paul thought that he was being faithful to his Jewish faith by imprisoning and killing Christians. After his conversion, the Jews persecuted him and other early Christians (2 Thess. 2:14-16). Centuries later, the **Roman Catholic Church instituted the Inquisition** to try to stop those who preached the true gospel. Religion has always been a major perpetrator of persecution. Jesus pinpoints the heart of the problem (John 16:3), "These things they will do because they have not known the Father or Me." ([Witnessing To A Hostile World John 16:1-11](#))

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 value, specifically the death of Christ 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. (Sadly the persecution was of born again Christians that did not accept the teachings of the Pope.) (See [What were the Inquisitions? | GotQuestions.org](#))

Dietrich Bonhoeffer when faced with Hitler's rise in Germany in 1937 (and the suffering it would likely bring to Christians) wrote "Suffering then is the badge of true discipleship. The disciple is not above his Master....That is why Luther reckoned suffering among the marks of the true church and one of the memoranda drawn up in preparation for the Augsburg Confession similarly defines the Church as the community of those 'who are persecuted and martyred for the gospel's sake.' Discipleship means allegiance to the suffering Christ, and it is therefore not at all surprising that Christians should be called upon to suffer. In fact it is a joy and a token of His grace." (SEE [The Cost of Discipleship: Repackaged edition](#))

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.

*Your Lord tells you that
you will not get to heaven without trials*

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 (**ED: PAUL CERTAINLY GOT THE MESSAGE AND WAS NOT STUMBLING - I LOVE HIS WORDS IN Acts 20:24+ DECLARING "But I do not consider my life of any account as dear to myself, in order that I may finish my course, and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God."**) 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." (Jn 16:33+ - cf Acts 14:22b+ "*Through many tribulations we must [NOT MAY] enter the kingdom of God.*") 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.**"....Can you remain faithful to your Master then, when you lose your position, or your character, or men put you out of the synagogue? When you nearly lose life itself, and when they shall think they are doing God's service by seeking to kill you, can you stand true to Christ then? The Master knew that days of bitter persecution would soon come upon his followers, so he strengthened them against those evil times that were approaching. (Spurgeon's Exposition - Gospel of John)

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

Brian Bell – I guess I expect "persecution" from "other religions", but it's always shocking when ill-treatment comes from your own denomination, own church, own friends. Islam, a religious people, think they are killing in the name of Allah! And so continue to slaughter Christians by the 1000's, in their Holy Jihad. "Christians" give it a different title but do the same (eg. Serbian Christians vs. Kosovo Albanian/ Muslims in 1998,99 Kosovo War; Turning point massacre of 45 Albanians by Serbian Troops; mutilated bodies)

Islamic militants shot & killed an underground church leader, Mariam Muhina Hussein (46), in Marerey village, Lower Juba, Somalia after discovering 6 Bibles in her possession, according to an Oct 1 report from Compass Direct. The day before the shooting, Sheikh Arbow sent his wife to visit Hussein's home and pretend she was interested in learning about Christianity. During the visit, Hussein read passages of the Bible with Arbow's wife and told her that she could visit regularly to discuss God's Word. Arbow's wife then confirmed to her husband the presence of Bibles in the home. The next day, Arbow visited Hussein along with some other Muslims. He requested a Bible from her. Hussein gave one to him and he revealed that he was looking for "Christians who have defiled the

Islamic religion." Arbow then ordered her to show him the other Bibles that she owned. When she handed them over, he shot her 3 times, killing her instantly.

Rod Mattoon - During the early church in the Roman Empire, [Nero's](#) favorite actor Aliturus, and his harlot empress [Poppaea](#), were both adherents of the Jewish faith. The Jews whispered their slanders to the government, slanders which they must have well known to be untrue, and four slanderous reports were spread about the Christians.

1. They were said to be insurrectionaries. Christians would not burn their pinch of incense and say, "Caesar is Lord," and so they were branded as dangerous and disloyal men.

2. They were said to be cannibals. This charge came from the words of the Lord's Supper, "This is my body which is broken for you." This cup is the new covenant in my blood." On the basis of these words, the story that the Christians' private meal was based on cannibalism was propagated. The charge stuck, and it is little wonder that the mob looked upon the Christians with disdain.

3. They were said to practice the most flagrant immorality. The weekly meal of the Christians was called the Agape or the Love Feast. When the Christians met each other in the early days, they greeted each other with the kiss of peace. It was not difficult to spread abroad the report that the Love Feast was an orgy of sexual indulgence, of which the kiss of peace was the symbol and the sign.

4. They were said to be incendiaries or fire starters. They looked to the Second Coming of Christ. To it they had attached all the Old Testament pictures of the Day of the Lord, which foretold of the flaming disintegration and destruction of the world. In the reign of Nero came the disastrous fire which devastated Rome and it was easy to connect this fire with people who preached of the consuming fire which would destroy the world.

5. There was actually another charge brought and for this fifth charge there were understandable grounds. It was that the Christians tampered with family relationships, divided families, split up homes and broke up marriages. In a way that was true sometimes and unfortunately it still happens today. Christianity did not always bring peace but sometimes a sword (Matt 10:34). Often a wife became a Christian and a husband did not. Often children became Christians and parents did not. Then the home was split in two and the family divided. These were the charges which were spread about the Christians with the help of the Jews. It is little wonder that the name of Christian was hated. Jesus, however, warned us of the hatred to come and the division that would take place in choosing Him over all others.

Christians have been persecuted all throughout history. Many folks do not realize that the Church of England and King James hated Baptists because they would not comply with the doctrines of the Church of England. King James could not stand Baptists. In 1611, the year the King James Version of the Bible was published, King James burned alive at the stake a Baptist by the name of Edward Wightman at Litchfield. This fact of history is recorded in many Baptist history books, the first being that of Thomas Crosby, who authored the first history of English Baptists. Crosby was a member of John Gill's church, the church that was later pastored in the latter 1800's by Charles Spurgeon.

Crosby said in Volume 1, pages 108–109 in his book on the History of English Baptist, "The other one (burned) was Edward Wightman, a Baptist, of the town of Burton upon Trent, who on the 14th day of December, was convicted of DIVERSE HERESIES before the bishop of Coventry and Litchfield; and being delivered up to secular power, was burnt at Litchfield the 11th of April following."

A descendant of Wightman, Missionary Fred Whitman of Baptist Mid-Missions, confirms this information in a June 14, 2003 email. He stated that Wightman was a tailor who was saved and became a part of the Anabaptist Movement. He opposed the baptism of babies and the way the Anglican church conducted their baptisms and the Lord's Supper.

On the day of his execution in Market Square, Edward Wightman pleaded for mercy and pledged to recant and deny his faith if they would only get him out of the fire. Those who freed him were burned by the fire. He was led back to the prison cell. After two weeks, he was brought before the courts again to sign the denial papers, but he refused and stood firm in his faith in Christ. He had two weeks to think, changed his mind, and was more determined to stand for the truth of God's Word than ever before. On April 11th, the Saturday before Easter, he was chained and burned alive at the stake.

Left behind was Frances, his widow and their four children. The family moved to London and the next generation left for the American colonies. Valentine Wightman started the first Baptist church in Connecticut as well as in New York. Valentine's son, Timothy, followed his dad's footsteps, pastoring churches in Connecticut and organizing the second Baptist church in that colony. ([Treasures from John, Volume 2](#))

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

- because: John 8:19,55 Jn 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.**

John 15:21+ "But all these things (HATRED, PERSECUTION) they will do to you for My name's sake, because **they do not know the One who sent Me.**

John 5:23+ so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

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 (ouk - absolutely) **not known** ([ginosko](#) - known "first hand," by personally experiencing) **the Father** ([pater](#)) **or Me** (YLT = "nor Me" where "nor" is a second absolute negative, the first "ou" for the Father and then "oude" of the Son) - **They** of course is the Jews, especially the religious leaders. **Will do** is a prophecy that would soon be fulfilled (see book of Acts - Acts 7:51-60+, Acts 12:2+).

In short, the disciples would be persecuted by "religious" unbelievers. It may surprise or shock you that the most religious men in the world actually did not know the One they claimed to know and worship. This truth applies today to all Jews, even orthodox, and sadly they go through motions of worshipping a deity they think they know but actually do not know! This truth reiterates Jesus' earlier words ""You **know** neither Me nor My Father; if you **knew** Me, you would **know** My Father also." (Jn 8:19+) John had given the same tragic description of the world writing "He was in the **world**, and the **world** was made through Him, and the **world** did not **know** Him." (Jn 1:10+) There is ONLY ONE way to TRULY KNOW God the Father and that is by knowing God the Son (cf Jn 14:6+).

*Most of the world is "religious" but relatively few in the world
have a genuine **relationship** with Jesus, the small gate, the narrow way!*
-- See Mt 7:13-14+

Warren Wiersbe adds that "The religious world today **claims to know God**, but it does not want to bow the knee to Jesus Christ as the Son of God and the only Saviour of the world. Satan has blinded their minds (2 Cor. 4:3-4+) and sin has blinded their hearts (Eph. 4:17-19+ - "excluded from the life of God"). Like Saul of Tarsus (Acts 9:1-2+), they are so convinced that their "religion" and "righteousness" are satisfactory that in the name of that religion they persecute God's people! ([Bible Exposition Commentary](#))

Because (hoti) is a term of explanation (always begs question - "What is the author explaining?"). They hate Christ followers and seek to take their life, **because** they do not know God the Father 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") The Jews absolutely did not know either the Father or the Son. They had fabricated a god in their imagination, and they rejected His children (cf "the world does not know us," 1Jn 3:1+) and 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](#). It is sad that some of the harshest persecution comes from those who claim to be the most religious (aka fanatics)!

Their ignorance of God repeats Jesus' words in John 15 where He was explained why the lost world would hate and persecute the disciples...

"But all these things (HATRED, PERSECUTION) they will do to you for My name's sake, because **they do not know the One who sent Me.** (John 15:21+)

The world's ignorance of God (which is a choice they have made as Paul describes in Ro 1:19-21+ = "even though they knew God")

- they knew about Him is the idea but did not personally know Him) is the cause of the their hatred and persecution of His children (Jn 15:18, 19+). Men think that in persecuting and killing Christ's followers, they are offering to God an acceptable sacrifice! (We see this today among fanatical Muslims and Hindus who kill Christians in the name of religion!) They know nothing of the true nature of the living God who does not desire 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+).

THOUGHT - This is an amazing pronouncement on every religious person in the world (every cult, every Hindu, every Muslim, etc, etc) who does not believe in Jesus. They think that they know God. The fact is that while they may know **about** God, the reality is they do not know Him **personally** and they "will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power." (2Th 1:9+) It is tragic that many in America claim to be "Christians" and yet they have no personal relationship with God the Father because they do not believe in His Son! Jesus implies they will be shocked at the judgment for Mt 7:21-23+ emphasizes that **many** (not few - Mt 7:22) who profess to know Him (declaring "Lord, Lord") will be condemned to hell because He never knew them!

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. (Spurgeon's Exposition - Gospel of John)

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.

John 17:12+ "While I was with them, I was keeping ([tereo](#)) them in Your name which You have given Me; and I guarded ([phulasso](#)) them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.

John 18:8-9+ Jesus answered, "I told you that I am He; so if you seek Me, **let these go their way,**" 9 to fulfill

the word which He spoke, "Of those whom You have given Me I lost not one."

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." Recall the first purpose of Jesus' forewarning the disciples was so they would not be caught off guard and stumble like an animal suddenly caught in a trap (Jn 16:1+).

So that ([hina](#) - purpose/result) **when** (not "IF") **their hour** ([hora](#) of testing) **comes** - Jesus now gives a second purpose for forewarning His disciples. **Their hour** personalizes the coming persecution. It is not "IF" it comes, but "**when**" it comes, for it will come.

You may remember ([mnemoneuo](#) in present tense) **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 of warning when the persecution came as predicted. Jesus is saying keep on remembering (present tense), the implication being that if they do, they will not be surprised at the fiery ordeal which has come upon them for their testing! (1Pe 4:12+) Sadly, they did not even remember these things even a few hours later as they fled when Jesus was arrested in the Garden.

William Hendriksen has an interesting comment - When "the fiery trial" arrives, they must never be able to say, "How strange and unexpected! Why did not the Lord prepare us for this? Why did he not warn us?" (cf. 1 Peter 4:12). Now that they have been warned beforehand, their very suffering (when it arrives) will confirm their faith in Jesus. They will remember his words. Hence, they will then say, "If his predictions with respect to **woe** are being realized, those with respect to **weal** (prosperity) will also be fulfilled." (BORROW [Exposition of the Gospel according to John PAGE 320](#))

Steven Cole - The key to enduring persecution is to trust in the Lord Jesus. Thus in verse 4, He gives us a solid reason to trust Him: He knows the future. He knows the trials that we will face as we serve Him and He warns us in advance so that we will trust in Him.....So the Lord speaks these prophetic words so that we will be forewarned and thus forearmed. It will not be easy to be a faithful witness to Christ in this hostile world. ([Witnessing To A Hostile World John 16:1-11](#))

[These things](#) I did not say to you at the beginning ([arche](#) - beginning of His 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 (except for several general allusions to persecution - Mt 5:10-12+, Mt 10:24-25+) To be sure they were eyewitnesses of the repeated threats against Jesus by the religious leaders, including witnessed them even picking up stones to kill Him. It is hard to imagine that it did not enter their minds that one day they too might have to endure hostility from religion!

*While He remained with them He was the 'lightning rod'
that attracted the flashes of persecution.*

-- Colin Kruse

Because I was with you explains why He refrained from more direct warnings about persecution. There would seem to be two reasons - (1) He Himself **took most of the heat** and (2) He was there to protect them and did not lose any of His true disciples (cf Jn 18:8-9+). But soon He would depart from them and as His representatives, they would need to "Be on the alert, stand firm in the

faith, act like men, be strong." (1Co 16:13+)

THOUGHT - Dear "storm tossed" disciple are you remaining "steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord." (1Co 15:58+).

*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*

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**.....You will then see my foresight, my care for you, my prophetic power. To be forewarned is to be forearmed. You will not be taken by surprise." **If any of you who have lately been converted should meet with great opposition, do not be surprised**; Jesus has told you to expect it; and if the fire should get seven times hotter, count it no strange thing that the fiery trial has happened unto you. It has happened unto others before you, and will happen to others after you; therefore be prepared for it. (Spurgeon's Exposition - Gospel of John)

NET NOTE - The first half of Jn 16:4 **resumes the statement** of Jn 16:1, (tauta leleka 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?'"

NET John 16:5 But now I am going to the one who sent me, and not one of you is asking me, 'Where are you going?'

CSB John 16:5 "But now I am going away to Him who sent Me, and not one of you asks Me, 'Where are You going? '

ESV John 16:5 But now I am going to him who sent me, and none of you asks me, 'Where are you going?'

NIV John 16:5 "Now I am going to him who sent me, yet none of you asks me, 'Where are you going?'

NLT John 16:5 "But now I am going away to the One who sent me, and not one of you is asking where I am going.

NRS John 16:5 But now I am going to him who sent me; yet none of you asks me, 'Where are you going?'

NJB John 16:5 but now I am going to the one who sent me. Not one of you asks, 'Where are you going?'

NAB John 16:5 But now I am going to the one who sent me, and not one of you asks me, 'Where are you going?'

YLT John 16:5 and now I go away to Him who sent me, and none of you doth ask me, Whither dost thou go?

MIT John 16:5 Now I am going to the one who commissioned me, and none of you continues to ask me where I am going.

GWN John 16:5 "Now I'm going to the one who sent me. Yet, none of you asks me where I'm going.

BBE John 16:5 But now I am going to him who sent me; and not one of you says to me, Where are you going?

RSV John 16:5 But now I am going to him who sent me; yet 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 - This term of contrast coupled with a time phrase (**now**) indicates that a change is imminent.

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+).

And none ([oudeis](#)) of you asks Me, 'Where are You going - NET - "not one of you is asking." Why didn't they ask Jesus where He was going? Jesus explains why in the following verse. Yes Peter had asked in Jn 13:36+ "Lord, where are You going?" (cf Thomas' question in Jn 14:5+). They were focused on themselves not the Savior and neither Peter or Thomas was really interested in learning where Jesus was going as much as in protesting the fact that He going!

As **Leon Morris** says Peter's "question (Jn 13:36+) had not really been a serious inquiry as to Jesus' destination. Peter had been diverted immediately, and he made no real attempt to find out where Jesus was going. He had been concerned with the thought of parting from Jesus, not with that of the Master's destination. **He had in mind only the consequences** for himself and for his companions. Neither he nor they had as yet made serious inquiry as to what was to become of Jesus. **So does self-interest blind us.**" ([Page 694](#)) (Bolding added)

John MacArthur explains "These verses present a sharp contrast between the complete selflessness of Jesus and the **utter selfishness of the disciples**. As the cross loomed ever larger, they should have been comforting Him. He should have been their focus, since the time had come for Him to accomplish His mission and return to the Father who sent Him." (SEE [The MacArthur Commentary](#)) (Bolding added)

William Hendriksen agrees with MacArthur writing that "Shortly previous to this, when as yet Jesus had not fully explained the purpose of his departure, there had been many questions with respect to his leaving. Peter had asked, "Lord, where art thou going?" (Jn 13:36+) and Thomas had asked something similar (Jn 14:5+). But these questions issued from a crudely literal conception of Christ's departure. Then Jesus had given a full explanation. He had clearly indicated that he was not leaving for some other place on earth but was going to the Father (Jn 14:28), that this return to the Father should have filled their hearts with rejoicing (also Jn 14:28), and that from there he would send another Helper, namely, the Spirit of truth (Jn 14:16, 17, 26; 15:26). This was the proper moment for questions, questions as to what that return to the Father would mean for him, and for them. But there were no questions. There was not even a request that he repeat that very instructive information about the place where he was going. **In this failure to ask questions there was an element of selfishness**. So deeply concerned were these men with the thought of their own impending loss that this sorrow had crowded out every other consideration. Bitterly Jesus complains, And none of you asks me, "Where art thou going?" (BORROW [Exposition of the Gospel according to John PAGE 322](#))

*To be effective witnesses in this hostile world,
we need to take our focus off of our feelings and needs
and focus rather on the Lord's glory.*

Steven Cole adds "**D. A. Carson** (BORROW [The Gospel According to John, p. 533](#)) explains this by telling of a little boy who is disappointed that his father is suddenly called away for an emergency meeting when the boy and his dad had planned to go fishing. The boy says, "Aw, Dad, where are you going?" But he really isn't interested in where his dad is going, as much as he is focused on his own disappointment. So, although the disciples have asked about where Jesus was going, they were really just self-absorbed in their own loss at His leaving them. They didn't have the big picture of the Lord's returning to the right hand of the Father and of His sending the Holy Spirit to empower them for the task of the great commission. The **application** for us is, to be effective witnesses in this hostile world, we need to take our focus off of our feelings and needs and focus rather on the Lord's glory through the spreading of the gospel to all peoples. Even if we are persecuted, His glory should be our aim. But we can't accomplish that task in our own strength. ([Witnessing To A Hostile World John 16:1-11](#))

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.

Spurgeon - Sometimes we do not ask enough questions. We ask too many questions of doubt; it would be well if we were to ask a few more questions of believing curiosity. There are some things that we ought to wish to know; and Christ encourages his people to come to him for information.....We sometimes endure a needless sorrow, for the asking of a single question might remove it. Our Lord says to his disciples, "If you knew where I was going, and understood my motive in going, your sorrow at my departure would be assuaged." (Spurgeon's Exposition - Gospel of John)

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 Jn 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 Jn 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 16:6 "But because I have said **these things** to you, sorrow has filled your heart.

- 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. What fills a person controls them, so clearly sorrow was controlling the. **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. As discussed above, the disciples were focused on themselves and not on Jesus.

THOUGHT - There is a principle worth mentioning at this point -- WHAT FILLS YOU CONTROLS YOU! What a contrast would occur some 40 days later when they were filled with the Holy Spirit (Acts 2:4), so much so that Peter would boldly proclaim Christ resulting in 3000 conversions, and the Spirit filling would enable them to receive flogging (Acts 5:40) and leave the presence of the Jewish Council "rejoicing that they had been considered worthy to suffer shame for His name." (Acts 5:41)

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. (Spurgeon's Exposition - Gospel of John)

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 πνεύμα 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 πνεύμα. In the heart (καρδιά) the spirit (πνεύμα), 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 (καρδιά) 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.

KJV John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

BGT John 16:7 ἄλλ' ἔγωγε ἵνα ἴσθαι ἡμεῖς ὅτι ἄντιφρονῶν ἔρχομαι, ἵνα ἴσθαι ἡμεῖς ὅτι ἄντιφρονῶν ἔρχομαι, ἵνα ἴσθαι ἡμεῖς ὅτι ἄντιφρονῶν ἔρχομαι.

NET John 16:7 But I tell you the truth, it is to your advantage that I am going away. For if I do not go away, the Advocate will not come to you, but if I go, I will send him to you.

CSB John 16:7 Nevertheless, I am telling you the truth. It is for your benefit that I go away, because if I don't go away the Counselor will not come to you. If I go, I will send Him to you.

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

NIV John 16:7 But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.

NLT John 16:7 But in fact, it is best for you that I go away, because if I don't, the Advocate won't come. If I do go away, then I will send him to you.

NRS John 16:7 Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you.

NJB John 16:7 Still, I am telling you the truth: it is for your own good that I am going, because unless I go, the Paraclete will not come to you; but if I go, I will send him to you.

NAB John 16:7 But I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you.

YLT John 16:7 'But I tell you the truth; it is better for you that I go away, for if I may not go away, the Comforter will not come unto you, and if I go on, I will send Him unto you;

MIT John 16:7 Nevertheless, I am stating the truth for you: It is to your advantage that I should leave. For if I do not depart, your companion 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 7:37-39+ Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. 38 "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" 39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

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."

John 14:16-17+ "And I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.

A STARTLING CLAIM

JESUS' ABSENCE BETTER THAN HIS PRESENCE

But (alla) is a strong term of contrast marking a dramatic change or an "about face," so to speak. In short this **but** marks a major shift in the ministry of the Holy Spirit in the lives of believers. 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 Jesus rise from the dead but He would send His Spirit 50 days later.

Recall His promise of the Spirit in John 15:26-27+...

"When the **Helper** (Comforter - [parakletos](#)) 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, and **you will testify** ([martureo](#) gives us our English word **martyr** which most of the disciples would become!) also, because you have been with Me from the beginning."

Comment - The coming of the Spirit would provide the disciples the necessary supernatural power (Acts 1:8+) and boldness (a "*fruit*" of the Spirit => Acts 4:31+) to be mighty witnesses for their Lord. And of course we too have access to the same power and boldness.

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 to their **advantage**? He emphasizes that this is the truth (**I tell you 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. The going of Jesus would accomplish the work of redemption and the coming of His Spirit would enable the disciples to realize His promise of "**greater works.**" (Jn 14:12+)

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." ([John 16 Commentary](#))

*The Comforter is better for us
than the personal presence of Christ*

C H 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. (Spurgeon's Exposition - Gospel of John)

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](#) - Comforter, Advocate, Paraclete, Counselor) **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' fully atoning blood payment ("paid in full" 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 *paracletos* 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 *paracletos*,

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."

Why would the Spirit's coming be better than Jesus' departure? 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 the only 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 and prepare them to do "greater works" (Jn 14:12+).

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)

Brian Bell – The Helper, the Spirit of Truth, the Comforter, our Guide, our Counselor, the Spirit of grace, the Spirit of glory, the Eternal Spirit, the Holy Spirit. 1. He is represented as "Water, Oil, Wind, Fire, Dove, & a Seal" (i.e. a wax seal; not the fish-eating aquatic mammal).

Warren Wiersbe - It is important to note that the Spirit comes to the church and not to the world. This means that He works in and through the church. The Holy Spirit does not minister in a vacuum. Just as the Son of God had to have a body in order to do His work on earth, so the Spirit of God needs a body to accomplish His ministries; and that body is the church. Our bodies are His tools and temples, and He wants to use us to glorify Christ and to witness to a lost world. ([Bible Exposition Commentary](#))

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 *concurrency* 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. To collect in order to help. 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.

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](#)

ILLUSTRATION - The great Norwegian explorer Roald Amundsen, the first to discover the magnetic meridian of the North Pole and to discover the South Pole. On one of his trips, Amundsen took a homing pigeon with him. When he had finally reached the top of the world, he opened the bird's cage and set it free. Imagine the delight of Amundsen's wife, back in Norway, when she looked up from the doorway of her home and saw the pigeon circling in the sky above. No doubt she exclaimed, "He's alive! My husband is still alive!" So it was when Jesus ascended. He was gone, but the disciples clung to his promise to send them the Holy Spirit. What joy, then, when the dovelike Holy Spirit descended at Pentecost. The disciples had with them the continual reminder that Jesus was alive and victorious at the right hand of the Father. This continues to be the Spirit's message!

C H Spurgeon - The superlative excellence of the Holy Spirit John 16:7 (Sermon - [The Superlative Excellence of the Holy Spirit](#))

Without the Holy Spirit no good thing ever did or ever can come into any of your hearts—no sigh of penitence, no cry of faith, no glance of love, no tear of hallowed sorrow. Your heart can never beat with life divine, except through the Spirit; you are not capable of the smallest degree of spiritual emotion, much less spiritual action, apart from the Holy Spirit. Dead you lie, living only for evil, but absolutely dead for God until the Holy Spirit comes and raises you. The flowers of Christ are all exotics—'In me (that is, in my flesh,) dwelleth no good thing.' 'Who can bring a clean thing out of an unclean? not one.' Everything must come from Christ, and Christ gives nothing to men except through the Spirit of all grace. Prize, then, the Spirit as the channel of all good which comes into you. And further, no good thing can come out of you apart from the Spirit. Let it be in you, yet it lies dormant unless God works in you to will and to do of his own good pleasure. Do you desire to preach? How can you unless the Holy Spirit touches your tongue? Do you desire to pray? Alas, what dull work it is unless the Spirit makes intercession for you. Do you desire to subdue sin? Would you be holy? Would you imitate your Master? Do you desire to rise to superlative heights of spirituality? Are you wanting to be made like the angels of God, full of zeal and ardour for the Master's cause? You cannot without the Spirit—'Without me ye can do nothing.' O branch of the vine, you can have no fruit without the sap. O child of God, you have no life within you apart from the life which God gives you through his Spirit.

C H Spurgeon - The indwelling and outflowing of the Holy Spirit John 16:7 (Sermon - [The Indwelling and Outflowing of the Holy Spirit](#))

What a word is this! 'Rivers of living water'!! Oh that all professing Christians were such fountains. See how spontaneous it is: out of the midst of him 'shall flow'. No pumping is required; nothing is said about machinery and hydraulics; the man does not want exciting and stirring up, but, just as he is, influence of the best kind quietly flows away from him. Did you ever hear a great hubbub in the morning, a great outcry, a sounding of trumpets and drums, and did you ever ask, 'What is it?' Did a voice reply, 'The sun is about to rise, and he is making this noise that all may be aware of it'? No, he shines, but he has nothing to say about it; even so the genuine Christian just goes about flooding the world with blessing, and so far from claiming attention for himself, it may be that he himself is unconscious of what he is effecting. God so blesses him that 'his leaf also shall not wither; and whatsoever he doeth shall prosper', for he is 'like a tree planted by the rivers of water, that bringeth forth his fruit in his season': his verdure and fruit are the natural outcome of his vigorous life. Oh, the blessed spontaneity of the work of grace when a man gets into the fullness of it, for then he seems to eat and drink and sleep eternal life, and he spreads a savour of salvation all round. And this is to be perpetual, not like intermittent springs which burst forth and flow in torrents and then cease, but it is to be an everyday out gushing. In summer and winter, by day and by night, wherever the man is, he shall be a blessing. As he breathes, he shall breathe benedictions; as he thinks, his mind shall be devising generous things; and when he acts, his acts shall be as though the hand of God were working by the hand of man.

James Smith - THE POWER OF THE SPIRIT Acts 1:8

To the believer the power of the Spirit is the power of an ever present Divine Personality (John 16:7-14).

1. His is convicting power (John 16:8, margin).
2. His is life-giving power (John 6:63).
3. His is teaching power (John 16:13).
4. His is revealing power (John 16:14).

5. His is witnessing power (Acts 1:8; Rom. 8:16).
6. His is interceding power (Rom. 8:26).
7. His is indwelling power (1 Cor. 3:16; 6:19)

D A Carson - BORROW [For the Love of God - page 110](#) - Exodus 37; John 16; Proverbs 13; Ephesians 6

THE COMING OF THE HOLY SPIRIT, the “Counselor” or Paraclete, is dependent on Jesus’ “going away,” i.e., his death by crucifixion, subsequent resurrection, and exaltation (John 16:7; cf. 7:37–39). This raises important questions about the relationship between the Spirit’s role under the old covenant, before the cross, and his role this side of it. That is worthy of careful probing. Here, however, John’s emphasis on the Spirit’s work must be made clear.

At the end of John 15, the Counselor, we are told, will bear witness to Jesus, and to this task to which the disciples of Jesus will lend their voices (15:26–27). The prime witness falls to the Spirit. In John 16:8–11, the Counselor convicts the world of sin, righteousness, and judgment. He does so because Jesus is returning to the Father and no longer exercises the role of convicting people himself.

If the Holy Spirit bears witness to Jesus in 15:26–27 and brings conviction to people by continuing the work of Jesus in 16:8–11, in 16:12–15 he brings glory to Jesus by unpacking Christ to those who attended that Last Supper (the “you” in v. 12 cannot easily be taken in any other way, and controls the other instances of “you” in the rest of the paragraph; cf. also 14:26). As Jesus is not independent of his Father, but speaks only what the Father gives him to say (5:16–30), so the Spirit is not independent of the Father and the Son: “He will not speak on his own; he will speak only what he hears” (16:13). His focus is Jesus: “He will bring glory to me by taking from what is mine and making it known to you” (16:14). And of course, even here what belongs to Jesus comes from the Father: “All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you” (16:15).

The reason why Jesus himself has not unpacked everything about himself and his mission to the disciples is that they are not yet ready to bear it (16:12). Even this late in their discipleship, they cannot quite integrate in their own minds the notion of a King-Messiah and the notion of a Suffering Messiah. Until that point is firmly nailed down, the way they read their Scriptures—what we call the Old Testament—will be so skewed by political and royal aspirations that they are not going to get it right.

How much of the Spirit’s work focuses on Jesus Christ—bearing witness to him, continuing certain aspects of his ministry, unpacking his significance!

Charles Stanley - MAKING IMPORTANT DECISIONS JOHN 16:7–15

KEY VERSE: JOHN 16:1 These things I have spoken to you, that you should not be made to stumble.

God has definite plans for each of our lives and is very interested and involved in our every decision. In light of this fact, how should we go about making important decisions?

The Lord has our interests at heart every single second of our lives. There is no time at which He does not care about us or long for our very best. This is why He has promised in Psalm 16:11 to show us the path of life. Later, in Psalm 32:8, God promises to instruct us in the way we should go, and that He will guide us with His eye.

In his book *What God Wishes Christians Knew about Christianity*, author Bill Gillham reminds us that God has a “helicopter view” above the parade of our lives. While we can only see the parade as it marches by, God sees the beginning, middle, and end of our parade. Why, then, would we not beseech the Lord to give us guidance not only in major decisions but also in our daily choices?

Do you prayerfully submit to the Lord the choices you face? Do you rejoice in the fact that He has given you His Holy Spirit as a pilot in your search for guidance? Or do you navigate without first checking with your pilot, proceeding as if your personal philosophy holds that it is better to ask for forgiveness than permission?

Dear God, thank You for Your Holy Spirit who provides guidance for my way and gives me wisdom for making important decisions.

THE GREAT HELPER JOHN 16:7–15 James Smith

The Lord Jesus Christ is mighty to save a sinner; the Holy Spirit is mighty to help a saint. The word “Comforter” has been variously translated. The terms “Advocate,” “Paraclete,” “Helper,” have been used. In Romans 8:26, we read that “The Spirit helpeth our infirmities”—literally taketh hold with me. The same word is used in Luke 10:40, but nowhere else in the New Testament. “Bid her therefore that she help me.” The Holy Spirit has come, as one who is willing and mighty to “take hold with me,” that I might be helped in doing the will and work of God.

I. The Condition of His Coming. “If I go not away, the Helper will not come unto you, but if I go, I will send Him (not it) unto you” (v. 7).

Christ had to go, taking humanity into the character and presence of God, before the Spirit could come, bringing divinity into the character and presence of man (Acts 2:33). The bodily absence of the Redeemer was to ensure the spiritual presence of the Helper. The Spirit could not be given till Jesus was glorified (John 7:39). The coming of the Helper was the proof that Christ’s atoning work was perfected, and that the Father, Son, and Spirit, were all most desirous that men should be helped into possession of the present and eternal fruits of the saving work of Jesus Christ.

II. His Mission in the World. “I will send Him unto you; and He, when He is come, He will convict the world in respect of sin, and of righteousness, and of judgment” (v. 8, R.V.).

While the Spirit’s attitude to the Church is that of an Helper, His attitude to the world is that of a Convicter. There are three things the world needs to be convicted of: Sin, righteousness, and judgment.

1. “Of SIN, because they believe not on Me” (v. 9). The great sin of the world, in the eyes of the Holy Spirit, is unbelief—believing not the Son of God. His mission is to glorify Christ (v. 14), and the first thing He does is to convict of the sin of rejecting His Word and sacrifice.

2. “Of RIGHTEOUSNESS, because I go to My Father.” Christ could not go to His Father until He had gone to the Cross and the grave as an atonement for sin. To go to His Father, He must rise again from the dead. His resurrection and ascension secures for us that righteousness which His death for our sins had prepared. He died for our offences, He rose again for our justification (Rom. 4:25). On the Cross He was made sin for us; now at the Father’s right hand He is made of God unto us righteousness (1 Cor. 1:30). This is the righteousness that the world needs, and that the Holy Spirit seeks to convict it of. Our own righteousnesses are as filthy rags in His sight.

3. “Of JUDGMENT, because the prince of this world hath been judged” (v. 11, R.V.). As surely as the prince of this world (Devil) has already been judged, and brought under condemnation by Christ’s death and resurrection, so has every unbeliever. “He that believeth not hath been judged already” (John 3:18, R.V.). This is the judgment, that the light is come into the world, and men love the darkness rather than the light. The Spirit has come to convict concerning judgment. All down through these ages the Holy Spirit has been, as it were, prosecuting the world, bringing it to judgment, because of its criminal attitude toward the Son of God. How is this work done? Does the Spirit use any medium, through which He convicts the men of the world? The last clause of verse 7 should surely not be separated in thought from verse 8. “If I depart, I will send Him unto you, and when He is come—unto you—He will convict the world.” It was when the Spirit had come with power unto Peter, that the three thousand were “pricked in their heart,” on the day of Pentecost. A powerless Christian, or a powerless Church will never be successful in convicting the world of sin, of righteousness, and of judgment. This needed work cannot be done in any other way, but by the Holy Ghost, the Almighty Helper.

III. His Mission to the Church.

To the redeemed of God the Holy Spirit has come—

1. AS A GUIDE INTO ALL TRUTH. “Howbeit when He, the Spirit of truth, is come, He will guide you into all the truth” (v. 13, R.V.). He is the Spirit of truth, because He has come out from Him who is “The Truth,” in His person and doctrine. He guides into the truth, because the Spirit searcheth into the deep things of God (2 Cor. 2:10). O soul, thirsting for the truth as it is in Jesus, receive the guidance of this heavenly Helper; ask Him, and depend upon Him to do it. This holy anointing teacheth you all things and is truth (1 John 2:27).

2. AS A REVEALER OF THE THINGS OF CHRIST. “He shall glorify Me; for He shall take of Mine, and shall declare it unto you” (vv. 14, 15). He helps us all He can, by taking the things that are Christ’s—by right of His sufferings and death—things purchased for His people by His own blood; and to declare them, or make them known unto us, that He might glorify the Son, by filling up and making fruitful the lives of His redeemed ones (John 15:8). Blessed Helper, help me to enter into this most precious inheritance. “All things are yours, for ye are Christ’s.”

3. AS AN EXAMPLE OF SELF-ABANDONED SERVICE. “He shall not speak from Himself; but whatsoever things He shall hear, these shall He speak; and He shall declare unto you the things that are to come” (v. 13, R.V.). His ministry was one of entire self-abnegation. As Christ sought, through self-emptying, to glorify the

Father, so the Holy Spirit likewise sought to glorify the Son: we also, through self-renunciation, must honour the Holy Spirit. The Son of God spake not from Himself (John 14:10, R.V.). Neither did the Holy Spirit, neither should we. Self-will, and self-wisdom, and every other form of self-assertiveness, is a usurping of the Holy Spirit. If we would have the help of the Spirit in our ministry for Christ, we shall not speak from our own authority, but whatsoever things we shall hear—from Him—these shall we speak, and shall declare the things that are to come.

JOHN 16:7 A RESOURCE OF POWER

As a child of God, the Holy Spirit lives within my heart. Christ came into the world, He died, He was buried, He was resurrected, and He ascended into heaven. Before He ascended, He said, “Before I go, I want you to know I am going to send a Comforter who is not only going to be with you—He is going to be in you.” The Holy Spirit is that Comforter whom Christ sent to live within us. By virtue of my sonship, I have a permanent spiritual resource—the Holy Spirit living within me. He helps me to walk, talk, and live like a son of God, something I couldn’t do if He weren’t within me. The standard for living life as a child of God is far beyond anything I could ever produce on my own. But when Christ came to live within my heart, He put His blessed Holy Spirit within me. Because I have the Spirit of the Father in me, I am identified as one of His children.

The Holy Spirit in me is far better than a calling card. With the Holy Spirit, I have access to my heavenly Father at any time. That is a resource of power that I cannot have any other way (David Jeremiah - BORROW [A Resource of Power - page 26](#))

Are You Tuned In?

The Holy Spirit . . . will teach you all things, and bring to your remembrance all things that I said to you. — John 14:26

Today's Scripture : John 16:7-15

When I was growing up, I stayed with my grandparents for a week or two every summer. They lived on a street that dead-ended into some railroad tracks. I would often awaken several times on my first night as the box cars rumbled by or when an engineer blew the train whistle. By the end of my visit, however, I had grown so accustomed to the noise that I could sleep straight through the night without interruption. I had tuned out the sounds.

There are other interruptions that I don't want to tune out! I love it when my husband unexpectedly brings me a cup of coffee when I'm working at the computer. And it brings me joy when I receive an unexpected call from a friend.

Sometimes we're tempted to tune out “divine interruptions” of the Holy Spirit instead of listening to His promptings. He may nudge us with a realization that we need to ask forgiveness for something we said or did. Or persistently remind us that we should pray for someone who is experiencing a crisis. Or convict us that we have never fully shared Jesus with a person we care about.

When the Holy Spirit indwells us, He teaches us, convicts us, comforts us, and guides us into truth (John 14:16-17,26; 16:7-8,13). Are you tuned in to the interruption of His voice? By: Cindy Hess Kasper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Holy Spirit, help us hear
Your inner promptings, soft and clear;
And help us know Your still, small voice
So we may make God's will our choice.
—D. De Haan

Make the right choice: Obey the Spirit's voice.

We Need Help

I will pray the Father, and He will give you another Helper, that He may abide with you forever. —John 14:16

Today's Scripture : John 16:7-15

I like to do jobs around the house by myself. One day I disassembled our heavy ping-pong table and strained as I carried it to the basement piece by piece. I was sore for a while after hauling the sections down the steps.

Sometimes, though, I need to ask for help. There's no way I'm climbing on the roof to retrieve a stranded toy without someone holding the ladder. And some jobs I simply cannot do without the know-how of my handy brother-in-law.

To succeed in our walk of faith as Christians, we all need help. We can't do it by ourselves. We need the help of all three Persons of the Trinity—the Father, the Son, and the Holy Spirit—to give us guidance, strength, and instruction.

Look at what Jesus said before He went to the cross. He told His disciples that He was going away but He would send them a Helper—the Holy Spirit (John 16:7). He knew that His followers could not fulfill their purpose in this world without the Spirit's indwelling presence.

There are no do-it-yourself jobs in the Christian life. We need the assistance of the Father who knows us, the Savior who intercedes for us, and the Holy Spirit who empowers us. We always need God's help. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Father, thank You for Your Spirit,
Fill us with His love and power;
Change us into Christ's own image
Day by day and hour by hour.
—Anon.

God the Father gave us His Spirit to enable us to be like His Son.

[What If Jesus Hadn't Left?](#)

If I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. — John 16:7

Today's Scripture : John 16:1-15

Have you ever wondered what Jesus might have accomplished if He hadn't departed from this earth? Having risen from the grave, He had a glorified body that could pass through closed doors and be wherever He wanted to be by the mere thought. He could suddenly appear in a heated church business meeting, settle doctrinal disputes, and unite Christians!

If He were physically present, Jesus could advise presidents and prime ministers, unite Arabs and Jews, settle border disputes, stop terrorists. On television and radio talk shows He could speak God's mind on abortion, homosexuality, and physician-assisted suicide.

God, however, had a better way. He chose to send a Helper, the Holy Spirit, who would do what Christ could never have done had He remained. Jesus can't be in two places at once, but the Holy Spirit can. He can convince the world of its greatest sin—unbelief in Jesus. He can exalt Christ as the only righteous standard for everything we do. He can assure us that evil has been condemned and will fail, even though at times it seems to be winning.

Jesus had to depart from this earth so that the Spirit could come. Let's never forget that the Holy Spirit is working in our lives and in the world to glorify Christ. By: Dennis J. DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

O spread the tidings 'round, wherever man is found,
Wherever human hearts and human woes abound;
Let every Christian tongue proclaim the joyful sound:
The Comforter has come!
—Bottome

What Jesus accomplished for us, the Spirit works out in us.

[Ascension Day](#)

It is to your advantage that I go away; for if I do not go away, the Helper will not come to you. — John 16:7

Today's Scripture : John 16:7-15

Four supernatural events have kept humanity from self-destructing. Like beacons of light across a storm-tossed sea, these miracles have shown the way of salvation to a world in despair. We celebrate them on Christmas, Good Friday, Easter, and Ascension Day.

Most of us recognize the significance of Christ's birth, when God became flesh; the cross, when sin's penalty was paid; and the resurrection, when the power of death was broken. But what about His ascension? Why is that event so important?

Jesus' return to His Father affected the lives of everyone, believers and unbelievers alike. After returning to heaven, He sent the Spirit, who would show people their need for a Savior (John 16:8). Jesus said that the Spirit would also be the believer's Helper (v.7) and Teacher (14:17; 16:13-15).

Had Christ remained on this earth following His resurrection, His continuing ministry would have been limited. He would not have accomplished what He is presently doing through the Holy Spirit.

Ascension Day reminds us that our exalted Lord is not only continuing His ministry for us, but through the Spirit He is also calling sinners to Himself. By: Dennis J. DeHaan (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Christ the Lord has sent the Spirit
To convict of sin and pride,
And to lead us to the Savior,
Who for us was crucified.
—DJD

The Holy Spirit not only Comforts saints but also convicts sinners.

The Best Influence

Do not be drunk with wine, in which is dissipation; but be filled with the Spirit. — Ephesians 5:18

Today's Scripture : John 16:7-15

Imagine waking up some morning, walking into your living room, and finding a huge man you had never seen before sleeping on your couch. That's what happened to a Michigan pastor and his wife. In fact, it was the pastor's wife who discovered the slumbering hulk.

"Don't be too alarmed," she told her husband after she made her way back to the bedroom, "but there's a big guy sleeping in our living room."

The police were summoned and the man was shaken out of his slumber. To everyone's surprise it was discovered that he had once lived in the house, and because he was drunk he thought he had come home.

Where we go and what we do depends on what we allow to influence us. That intruder chose to be under the control of alcohol, which deceived him and made him do something he would not normally do.

Before Jesus returned to heaven, He promised to send the Holy Spirit to be our Helper and to guide us into all truth (Jn. 16:7,13). The Spirit does His work in our lives as we read the Word of God and obey what we've learned. We can be certain that as we allow Him to control our lives, He will never lead us astray.

The Holy Spirit is the best influence! — Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love
And do what Thou wouldst do.
—Hatch

The human spirit fails unless the Holy Spirit fills.

Lesson Of The 18-Wheeler

You shall receive power when the Holy Spirit has come upon you. — Acts 1:8

Today's Scripture : John 16:7-15

I was talking with a veteran truck driver about his life on the road. We discussed interstates, cities, truck stops, engines, and tractors.

As he spoke about his huge rig, he referred several times to steering axles and drive axles. I asked him to explain the difference. He told me that the front axle of a truck is the steering axle. The drive axles, located under the rear of the cab, transfer the power that is

generated by the diesel engine. It's the drive axles that enable the semi to climb steep grades, inch down dangerous slopes, and barrel down the highway to get the load in on time.

My discussion with that trucker gave me a new appreciation for those 18-wheelers, and it reminded me of a spiritual truth. Just as steering axles and drive axles are essential to a tractor-trailer, so also direction and power are vital to followers of Christ as we travel through life. The Holy Spirit provides us with both. He was sent to guide us into all truth (Jn. 16:13) and to teach us (1 Cor. 2:10-16). We are empowered by the Spirit to witness (Acts 1:8), to pray (Rom. 8:26), and to live a hope-filled life (15:13).

The next time one of those big semis blows by you on the highway, think about the lesson of the 18-wheeler. Call on the direction and power of the Holy Spirit. By: David C. Egnor (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The Spirit gives us power to live
A life that's pleasing to the Lord;
He also guides us and provides
Direction in God's holy Word.
—Sper

The power that drives us comes from the Spirit inside us.

[Connected to the Power Source](#)

Do not quench the Spirit. 1 Thessalonians 5:19

Today's Scripture & Insight : 1 Thessalonians 1:4-5; 5:19

Despite knowing that the electricity wasn't working in our house after a strong storm (an inconveniently common occurrence in our neighborhood), I instinctively flipped on the light switch when I entered the room. Of course, nothing happened. I was still enveloped in darkness.

That experience—expecting light even when I knew the connection to the power source was broken—vividly reminded me of a spiritual truth. Too often we expect power even as we fail to rely on the Spirit.

In 1 Thessalonians, Paul wrote of the way God caused the gospel message to come “not simply with words but also with power, with the Holy Spirit and deep conviction” (1:5). And when we accept God's forgiveness, believers too have immediate access to the power of His Spirit in our lives. That power cultivates in us characteristics such as love, joy, peace, and patience (Galatians 5:22–23) and it empowers us with gifts to serve the church, including teaching, helping, and guiding (1 Corinthians 12:28).

Paul warned his readers that it's possible to “quench the spirit” (1 Thessalonians 5:19). We might restrict the power of the Spirit by ignoring God's presence or rejecting His conviction (John 16:8). But we don't have to live disconnected from Him. God's power is always available to His children. By: Lisa M. Samra (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

When have you felt the Spirit's power to be limited? How have you experienced the power of God's Spirit?

Almighty God, help me experience the power of Your Spirit in my life.

James Smith - THE PROMISE OF THE FATHER. Acts 1:4.

Jesus Christ is the gift of God to the world; the Holy Spirit is the gift of Father and of Son to the Church. Both gifts should be thankfully accepted and equally enjoyed.

I. What this Promise is. It is the promise—

1. OF AN INDWELLER (John 14:16).
2. OF A COMFORTER (John 16:7).
3. OF A WITNESS (John 15:16).

II. The Conditions of Receiving the Promise. This promise was not made to the world—only to those who had obeyed Him, and were desirous of following Him.

1. BELIEVING.
2. WAITING (Luke 24:49).

3. THIRSTING (Isa. 44:3).

III. The Results which follow—

1. POWER TO WILL ACCORDING TO GOD'S MIND (Phil. 2:13).
2. POWER TO WALK ACCORDING TO GOD'S WAY (Ezek. 36:27).
3. POWER TO WITNESS ACCORDING TO GOD'S WORD (Acts 1:8; 4:33)

Why The Ascension?

If I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. —John 16:7

Today's Scripture : John 16:5-15; Luke 24:50-53

God raised Jesus from the grave and exalted Him to His right hand in heaven (Ephesians 1:20). Yet for 40 days Jesus made many bodily appearances to His disciples. But the 40th day was different. With His disciples looking on, He slowly ascended into the sky until a cloud hid Him from view (Acts 1:9).

Why didn't Jesus continue His visible appearances on earth? He had told His disciples that the Holy Spirit would not begin His work until after He left (John 16:7). The time had come for His followers to trust His word instead of relying on their physical senses (20:25,29). Their Master's slow, visible, and final ascent was a dramatic way of saying to them that a new era was about to begin.

From heaven Jesus would send the Holy Spirit to replace His bodily presence. Christ would form the church and rule as its Head (Ephesians 1:22-23). By His Spirit, He would live within His followers and fill them with peace and power. In heaven He would intercede for them before the Father's throne (Hebrews 7:25). He would no longer be visibly present, but He would still be with them in a very real way (Matthew 28:19-20).

The same is true for every believer today. That's why we can be thankful that Jesus ascended to heaven. By: Herbert Vander Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

He who came to save us, He who bled and died,
Now is crowned with glory at His Father's side;
Nevermore to suffer, nevermore to die,
Jesus, King of glory, is gone up on high.
—Havergal

Jesus ascended to heaven that He might continue His work on earth.

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

KJV John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

BGT John 16:8 καὶ ὅταν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου, καταδικάσει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρισεως·

NET John 16:8 And when he comes, he will prove the world wrong concerning sin and righteousness and judgment—

CSB John 16:8 When He comes, He will convict the world about sin, righteousness, and judgment:

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

NIV John 16:8 When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:

NLT John 16:8 And when he comes, he will convict the world of its sin, and of God's righteousness, and of the coming judgment.

NRS John 16:8 And when he comes, he will prove the world wrong about sin and righteousness and judgment:

NJB John 16:8 And when he comes, he will show the world how wrong it was, about sin, and about who was in the right, and about judgement:

NAB John 16:8 And when he comes he will convict the world in regard to sin and righteousness and condemnation:

YLT John 16:8 and having come, He will convict the world concerning sin, and concerning righteousness, and concerning judgment;

MIT John 16:8 When your companion comes, he will convict the world with regard to sin, righteousness; and judgment.

GWN John 16:8 He will come to convict the world of sin, to show the world what has God's approval, and to convince the world that God judges it.

BBE John 16:8 And he, when he comes, will make the world conscious of sin, and of righteousness, and of being judged:

RSV John 16:8 And when he comes, he will convince the world concerning sin and righteousness and judgment:

NKJ John 16:8 "And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

ASV John 16:8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:

DBY John 16:8 And having come, he will bring demonstration to the world, of sin, and of righteousness, and of judgment:

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

Related Passages:

John 3:20 For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be **exposed** ([elegcho](#)).

Acts 2:37 (CONVICTION OF SIN) 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?"

THE HOLY SPIRIT -- THE "CONVICTOR"

Jesus now proceeds to describe some of the work of the Spirit, beginning with His work in the world, those who are unregenerate, with the goal of saving souls.

And He, when He comes, will convict ([elegcho](#)) **the world** ([kosmos](#)) **concerning sin** ([hamartia](#)) **and righteousness** ([dikaiosune](#)) **and judgment** ([krisis](#)) - **When He comes** refers to at the [outpouring of the Holy Spirit at Pentecost](#). **Will convict** ([elegcho](#)) is the key to the Spirit's ministry and means to bring to the light so as to expose. **Convict** ([elegcho](#)) is a legal term used when an attorney presents his case in such a clear light that the truth of his client's position becomes obvious. This makes sense because He is the **Spirit of truth**, and one of His major ministries is to expose error in a person's heart and make it obvious to that person that it is in fact sin. He pronounces the verdict "Guilty!" **R C Trench** adds the idea is "to rebuke another, with such effectual wielding of the victorious arms of the truth, as to bring him, if not always to a *confession*, yet at least to a *conviction*, of his sin." (Synonyms) While the Spirit is the One Who convicts, it is disciples of Christ who "take the stand" so to speak and witness for Christ. The Spirit uses this witness to convict.

Wiersbe has an interesting note - The world may think that it is judging Christians, but it is the Christians who are passing judgment on the world as they witness to Jesus Christ! Believers are the witnesses, the Holy Spirit is the "prosecuting attorney," and the unsaved are the guilty prisoners. However, the purpose of this indictment is not to condemn but to bring salvation. The Holy Spirit convicts the world of one particular sin, the sin of unbelief....it is unbelief that condemns the lost sinner (John 3:18–21), not the committing of individual sins. A person could "clean up his life" and quit his or her bad habits and still be lost and go to hell. ([Bible Exposition Commentary](#))

Paul used a related word **elegmos** (derived from [elegcho](#)) in 2Ti 3:16+ when he declared that "All Scripture is inspired by God and profitable for teaching, for **reproof** (**elegmos**), for correction, for training in righteousness." Paul then used [elegcho](#) as he passed the

baton to Timothy exhorting him (with 5 staccato like commands from a general to his lieutenant) to "**preach** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) the word; **be ready** ([aorist imperative](#)) in season and out of season; **reprove** ([elegcho](#) in [aorist imperative](#)), **rebuke** ([aorist imperative](#)), **exhort** ([aorist imperative](#)), with great patience and instruction.." (2Ti 4:2+) In Titus 1:9+ Paul said elders should be "holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to **refute** ([elegcho](#)) those who contradict."

While of course the Spirit can perform His convicting ministry on His own, more often He operates in conjunction with a human **witness** as inferred from Jesus' description in Jn 15:27+ where Jesus tells the disciples "**you will testify**." Practically today our witness can be by giving our personal testimony (my testimony), by presentation of the Gospel by a preacher or missionary or by handing out a Gospel tract (which is a great tool if you are a bit shy).

Merrill Tenney explains that **convict** ([elegcho](#)) "is a legal term that means to pronounce a judicial verdict by which the guilt of the culprit at the bar of justice is defined and fixed. The Spirit does not merely accuse men of sin (**ED: THAT'S WHAT SATAN DOES**), He brings to them an inescapable sense of guilt, so that they realize their shame and helplessness before God. This conviction applies to three particular areas: sin, righteousness, and judgment. The Spirit is the prosecuting attorney Who presents God's case against humanity. He creates an inescapable awareness of sin so that it cannot be dismissed with an excuse or evaded by taking refuge in the fact that "everybody is doing it." (BORROW [The Expositor's Commentary PAGE 352](#))

Steven Cole has a helpful note on the phrase **will convict the world** - The Spirit obviously does not convict every person in the **world**. Even to this day, many have never even heard of Christ and so are not convicted of their sin. Rather, **world**" refers to unbelievers in general, both Jewish and Gentile. It means *everyone without distinction*, not *everyone without exception*. ([Witnessing To A Hostile World John 16:1-11](#))

Rod Mattoon on **convict** - 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. See Acts 2:37 ([Treasures from John, Volume 2](#))

Note that **sin** ([hamartia](#)) is singular so Jesus is referring to the one **sin** that will take a person to hell, the ultimate **sin** of rejecting Jesus' free gift of salvation. In a sense this is an "unpardonable sin," for every other sin can be forgiven if one receives the Christ Jesus as their Sin Bearer (1Pe 2:24).

John MacArthur says the word **convict** ([elegcho](#)) "can describe convicting in a judicial sense, like a criminal who is convicted of wrongdoing (cf. its use in James 2:9 and Jude 15). Ultimately, those convicted in this sense will be sentenced to eternal punishment in hell. But in this context the word more likely refers to being convinced of the reality of sin and the need for salvation in Christ."

[Wycliffe Bible Commentary \(page 352\)](#) has an interesting note - In a sense this ministry correlates with the world's activity of persecution. The world may appear to make inroads on the Church, but there is a counterattack in the work of the Spirit, designed not to harm but to convert, or at least to convict. The Spirit, working through the apostles, produced conviction of sin in the very city where Jesus had been put to death (Acts 2:37+).

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](#).

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](#))

C H Spurgeon - What, a Comforter reprove? Yes. The Holy Spirit never comforts till he has reprovved. There must be a reproof of sin before there can be comfort in Christ. And while the Spirit comforts saints, he reprovves the world. (Spurgeon's Exposition - Gospel of John)

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.

The initial work of grace, therefore, is that of bringing the sinner to a consciousness of the truth concerning these vital matters.

G Campbell Morgan in [The Crises of the Christ \(online page 302\)](#) on the work of the Holy Spirit - The first work of the Spirit with fallen man is that of producing conviction concerning **sin, righteousness, and judgment**. All these subjects are dealt with, however, from the centre of Christ and His work. **Sin** is shown to consist in the rejection of the Saviour; **righteousness** is declared to be possible through the fact of His ascension; and **judgment** is pronounced against all rebellion, "because the prince of this world hath been judged." The initial work of grace, therefore, is that of bringing the sinner to a consciousness of the truth concerning these vital matters. At this point **human responsibility** commences. If man refuses to yield to the truth understood, he remains outside the sphere of salvation. If, on the other hand, he responds to conviction by submission to Christ, and trust in Him, then the Spirit performs the stupendous miracle of **regeneration**. By communicating to the man "dead through trespasses and sins" the life of Christ, He quickens his spirit. This act of God restores man to his own true balance and proportion, lifting to the throne of his personality the spirit so long neglected, and dethroning the flesh so long having occupied the place of power. **More than this, the Spirit of God enters now into a perpetual partnership with the spirit of man, and thus initiates the life of power and of victory**. This of course is simply a condensed statement concerning most important truths dealt with more fully in another volume (SEE Morgan's book [The Spirit of God](#) - see chapter on [Be Filled with the Spirit](#)). (Bolding added)

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 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. John often uses "**world**" as human society organized and functioning apart from God. In this sense it is "anti-God" energy, human society organized and functioning apart from God.. In John 16:28 he uses **kosmos** to refer to this planet inhabited by mankind world.

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

James Smith - THE WORLD.

I. The State of the World. The world was made by Him (John 1:10)—Creation. Sin entered into the world (Rom. 5:12)—Corruption. The whole world lieth in wickedness (1 John 5:19)—Desolation. The devil is the god of the world (2 Cor. 4:4), and in Matthew 4:8 we see him offering to sell it.

II. The Hope of the World. God loved the world (John 3:16)—Compassion. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)—Substitution. That the world through Him might be saved (John 3:17)—Salvation. He is the propitiation for the sins of the world (1 John 2:2).

III. The Need of the World. He will convince the world of sin (John 16:8)—Conviction. That all the world may become guilty (Rom. 3:19)—Contrition. That the world may know Thou hast sent Me (John 17:23)—Confession. The gift of tongues at Pentecost is a proof that God desires all to hear and live. The message was for "every creature under Heaven" (Col. 1:23).

IV. The Believer and the World. He is given to Christ out of the world (John 17:6)—Divinely separated. He is sent by Christ into the world (John 17:18)—Divinely commissioned. He is indwelt by Christ for the blessing of the world (John 17:23)—Divinely equipped.

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)

Oswald Chambers - When He is come (BORROW [My utmost for his highest PAGE 332](#))

And when He is come, He will convict the world of sin.... John 16:8 (R.V.).

Very few of us know anything about conviction of sin; we know the experience of being disturbed because of having done wrong things; but conviction of sin by the Holy Ghost blots out every relationship on earth and leaves one relationship only—"Against Thee, Thee only, have I sinned." When a man is convicted of sin in this way, he knows with every power of his conscience that God dare not forgive him; if God did forgive him, the man would have a stronger sense of justice than God. God does forgive, but it cost the rending of His heart in the death of Christ to enable Him to do so. The great miracle of the grace of God is that He forgives sin, and it is the death of Jesus Christ alone that enables the Divine nature to forgive and to remain true to itself in doing so. It is shallow nonsense to say that God forgives us because He is love. When we have been convicted of sin we will never say this again. The love of God means Calvary, and nothing less; the love of God is spelt on the Cross and nowhere else. The only ground on which God can forgive me is through the Cross of my Lord. There, His conscience is satisfied.

Forgiveness means not merely that I am saved from hell and made right for heaven (no man would accept forgiveness on such a level); forgiveness means that I am forgiven into a recreated relationship, into identification with God in Christ. The miracle of Redemption is that God turns me, the unholy one, into the standard of Himself, the Holy One, by putting into me a new disposition, the disposition of Jesus Christ.

The only effectual reformer of the world! - Samuel Davies "Serious Reflections on WAR" 1757)

"When He comes—He will convict the world about sin, righteousness, and judgment!" John 16:8

The Holy Spirit is the only effectual reformer of the world! If He is absent— legislators may make laws against crime; philosophers may reason against vice; ministers may preach against sin; conscience may remonstrate against evil; the divine law may prescribe, and threaten hell; the gospel may invite and allure to heaven; but all will be in vain! The strongest arguments, the most melting entreaties, the most alarming denunciations from God and man, enforced with the highest authority, or the most compassionate tears—all will have no effect—all will not effectually reclaim one sinner, nor gain one sincere convert to righteousness!

Paul, Apollos, and Peter, with all their apostolic abilities, can do nothing, without the Holy Spirit. Paul may plant the seed—and Apollos may water it; but God alone can make it grow! "So neither he who plants nor he who waters is anything—but only God, who makes things grow!" 1 Corinthians 3:6, 7.

Never will peace and harmony be established in this jangling world—until this Divine Agent takes the work in hand. It is He alone—who can melt down the obstinate hearts of men into love and peace! It is He alone—who can soften their rugged and savage tempers, and transform them into mutual benevolence! It is He alone—who can quench those lusts that set the world on fire, and implant the opposite virtues and graces. Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control, are mentioned by Paul, as the fruit of the Spirit, because the Spirit alone is the author of them. And if these dispositions were predominant in the world—what a serene, calm, peaceful region would it be, undisturbed with the hurricanes of human passions!

Oh, how much do we need the influence of the blessed Spirit...to break the heart of stone, to enlighten the dark mind, and to comfort the desponding soul!

Hare - No human teacher can do it; conscience cannot do it; law in none of its forms, human or divine, can do it: nay, the gospel itself cannot do it. Although the Word of God is the sword of the Spirit (Eph 6:17), yet, unless the Spirit of God draws forth that sword, it lies powerless in its sheath. Only when the Spirit of God wields it, is it quick and powerful, and sharper than a two-edged sword, piercing to the dividing asunder of the soul and spirit, a discernor of the thoughts and purposes of the heart. Therefore, as the work of convincing the world of sin is one which nothing less than the Spirit of God can effect, and which yet must be effected

thoroughly, if sin is to be driven out from the world, our Saviour was mercifully pleased to send the Comforter to produce this conviction in mankind.

J J Knap - Reprove the World John 16:8

When we are truly convinced of the one or the other truth, we profess it fully, we warm-heartedly plead in favour of it, and if necessary we'll go through the fire for it. However, nothing is more difficult than to establish a deep and steadfast conviction, that goes directly against what was held as the truth in the past. In that respect it is an invaluable blessing, that the Holy Ghost has taken it upon Himself to outwardly by the ministry of the Word, and inwardly by a secret power that cannot be traced, reprove (or convict) the world of sin, righteousness and judgement.

From herself the world does not know her sin. She does not consider herself perfect, but on the other hand she also from her own contemplation and insight does not come to the confession that she lies in sin and that by nature no good dwells in her. When the Holy Ghost completes His enlightening work in her midst, many lose the scales from their eyes, and see themselves as God sees us, and like we really are, stained, covered with guilt, misshapen by thousands of sins. It is only due to this quiet and blessed working that there is in the midst of the world a congregation that calls sin by its name and acknowledges its highest and fiercest revelation in the crucifixion and rejection of the Son of God.

This conviction of sin would make us desperate if the Holy Ghost would not also convince of righteousness, namely the righteousness that is to be found in Jesus. That she is truly in Him, is proven, says the evangelist, from His going to the Father. If He had not been perfectly righteous, He could not have been taken up into the glory of heaven. So, in us unrighteousness, but in Christ righteousness. This is the comfort of our heart because if it becomes convinced of this truth, we flee to the righteousness of Jesus, to be covered with our sins by it, and we experience, that she is so broad and so abundant, that we do not have to fear the slightest thing of the judgement any more.

Therefore the text of today adds to it that the Holy Ghost also reproves of judgement. That refers to the insight we get in the judging work of Christ. He who died righteously for the unrighteous, shall once appear as Judge to conduct the court of conscience. For as many as believe in Him, there is nothing to fear of that day of days. The prince of this world, that is the devil, has been judged already when his head was bruised upon Golgotha, and in that sentence upon the devil lies the freedom of all who by faith are one with Him, who came to destroy the works of the devil for us and in us.

Adrian Rogers on John 16:8 - The devil will try to make you feel guilty for no reason. You just kind of feel bad all over. It's vague and groundless. That is **accusation**. But **conviction** is the Holy Spirit saying, like a good doctor as he pushes on a sore spot, "This is where the problem is." He calls it by name because He wants you to confess it so that you can be cleansed. Don't let the devil accuse you of sin that's been forgiven or of things you've never done. Trust the Holy Spirit to convict you specifically so that you can deal with it and be done with it.

Warren Wiersbe - When He has come, He will convict the world of sin, and of righteousness, and of judgment. John 16:8- [New Testament Words](#)

If, in the upper room, you had measured the apostles by the world's standards, you would have concluded that they were unprepared to carry on the work of Christ. But in his high priestly prayer, Jesus told the Father they were prepared! "I have finished the work which You have given Me to do" (John 17:4), he said, and that work included teaching and training the apostles for their life ministries. Jesus had not only taught them God's Word, but he had also taught them how to pray, and he had been their example as a compassionate servant. Only one element was missing: the Holy Spirit, who alone could empower them to know and do God's will. The Holy Spirit was to be to the apostles what Jesus had been to them, and the Spirit would always be in them to enable them to live and labor for God's glory. Of itself, the church cannot save sinners or change the world, but the Holy Spirit can as he works in and through the church. Through our gracious words, our godly lives, and our good works, we can be the witnesses, and the Spirit will use our witness to bring conviction to the hearts of the lost concerning sin, righteousness, and judgment (Jn 16:8-11).

The world's greatest sin is unbelief: sinners have not trusted Jesus Christ, and this is why they are lost. Conscience may convict a person of sins, but only the Spirit can convict them of the greatest sin—rejecting Jesus Christ. A person may abandon both the sins of the flesh and of the spirit (2 Cor. 7:1) and still be lost, for it is only faith in Christ that gives new birth into the family of God. Peter preached Christ to the religious Jews at the feast of Pentecost and they were "cut to the heart" and cried out for help (Acts 2:37). The Spirit used the Word of God to convict them. God's people are witnesses, not prosecuting attorneys, so let's leave the convicting to the Holy Spirit.

The lost world's greatest need is the righteousness of Jesus Christ. Whether they knew it or not, the people who watched Jesus

serve on earth were beholding righteousness in action. Lost sinners cannot be saved by the righteousness of the law of Moses (Gal. 2:16–21), nor can their own self-righteousness save them (Isa. 64:6). Jesus knew no sin and did no sin (1 Pet. 2:22) because in him there was no sin (1 John 3:5). Jesus was willing to become sin for us (2 Cor. 5:21) that we might be clothed in his righteousness and “accepted in the Beloved” (Eph. 1:6). But Jesus has returned to heaven, so how can lost people see his righteousness and discover what they are missing? By seeing Jesus in the lives of his people (Matt. 5:13–16) and hearing Christ declared from the Word.

The lost world is under bondage to the devil, the prince of this world (Eph. 2:1–3), and its greatest need is freedom from sin, death, and judgment. Yet sinners rejoice in what they think is freedom. In his death and resurrection, Jesus won the greatest victory in history, defeating sin, death, and the devil. Jesus said, “Now is the judgment of this world; now the ruler of this world will be cast out” (John 12:31). To the unbelieving world, the cross looks like shameful defeat; but in reality, the cross is a glorious triumph (Col. 2:15). When Jesus died, he did not whisper, “I am finished!” He shouted, “It is finished!” The work of redemption had been completed!

If the Holy Spirit is to bring conviction to the hearts of lost people, God’s people must be available to him, manifesting the fruit of the Spirit in their lives (Gal. 5:22–23) and sharing the good news. Let’s be faithful witnesses, telling “the truth, the whole truth, and nothing but the truth,” and trusting the Holy Spirit to do the rest. He is willing. Are we?

For we cannot but speak the things which we have seen and heard. Acts 4:20

C H Spurgeon - John 16:8–11 The Holy Spirit’s threefold conviction of men (Sermon - [The Holy Spirit’s Threefold Conviction of Men](#))

Here we see as in a map the work of the Spirit upon the hearts of those who are ordained unto eternal life. Those three effects are all necessary, and each one is in the highest degree important to true conversion. First, the Holy Spirit ‘is come’ to convince men of sin. It is absolutely necessary that men should be convinced of sin. The fashionable theology is, ‘Convince men of the goodness of God: show them the universal fatherhood and assure them of unlimited mercy. Win them by God’s love, but never mention his wrath against sin, or the need of an atonement, or the possibility of there being a place of punishment. Do not censure poor creatures for their failings. Do not judge and condemn. Do not search the heart or lead men to be low-spirited and sorrowful. Comfort and encourage, but never accuse and threaten.’ Yes, that is the way of man; but the way of the Spirit of God is very different. He comes on purpose to convince men of sin, to make them feel that they are guilty, greatly guilty, so guilty that they are lost, ruined and undone. He comes to remind them not only of God’s loveliness, but of their own unloveliness, of their own enmity and hatred to this God of love, and, consequently, of their terrible sin in thus ill-using one so infinitely kind. The Holy Spirit does not come to make sinners comfortable in their sins, but to cause them to grieve over their sins. He does not help them to forget their sin, or think little of it, but he comes to convince them of the horrible enormity of their iniquity. It is no work of the Spirit to pipe to men’s dancing: he does not bring forth flute, harp, dulcimer, and all kinds of music to charm the unbelieving into a good opinion of themselves; but he comes to make sin appear sin, and to let us see its fearful consequences. He comes to wound so that no human balm can heal: to kill so that no earthly power can make us live.

[Cod Liver Oil Coercion](#)

When the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. — John 15:26

Today’s Scripture : John 16:8-11

A woman bought a bottle of cod liver oil to give to her dog so he could have a healthier and shinier coat. Every morning, she pried the dog’s jaws open and forced the liquid down his throat. He struggled, but she persisted. He doesn’t know what’s good for him! she thought. Faithfully, each day she repeated the process.

One day, however, the bottle tipped over and she released her grip on the dog for just a moment to wipe up the mess. The dog sniffed at the fishy liquid and began lapping up what she had spilled. He actually loved the stuff. He had simply objected to being coerced!

Sometimes we use a similar method in telling others about Christ. Called buttonholing, it’s an intense, in-your-face kind of confrontation. While earnestly desiring to share the gospel, we may end up repelling people instead. In our sincere but overly enthusiastic attempt, we create resistance.

We are called to share the good news, but we are not responsible for someone’s acceptance or rejection of Christ. It’s not our job to try to convict someone of sin. That’s the Holy Spirit’s responsibility (John 16:8).

As you tell others of Christ’s sacrifice, be sensitive. Know when to slow down and let God and His Word do the convicting and drawing to Himself. By: Cindy Hess Kasper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full

devotional without their permission.)

The Spirit's role is to convict
The world of all their sin
So they will seek forgiveness and
Be cleansed and changed within.
—Sper

The Spirit convicts so that Christ might cleanse.

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. As alluded to earlier **sin** is singular and does not refer so much to sins committed but to a person's refusal to **believe** in Jesus. The ultimate **sin** that will take one to hell is unbelief (Jn 3:18+, John 8:24+)! 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 (Titus 3:5+).

While conviction of sin is not conversion, it is an integral component of the New Birth (regeneration), for until one realizes they are spiritually dead (Eph 2:1+), they cannot appreciate their desperate need to be born again (Jn 3:3-7+).

Kenneth Gangel adds "The work of the Holy Spirit in the lives of Christians convicts unsaved people because their message radiates Christ. Unbelief is the condemning sin that closes the door to heaven and opens the door to hell. People do not go to hell because they smoke, drink, or curse but because they reject faith in Christ." (SEE [Holman New Testament Commentary - John - Page 299](#))

An excellent OT illustration of conviction of sin is when [Nathan the prophet](#) confronted David after his sin with Bathsheba. David covered up this sin for many months until it was brought to the light by Nathan and undoubtedly the ministry of the Spirit (2Sa 12:1-15+, Pr 28:13, Ps 32:3-4). David was convicted to the point of genuine repentance, declaring "Against You, You only, I have sinned and done what is evil in Your sight, so that You are justified when You speak and blameless when You judge." (Ps 51:4+)

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

Now when they heard this, they (JEWS IN JERUSALEM) 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+)

Steven Cole comments "Although the word is not used, we see an example of conviction when Peter preached on the Day of Pentecost and his hearers were "pierced to the heart" (Acts 2:37+). His message exposed their sin of rejecting Christ and it convinced them that they were wrong. But such conviction is not always effectual in the sense of bringing a person to saving faith. In other words, it is necessary for salvation, but not sufficient: **All who are saved have been convicted of their sin, but not all who have been convicted are saved.** Salvation requires the Father's drawing the sinner to Christ (John 6:44+) and the Spirit's imparting new life to the convicted sinner (John 3:5-8+). A truly saved person is marked by genuine **repentance for sin**. It seems to me that conviction of sin is often missing in our evangelistic methods today. We're quick to get people to pray to receive Christ even when there is no indication that they are under conviction for their sin. I realize that a sense of conviction deepens after we're saved. As we've seen, that's the role of God's Word. I am far more convicted about my past sins now than I was when I came to Christ. And, through God's Word, I am aware now of sins in my life that I formerly would not even have noticed. But to trust in Christ for salvation there must be some sense that I am guilty before God and that I need a Savior. Without that conviction of sin, conversion will be for superficial reasons. We see **an example of shallow conviction when Samuel confronted King Saul** with disobeying the Lord because he did not kill all of the Amalekite sheep and oxen as God had commanded. Under the pretext of saving them for sacrifice, Saul at first proclaimed (1Sa 15:13+), "*I have carried out the command of the Lord.*" When Samuel further confronted him with his disobedience, Saul still insisted that he had obeyed, but he blamed the people for bringing back some of the sheep and oxen. When Samuel persisted with his charge, Saul finally reluctantly admitted that he had sinned, but then he wanted Samuel to return with him so that he might be honored before the people. His "repentance" was superficial. ([Witnessing To A Hostile World John 16:1-11](#))

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 τῷ (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."

Spurgeon - The greatest sin in all the world is, not believing on Jesus. Our Lord did not say, "Of sin, because of the evil of drunkenness." That is a great sin, a cursed sin, and there are other great sins; but Christ said, "Of sin, because they believe not on me." That is the root sin, the foundation sin, the sin that keeps a man in his sin. (Spurgeon's Exposition - Gospel of John)

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

ILLUSTRATION OF CONVICTION BUT NOT CONVERSION - Rebecca Rupp tells us that young Ben Franklin composed a master list of twelve resolutions that would guide his life. He kept track of his performance in a small book in which he entered a black mark every day for each resolution broken. Franklin had intended to reuse the little book, eventually erasing all the black marks as his performance improved. It did not. So many black marks appeared on top of black marks that the little book developed holes. He had to resort to keeping his records on a piece of ivory, from which the accumulated black marks could be erased with a wet sponge. What a chasing after the wind by this brilliant man, when it would have taken only one drop of the precious blood of Christ to have covered all Franklin's black marks....forever!

Benjamin Franklin was an admirer of Whitefield, although **he did not share his faith**. Franklin reports that on one occasion George Whitefield was raising money for an orphanage, and Franklin had resolved not to give any money. But, as he listened to Whitefield preach, he decided he could give a few copper coins. As he listened longer, he decided he could give some silver coins as well. By the end of the sermon, he resolved to give everything he had with him. A friend who had taken the precaution of emptying his pockets before coming to the meeting attempted to borrow money in order to give.

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](#)) - Jesus is describing the convicting ministry of the Holy Spirit, first regarding sin and now regarding righteousness. Note the Spirit does not convict the world of unrighteousness, but **righteousness**, the righteousness of Jesus Christ. By means of His resurrection God the Father placed the stamp of approval upon Jesus' life and sacrifice (Ro 1:4).

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.

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.

Another way to see 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)

[Wycliffe Bible Commentary \(page 352\)](#) - The very fact that Christ could solve the sin problem of mankind by his redeeming death revealed his perfect righteousness. Otherwise he would have required a Saviour for himself. The Father is the true judge of righteousness. His readiness to receive the Son back into glory is the proof that he found in him no deficiency (Ro 1:4; Ro 4:25; 1Ti 3:16).

[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.....There can be no conversion without conviction, and there can be no conviction apart from the Spirit of God using the Word of God and the witness of the child of God. Witnessing is a great privilege, but it is also a serious responsibility. It is a matter of life or death! How we need to depend on the Holy Spirit to guide us to the right persons, give us the right words, and enable us patiently to glorify Jesus Christ. ([Bible Exposition Commentary](#)) (bolding added)

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+)

On the other hand the Spirit uses the Word of God (the Gospel) to save men and [impute to their spiritual account the righteousness of Christ](#), Paul writing

I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the **righteousness** of God is revealed from faith to faith; as it is written, "BUT THE **RIGHTEOUS** man SHALL LIVE BY FAITH." (Ro 1:16-17+)

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 (Isa 53:11+, Acts 3:14+, Acts 7:52+, Acts 22:14+) 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 obviously is by preaching of the Gospel. Another answer is by the world seeing the disciples (and all followers of Christ) who have the Righteous One and His Spirit 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](#)) (Bolding added)

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 [concerning 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

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 A FAIT ACCOMPLI REGARDING 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](#))

[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.... When Christ came here, there was a crisis, a judgment; and sin was judged and condemned; and the prince of the world, the chief sinner in the world, received his death-blow: "the prince of this world is judged." (Spurgeon's Exposition - Gospel of John)

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. Jesus spoke these words about satan as if they were past tense, because his judgment at the cross was so certain. And so we see that Satan was effectively defeated at the cross (Col 2:15+, Heb 2:14-15+), but he continues 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." The other clear implication is that if **the ruler of this world has been judged**, all his "subjects" (those who reject Christ) are included 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+).

ILLUSTRATION - Some years ago, I read about a spider who tried to build his web on the town clock—you know, these big clocks that stand in the city square. And he put in his little gossamer thread on the hand of the clock and began to build, but the clock just kept moving and kept moving. He had to keep rebuilding over and over again. I want to tell you, Satan tries to build sticky web, but God's hand is moving on toward the climax of this age, and all of Satan's plans are destined to failure.

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) - The disciples at this point were not ready for new teaching. 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." (See [Bible Knowledge Commentary - Page 328](#))

Kenneth Gangel makes a good point that "Verse 12 is a good example of progressive revelation—the principle that God does not dump all truth at one time and expect us to remember it but teaches us truths as we need to know them. The Bible itself is the greatest example of this as we read God's progressive unfolding of the plan of salvation from Genesis to Revelation." (SEE [Holman New Testament Commentary - John - Page 300](#))

Steven Cole - The Lord knew that the disciples were not ready at that point to bear all that He could teach them. This may have been due to their slowness to believe all that the prophets had spoken, especially the truths related to Messiah's suffering (Luke 24:25–26). Jesus had repeatedly told the disciples that He was going to die and be raised from the dead, but they didn't get it until after His resurrection (Luke 9:22, 44–45; 24:45–46). And there were other truths that they could not comprehend until the Holy Spirit came to dwell in them permanently. Here Jesus promises that the Spirit would guide them into (some good manuscripts read, "in") all the truth.....The point in our text is that the Lord doesn't dump the whole thing on us at once. As a loving Father, He knows how much His children can bear, and so He patiently teaches us what we need for the stage of growth that we are in. A wise father doesn't teach nuclear physics to his five-year-old. He teaches him the A-B-C's, simple arithmetic, how to read, and other basic truths. As he grows, you take him deeper. The Holy Spirit does that with us spiritually. A young believer needs the milk of the Word: to understand what salvation means, who God is, how to live by faith, how to read and study the Bible, how to pray, etc. Later, he can begin to digest some meat (1 Cor. 3:1–3; Heb. 5:11–14; 1 Pet. 2:2). ([How the Holy Spirit Works John 16:12-15](#))

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." (Spurgeon's Exposition - Gospel of John)

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.

Bear (carry, endure)([941](#)) [bastazo](#) from basis = foot) generally means to take up and hold (Jn 10:31, 20:15, Acts 21:35) or to bear (Mt 3:11, Mk 14:13, Lk 22:10). The meaning common in classic Greek of "to pick up" (Jn 10:31), carry (Jn 19:17), endure (borne - Mt 20:12), remove (Mt 3:11), and the common Koine sense of "to steal" (Jn 12:6). Luke 14:27; John 19:17 refer to carrying the cross. In Acts 9:15 "to bear My Name" means to announce it to "Gentiles and kings and sons." Jn 19:17 describes Jesus as "bearing His own cross" which is clearly a unique event which applies only to Jesus. In other words, in none of the passages that Jesus calls for disciples to bear their own cross (Mt 16:24; Mk 8:34; 10:21; Lk 9:23; 14:27), is it suggested that we can bear His cross. Metaphorically [bastazo](#) means to bear, support, endure, i.e., labors, sufferings (Mt. 20:12, burden or weight, implied in Rev. 2:3). The punishment incurred by being foolish (Gal. 5:10). To bear patiently (Ro 15:1; Gal. 6:2; Rev. 2:2). Metaphorically in the sense of to receive, understand (Jn 16:12).

Norman Geisler - JOHN 16:12—Did Jesus reveal everything to His disciples or hold back some things? -[When Critics Ask page 357](#)

PROBLEM: Only a short time earlier Jesus left His disciples with the impression that He had told them everything He wanted to communicate to them, saying, “all things that I heard from My Father I have made known to you” (John 15:15). However, here in John 16:12 He reveals, “I still have many things to say to you, but you cannot bear them now.” It appears that these statements are in conflict.

SOLUTION: Some scholars believe that the first statement is proleptical, envisioning in the present everything He was about to tell them in the future as well. In this case, the “many things” (of 16:12) would refer to what the Holy Spirit was yet to teach them (cf. 16:13).

However, in light of the fact that these are in the same discourse, the latter seems to be a qualification of the former. Thus, the earlier statement means “All that the Father has designed for you at present, I have revealed to you.” In other words, Jesus faithfully communicated what the Father wanted them to know and when the Father wanted them to know it.

James Smith - THE REVELATIONS OF THE HOLY SPIRIT JOHN 16:12–14

- He Reveals the Pierced Saviour Zech. 12:10
- He Reveals the Way into Truth John 16:13
- He Reveals the Love of God Rom. 5:5
- He Reveals the Things of Christ John 16:14
- He Reveals the Things God hath Prepared, 1 Cor. 2:10
- He Reveals the Valley of Need Ezek. 37:1
- He Reveals the Path of Service Acts 8:29

Norman Geisler - JOHN 16:12–13 —Did Jesus predict the coming of Bahā'u'llāh , as the Baha'is say? - When Cultists Ask [See page 153](#)

MISINTERPRETATION: Members of the Baha'i Faith believe each age needs updated revelation from God. Jesus was one among many prophets. He communicated revelation from God specifically for his age. However, the greatest of the prophets is Bahā'u'llāh (1817–1892). And John 16:12–13 is said to be a prophecy of him. Bahā'u'llāh is interpreted to be the “Spirit of truth” who has come to guide us into all truth (Effendi, 1955, 93–96).

CORRECTING THE MISINTERPRETATION: Jesus clearly identifies the Spirit of truth as being the Holy Spirit (John 14:16–17 , 26), not Bahā'u'llāh . Furthermore, Jesus said almost 2000 years ago that his promise of the Holy Spirit would be fulfilled “in a few days” (Acts 1:5), not in the 1800s (when the Baha'i Faith was founded). Indeed, the fulfillment came in Acts 2 on the day of Pentecost. Jesus also said the Holy Spirit would make known his teaching, not replace it with the teaching of another prophet (John 16:14). And the Holy Spirit would “be with you forever” (John 14:16). Bahā'u'llāh lived a mere 75 years. This hardly constitutes “forever.”

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.

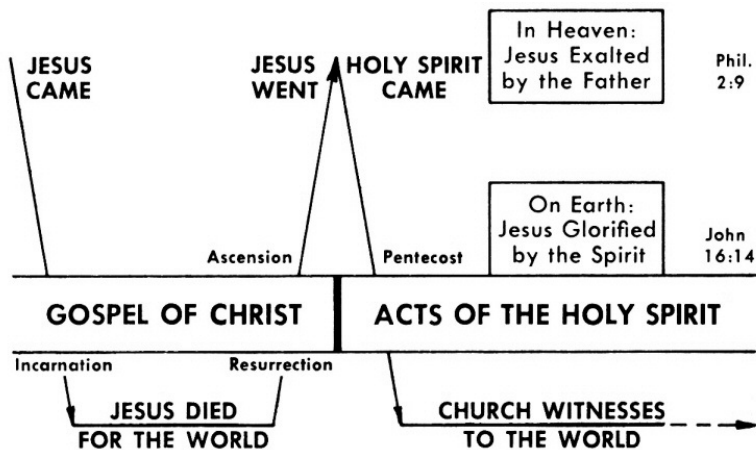
- **Spirit:** John 14:17 15:26 1Jn 4:6
- **will guide:** John 14:26 1Co 2:10-13 Eph 4:7-15 1Jn 2:20,27
- **for:** John 3:32 7:16-18 8:38 12:49
- **He will disclose to you what is to come:** Joe 2:28 Ac 2:17,18 11:28 20:23 21:9-11 27:24 2Th 2:3,12 1Ti 4:1-3 2Ti 3:1-5 2Pe 2:1-22 Rev 1:1,19 6:1-17 22:1-21

Related Passages:

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.

1 Corinthians 2:10-13 For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. 11 For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, 13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.

1 John 2:20; 27 But you have an anointing from the Holy One, and you all know. (2:27) As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.



(From Jensen's Survey of the New Testament)
(CLICK TO ENLARGE)

THE SPIRIT OF TRUTH WILL GUIDE, SPEAK & DISCLOSE

But when He, the Spirit of truth ([aletheia](#)), comes, He will guide ([hodegeo](#) - lead the way) 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](#). Into all truth of course does not mean all truth known to man, but certainly **all truth** that is necessary for life and godliness (cf 2Pe 1:3+), and necessary for the accomplishment of His in and work through us (Eph 2:10+).

Steven Cole emphasizes the Spirit is personal - The combination of "He" and "the Spirit" an unusual grammatical construction in Greek, because "Spirit" is a neuter noun that normally would take a neuter pronoun, but the pronoun is masculine, "He" (literally, "that One"). The Holy Spirit isn't a force; He's a person, the third person of the eternal Trinity, fully God in every way. This is important because false cults, like the Jehovah's Witnesses, deny the personality of the Holy Spirit (because they deny the Trinity).....The designation, "**the Spirit of truth**," implies, of course, that there is such a thing as knowable, unchanging truth in the spiritual realm. The fact that the Spirit communicates this truth by speaking shows that the truth is expressed by words and sentences that can be understood. That should not need to be affirmed among evangelicals, but the spirit of postmodernism has infiltrated the church so that fewer than one out of three who claim to be born again believe that there is such a thing as absolute moral truth. Among Christian teenagers, only 6 percent believe in absolute moral truth! (See 2002 article [Americans Are Most Likely to Base Truth on Feelings](#)) This de-emphasis on truth has also led to a de-emphasis on doctrine. The common refrain is, "They will know that we are Christians by our love, not by our doctrinal agreement!" A shorter version is, "Doctrine divides; love unites." ([How the Holy Spirit Works John 16:12-15](#))

*God's guidance and help that we need day to day
Is given to all who believe;
The Spirit has sealed us—He's God's guarantee
Of power that we can receive.*
—Branon

*The Christian who neglects the Holy Spirit
is like a lamp that's not plugged in.*

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](#))

Bob Utley - "He will guide you into all the truth" This does not refer to absolute truth in every area, but only in the area of spiritual truth and the teachings of Jesus. This refers primarily to the inspiration of the authors of NT Scriptures. The Spirit guided them in unique, authoritative (inspired) ways. In a secondary sense it relates to the Spirit's work of illuminating later readers to the truths of the Gospel

Steven Cole has an **illustration** on **guide you** - "Guide" suggests that this is a process and since the subject is "the unfathomable riches of Christ" (Eph. 3:8), it is a never-ending process. Years ago, we took a tour through the fabulous [Hearst Castle in central California](#). They don't just turn you loose to wander around on your own in that mansion. You have to go with a guide, who takes you from room to room, revealing to you the riches of that mansion (**ED**: Hearst Castle has a total of 42 bedrooms, 61 bathrooms, 19 sitting rooms, 127 acres of gardens, indoor and outdoor swimming pools, tennis courts, a movie theater, an airfield and, during Hearst's lifetime, the world's largest private zoo.). On our tour, there was a woman whose mother had been a personal guest of William Randolph Hearst at the mansion, and our guide was eager to talk more with her to gain some inside knowledge about the history of that place that he may have lacked. There is so much to see that there isn't just one tour of the castle, but three separate tours. So if you go through once, you can't rightly say, "I've seen all there is to see at Hearst Castle." Even after taking all three tours, you could go back many times and still not see it all. Our guide told us that even though he had conducted that tour many times, nearly every time he discovered something new that he had never noticed before. That's how your study of God's Word should be. The Holy Spirit is the divine guide, who takes you from room to room, revealing the riches of Christ to your soul. Sometimes, you're on your twentieth trip through a book and you see something that you'd never seen before, so you stop and revel at the glory of God in Christ. At other times, you make a connection between one part of God's Word and another part that lets you see afresh that this book is not a product of human genius, but rather the inspired word of the living God. But you'll never get to a place in this lifetime or even in all eternity (Eph. 2:7) where you can say, "I know it all; there's nothing more for me to learn from the Bible!" So keep reading your Bible over and over, asking the Holy Spirit to reveal more of Christ to your soul. ([How the Holy Spirit Works John 16:12-15](#))

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). So not only does the Spirit of truth always speak truth, He always speaks the words of God the Father. It follows that the Spirit's guidance will always be consistent with God's revealed will in the Bible, the words of the Bible. The corollary is that the will of God is always best found in the Word of God (See [The Will Of God](#))

One common source guarantees unity in the teaching.
-- [Wycliffe Bible Commentary](#)

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. (Spurgeon's Exposition - Gospel of John)

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. (Spurgeon’s Exposition - Gospel of John)

And He will disclose ([anaggello/anangelo](#)) **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 (i.e., the New Testament books) all of which would have some prophetic truths climaxing of course in John’s Revelation of Jesus Christ.

Steven Cole - When Jesus says that the Spirit will reveal to the apostles “**what is to come**,” He probably includes prophetic teaching. But in this context, it mainly refers, as D. A. Carson explains (The Gospel According to John [Apollos/Eerdmans], p. 540, italics his), “to all that transpires in consequence of the pivotal revelation bound up with Jesus’ person, ministry, death, resurrection and exaltation.” Leon Morris (The Gospel According to John [Eerdmans], p. 701) says, “‘the things to come’ is a way of referring to the whole Christian system, yet future when Jesus spoke, and to be revealed to the disciples by the Spirit, not by natural insight.” ([How the Holy Spirit Works John 16:12-15](#))

Merrill 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.” ([The Expositor’s Bible Commentary](#))

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 he 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). ([How the Holy Spirit Works John 16:12-15](#))

*When you open your Bible,
ask the Author to open your mind and heart.*

Disclose (312) [anaggello/anangelo](#) from **aná** = up to, again, back {like our English prefix "**re-**"= again thus "**re-**port" or "**re-**hearse" = 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."

Steven Cole addresses a serious error regarding the Holy Spirit- Before we look at Christ's teaching here, I need to clear up one other error that the Pentecostal movement has promoted, namely, that believers need to receive the Holy Spirit. They base this on a mistaken interpretation of Paul's question to some followers of John the Baptist in Ephesus (Acts 19:2), "Did you receive the Holy Spirit when you believed?" When they replied that they did not even know that there is a Holy Spirit, Paul gave them further instruction and laid his hands on them. The Holy Spirit came on them and they began speaking with tongues and prophesying. Based on that model, believers are urged to receive the Spirit (or be baptized in the Spirit) and speak in tongues. If you have not had this experience, then your spiritual life is deficient.

But that teaching fails to recognize that the Book of Acts is a transitional book from the Old Testament era to the age of the Holy Spirit. Under the apostles, in Acts the ministry of the Spirit spreads in line with the pattern of Acts 1:8 from Jerusalem (Acts 2), to Judea and Samaria (Acts 8), to the Gentiles (Acts 10), to the uttermost parts of the earth (Acts 19).

But in this church age, Paul states emphatically (Rom. 8:9), "But if anyone does not have the Spirit of Christ, he does not belong to Him." He writes to the carnal Corinthians (1 Cor. 6:19), "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?" He didn't tell them that they needed to receive the Spirit or be baptized in the Spirit, but rather, to recognize that He indwelt each of them. To the same church, he said (1 Cor. 12:13), "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." Paul told the Galatians (Gal 3:1-5) that we receive the Spirit by believing the gospel. He makes the same point in Ephesians 1:13-14,

In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

This means that receiving the Holy Spirit is not an experience that you're supposed to have subsequent to salvation. You may not even be aware of the Spirit's presence in your life until you are taught about it. Receiving the Spirit is not connected with speaking in tongues. It is definitely not evidenced by writhing on the floor, barking like a dog, or laughing uncontrollably!

***The Holy Spirit is God's gift
to all who believe in Jesus Christ***

Rather, the Holy Spirit is God's gift to all who believe in Jesus Christ. You must learn to walk in dependence on the Spirit so that you do not carry out the lusts of the flesh (Gal. 5:16). Another way to describe this is that you need to be filled with or controlled by the Spirit (Eph. 5:18). But if you have believed in Christ, you do not need to receive the Spirit, be baptized in the Spirit, or seek some dramatic experience with the Spirit. ([How the Holy Spirit Works John 16:12-15](#))

James Smith - THE REVELATIONS OF THE HOLY SPIRIT John 16:12-14.

- 1 He Reveals the Pierced Saviour, Zech. 12:10
- 2 He Reveals the Way into Truth, John 16:13

- 3 He Reveals the Love of God, Rom. 5:5
 - 4 He Reveals the Things of Christ, John 16:14
 - 5 He Reveals the Things God hath Prepared, 1 Cor. 2:10
 - 6 He Reveals the Valley of Need, Ezek. 37:1
 - 7 He Reveals the Path of Service, Acts 8:29
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C H Spurgeon - Faith's Checkbook - John 16:13

*The Holy Spirit, who knows all truth perfectly,
is the appointed guide of all true believers*

TRUTH is like a vast cavern into which we desire to enter, but we are not able to traverse it alone. At the entrance it is clear and bright; but if we would go further and explore its innermost recesses, we must have a guide, or we shall lose ourselves. The Holy Spirit, who knows all truth perfectly, is the appointed guide of all true believers, and he conducts them as they are able to bear it, from one inner chamber to another, so that they behold the deep things of God, and his secret is made plain to them.

What a promise is this for the humbly enquiring mind! We desire to know the truth, and to enter into it. We are conscious of our own aptness to err, and we feel the urgent need of a guide. We rejoice that the Holy Spirit is come and abides among us. He condescends to act as a guide to us, and we gladly accept his leadership. "All truth" we wish to learn, that we may not be one-sided and out of balance. We would not be willingly ignorant of any part of revelation lest thereby we should miss blessing, or incur sin. The Spirit of God has come that he may guide us into all truth: let us with obedient hearts hearken to his words and follow his lead.

Holiness in Relation to the Holy Spirit Based on a Sermon by Rev. E. H. Hopkins John 16:13

INTRODUCTION: There can be no holiness without the truth of God, and there can be no holiness without the Spirit's guidance in that truth.

1. The Guide. The Holy Spirit is a personal guide, for He is referred to by a personal pronoun and identity. He is a divine guide, for this verse tells us He speaks what He hears and will tell of what is to come. He is an indwelling guide (Eph. 1:13; 3:17).
2. The Guidance. The Holy Spirit guides us through the Word of God (John 16:13) and through conscience (16:8).

CONCLUSION: This brings us to our responsibility as The Guided. The Holy Spirit will guide us practically and daily as our lives are given in submission to Him. Our greatest responsibility is to obey!

When you're up high,
you can easily see
where things are below.

The view from the hill,
the bird's-eye view,
the satellite view ...

They help you know
what to do
and where to go.

God's Spirit is like
a shepherd with
the ultimate view from above

-- [Knowing the Holy Spirit](#)

A W Tozer - POUR YOURSELF OUT John 16:13 - Borrow [Mornings with Tozer page 96](#)

Science declares that nature abhors a vacuum. It should be happy knowledge to us, then, that the same principle is true in the kingdom of God—when you empty yourself, God Almighty rushes in!

The Creator God who fills the universe and overflows into immensity can never be surrounded by that little thing we call our brain, our mind, our intellect. Never can we rise to face God by what we are and by what we know!

Only by love and faith are we lifted thus to know Him and adore Him!

What a happy hour it becomes when we are drawn out of ourselves, and into that vacuum rushes the blessed Presence.

How wonderful in our humanity to sense the reality of the Holy Spirit's invitation: "Pour yourself out! Give yourself to Me! Empty yourself! Bring your empty earthen vessels! Come in meekness like a child!"

Drawn out of ourselves by the Holy Spirit of God—for who knows the things of God but the Holy Spirit?

We are delivered from ourselves when we finally seek God for Himself alone!

Henry Blackaby - The Spirit of Truth John 16:13 - Borrow [The Experience page 364](#)

One thing about being young is that there are so many decisions to be made: decisions about school, decisions about relationships, decisions about career, decisions about marriage, decisions about where to spend your money, decisions about where to spend your time, and the list goes on. Of all the options available, how do you know what is right for you?

God loves you far too much to have you waste your life on foolish choices. When you became a Christian, God gave you his Holy Spirit to guide you in his truth. The Holy Spirit, who is your perfect counselor, knows the mind of God. Life can be confusing sometimes. When you find yourself in a dilemma and you don't know where to turn, turn to God. When others are putting pressure on you to do something, the Holy Spirit will help you discern whether it's right or wrong to do as they say. Counselors, pastors, parents, and friends can all be helpful as you make decisions, but ultimately, the decisions are yours, as are the consequences of those decisions. Don't make your choice until you've heard from the Spirit of Truth.

It's human nature to seek advice when you're not sure what to do. It can be very helpful to get advice from those you respect, but don't ignore the counselor who lives within you. People make mistakes; God does not. Whenever you're overwhelmed, it means you don't know the truth of your situation, and you need to hear from the Spirit of Truth.

John MacArthur - NEED FOR THE PROMISE - BORROW [Strength for Today page 264](#)

"But when He, the Spirit of truth, comes, He will guide you into all the truth." JOHN 16:13

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The Holy Spirit has to come alongside believers because they can't minister by their own strength.

As a Christian, you can be orthodox and correct about every detail of theology. You might even show a certain willingness and ability to minister. But unless and until you rely on the Holy Spirit for all you do, your efforts will be ineffective. Think of a new car that has the most polished exterior and the finest of accessories but no engine. It will look great, but it certainly won't run.

Unfortunately, that illustration applies all too often to contemporary believers. They tend to overlook or minimize the Holy Spirit's role—either by overreacting to charismatic extravagances or by focusing most of their attention on man-centered ministry techniques and "innovative" approaches. But the Lord impressed upon the disciples' hearts and minds on more than one occasion their need for the Holy Spirit's power and resources—from routine daily tasks like fishing (Luke 5:4–9) to more imposing ministry challenges like casting an evil spirit out of a man's son (Mark 9:14–29).

Because God has purposefully promised and sent the Spirit within the larger panorama of His sovereignty, we should have the same conviction about the need for the promised Helper as the disciples did shortly after Christ ascended. In conclusion, notice Peter's confidence in God's plan, as set forth in his sermon on the Day of Pentecost: "This Man [Jesus Christ], delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. And God raised Him up again.... Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear" (Acts 2:23, 33).

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Suggestions for Prayer: Confess any attitudes and actions that may have kept you from seeing the need to rely on the Holy Spirit. ◇ Pray that you would walk in greater dependence on Him this week. For Further Study: Acts 1 marked a time of preparation for the coming of the promised Spirit. Read the chapter, and jot down ways in which the disciples prepared and previewed their faith in the promise.

C H Spurgeon - The Holy Spirit—the great Teacher (Sermon - [The Holy Ghost – The Great Teacher](#))

If I give myself to the Holy Spirit and ask his guidance, there is no fear of my wandering. Again, we rejoice in this Spirit because he is

ever-present. We fall into a difficulty sometimes; we say, "Oh, if I could take this to my minister, he would explain it; but I live so far off, and am not able to see him." That perplexes us, and we turn the text round and round and cannot make anything out of it. We look at the commentators. We take down pious Thomas Scott, and, as usual, he says nothing about it if it be a dark passage. Then we go to holy Matthew Henry, and if it is an easy Scripture, he is sure to explain it; but if it is a text hard to be understood, it is likely enough, of course, left in his own gloom. And even Dr Gill himself, the most consistent of commentators, when he comes to a hard passage, manifestly avoids it in some degree. But when we have no commentator or minister, we have still the Holy Spirit. And let me tell you a little secret: whenever you cannot understand a text, open your Bible, bend your knee, and pray over that text; and if it does not split into atoms and open itself, try again. If prayer does not explain it, it is one of the things God did not intend you to know, and you may be content to be ignorant of it. Prayer is the key that openeth the cabinets of mystery. Prayer and faith are sacred keys that can open secrets, and obtain great treasures. There is no college for holy education like that of the blessed Spirit, for he is an ever-present tutor, to whom we have only to bend the knee, and he is at our side, the great expositor of truth.

THE WORK OF THE HOLY SPIRIT

Adapted from [The Expositor's Bible Commentary - Abridged Version page 347](#)

The Holy Spirit in Relation to Creation and Revelation

1. **Active in creation** Ge 1:2; Job 33:4
2. **Imparts life to God's creatures** Ge 2:7; Job 33:4; Ps 104:30
3. **Inspired the prophets and apostles** Nu 11:29; Isa 59:21; Mic 3:8; Zec 7:12; 2Ti 3:16; 2Pe 1:21
4. **Speaks through the Word** 2Sa 23:1–2; Ac 1:16–20; Eph 6:17; Heb 3:7–11; 9:8; 10:15

The Holy Spirit in Relation to Jesus Christ

1. **Jesus was conceived in Mary by the Spirit** Mt 1:18, 20–23; Lk 1:34–35
2. **Was filled with the Spirit** Mt 3:16–17; Mk 1:12–13; Lk 3:21–22; Lk 4:1
3. **Preached in the Spirit** Isa 11:2–4; 61:1–2; Lk 4:16–27
4. **Performed miracles by the power of the Spirit** Isa 61:1; Mt 12:28; Lk 11:20; Ac 10:38
5. **Will baptize believers in the Holy Spirit** Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33; Ac 1:4–5; 11:16
6. **Promises the Holy Spirit** Jn 7:37–39; 14:16–18, 25–26; 15:26–27; 16:7–15
7. **Is revealed to believers by the Spirit** Jn 16:13–15
8. **Offered himself on the cross through the Spirit** Heb 9:14
9. **Was raised from the dead by the Spirit** Ro 1:3–4; 8:11
10. **Received the Spirit from the Father** Jn 16:5–14; Ac 2:33
11. **Poured out the Spirit upon believers** Ac 2:33, 38–39
12. **Is glorified by the Spirit** Jn 16:13–14
13. **Spirit prays for his return** Rev 22:17

SEE ALSO [Walk Like Jesus Walked](#)

The Holy Spirit in Relation to the Church

1. **Dwells in the church as his temple** 1Co 3:16; Eph 2:22; cf. Hag 2:5
2. **Is poured out upon the church** Ac 1:5; 2:1–4, 16–21; cf. Isa 32:15; 44:3; Hos 6:3; Joel 2:23–32
3. **Speaks to the church** Rev 2:7, 11, 17, 27; 3:6, 13, 22
4. **Creates fellowship in the church** 2Co 13:14; Php 2:1
5. **Unites the church** 1Co 12:13; Eph 4:4
6. **Gives gifts to the church** Ro 12:6–8; Eph 4:11

7. **Strengthens the church** Ac 4:30–33; 1Co 12:7–13; 14:1–33
8. **Appoints leaders for the church** Ac 20:28; Eph 4:11
9. **Works through Spirit-filled people** Ac 6:3, 5, 8; 8:6–12; 15:28, 32; cf. Nu 27:18; Jdg 6:34; 1Sa 16:13; Zec 4:6
10. **Empowers preachers** 1Co 2:4
11. **Directs the missionary enterprise** Ac 8:29, 39; 13:2–4; 16:6–7; 20:23
12. **Guards the church against error** 2Ti 1:14
13. **Warns the church of apostasy** 1Ti 4:1; cf. Ne 9:30
14. **Equips the church for spiritual warfare** Eph 6:10–18
15. **Glorifies Christ** Jn 16:13–15
16. **Promotes righteousness** Ro 14:17; Eph 2:21–22; 3:16–21; 1Th 4:7–8

SEE ALSO [A Spirit Filled Church](#)

The Holy Spirit in Relation to Individual Believers

1. **Lives in every believer** Ro 8:9, 11; 1Co 6:15–20; 2Co 3:3; Eph 1:13; Heb 6:4; 1Jn 3:24; 4:13
2. **Convicts us of sin** Jn 16:7–11; Ac 2:37
3. **Regenerates us** Jn 3:5–6; 14:17; 20:22; Ro 8:9; 2Co 3:6; Tit 3:5
4. **Imparts God's love to us** Ro 5:5
5. **Makes us realize God is our Father** Ro 8:14–16; Gal 4:6
6. **Enables us to say "Jesus is Lord"** 1Co 12:3
7. **Reveals Christ to us** Jn 15:26; 16:14–15; 1Co 2:10–11
8. **Reveals God's truth to us** Ne 9:20; Jn 14:16–17, 26; 16:13–14; 1Co 2:9–16
9. **Enables us to distinguish truth from error** 1Jn 4:1–3
10. **Incorporates us into the church** 1Co 12:13
11. **Is given to all who ask** Lk 11:13 (Is given to EVERY believer when we are born again)
12. **Baptizes us into Christ** Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33; Ac 1:4–5; 11:16; 1Co 12:13
13. **Fills us** Lk 1:15, 41, 67; Ac 2:4; 4:8, 31; 6:3–5; 7:55; 11:24; 13:9, 52; Eph 5:18
14. **Gives us power and boldness to witness** Lk 1:15–17; 24:47–49; Ac 1:8; 4:31; 6:9–10; 19:6; Ro 9:1–3
15. **Gives us special gifts** Mk 16:17–18; 1Co 1:7; 12:7–11; 1Pe 4:10–11
16. **Gives visions and prophecy** Joel 2:28–29; Ac 2:17–18; 10:9–22; 1Co 14:1–5, 21–25
17. **Develops his fruit in us** Ro 14:17; 1Co 13; Gal 5:22–23; 1Th 1:6
18. **Enables us to live a holy life** Ps 51:10–12; 143:10; Eze 11:19–20; 37:26; Ro 8:4–10; 15:16; Gal 5:16–18, 25; Php 2:12–13; 2Th 2:13; 1Pe 1:2
19. **Frees us from the power of sin** Ro 8:2; Eph 3:16
20. **Enables us to fight Satan with the Word** Eph 6:17
21. **Enables us to speak in difficult moments** Mt 10:17–20; Mk 13:11; Lk 12:11–12
22. **Gives us comfort and encouragement** Jn 14:17–18, 26–27; Ac 9:31
23. **Helps us to pray** Ac 4:23–24; Ro 8:26; Eph 6:18; Jude 20
24. **Enables us to worship** Jn 4:23–24; Ac 10:46; Eph 5:18–19; Php 3:3
25. **Is our pledge of final redemption** 2Co 1:22; 5:5; Eph 1:13–14
26. **Makes us yearn for Christ's return** Ro 8:23; Rev 22:20
27. **Gives life to our mortal bodies** Ro 8:11

THE HOLY GHOST OUR TEACHER

Author: James Smith

There are two great personalities which are much forgotten in these days—the devil, the father of lies; and the Holy Ghost, the Spirit of truth.

I. A DIVINE TEACHER IS NEEDED.—Every sinner needs a Divine Saviour; every saint needs a Divine Teacher. "He shall teach" (John 14:26) ought to be as real to us as "He shall save" (Matt. 1:21). This great Teacher is needed because—

1. THE THINGS OF GOD KNOWETH NO MAN (1 Cor. 2:11). Every unregenerate man is ignorant of the things of God. Man cannot find out God by searching; only by revelation. This revelation is by the Holy Spirit (1 Cor. 2:11).

2. THE NATURAL MAN CANNOT RECEIVE THE THINGS OF GOD (1 Cor. 2:14). Not only has the Holy Spirit to reveal the things of God, but He must also change the heart, and give the nature to receive them.

3. HOLY MEN OF OLD WERE TAUGHT BY THE SPIRIT (2 Peter 1:21). Holy men to-day must have the same Teacher. He shall guide you into all truth (John 16:13).

II. A DIVINE TEACHER HAS COME.—

1. HE WAS SENT BY THE FATHER IN THE NAME OF THE SON (John 14:26). Both Father and Son are deeply interested in the education of His children. This gift implies that there is much more for Christians in this life than mere salvation from wrath.

2. HE HAS COME TO INSTRUCT (Neh. 9:30). Two things every Christian ought to be—clean and wise. Ignorance of the things of God is an evidence of a grieved Spirit.

3. HE SEARCHETH ALL THINGS (1 Cor. 2:10). This Teacher is all-sufficient; the deep mysteries of God are known to Him and revealed by Him.

4. HE ABIDETH IN YOU (John 14:17). "Your body is the temple of the Holy Ghost" (1 Cor. 6:19). He is always at hand, so that "Ye need not that any man teach you" (1 John 2:27).

5. HE SPEAKETH IN YOU (Matt. 10:12). He must speak through us before He can speak to us. It is not ye that speak, for ye are dead, and your life is hid with Christ in God.

III. **THE CHARACTER OF HIS TEACHING.**— He is the Spirit of wisdom, counsel, and knowledge (Isa. 11:2). This text will be best understood by reading it backwards.

1. HE SHALL NOT SPEAK OF HIMSELF (John 16:13). Like Christ, He makes Himself of no reputation. Does this feature of our Teacher characterise us? Not I, but Christ.

2. HE AWAKENETH THE EAR (Isa. 1:4, R.v.). Lord, give us the hearing ear. Ears some have, but they hear not. Why? Asleep.

3. HE USES THE WORD (Eph. 6:17). Being the Spirit of truth He delights in the word of truth and seeks to guide us into the truth.

4. HE RECEIVES THE THINGS OF GOD FOR US (John 16:14). All the fulness is in Christ; the Spirit receives and takes of the things of Christ that He might show them unto us.

5. HE SHOWS THINGS TO COME (John 16:13). Now, since Christians are beginning to honour the Holy Spirit, they are beginning to understand "things to come."

6. HE BRINGS TO REMEMBRANCE (John 14:26). He writes the truth in the heart and recalls it to our minds when needed. His memory never fails Him. Filled with the Spirit is the cure for a bad memory.

7. HE DIVIDES HIS GIFTS (1 Cor. 12:8). "He divideth to every man severally as He will." (1 Cor. 12:11). Covet earnestly the best gifts. Who teacheth like Him? (Job 36:22).

IV. THE PRIVILEGES OF THE TAUGHT.—

1. THEY KNOW HIM (Eph. 1:17), not only as their Saviour, but as their daily sufficiency and coming King.

2. THEY KNOW WHAT IS FREELY GIVEN THEM (1 Cor. 2:12). They have, by faith, laid hold on the unsearchable riches of Christ. To such the promises are precious.

3. THEY ARE QUICK TO UNDERSTAND (Isa. 11:3). Being taught of God they have the mind of God, and so quickly apprehend His will.

4. THEY SPEAK IN WISDOM (1 Cor. 2:13). The Spirit of the Lord spake by me, and His word was in my tongue.

5. THEY HAVE AN HOLY UNCTION (1 John 2:20). The heavenly breath is felt where the Spirit is. Paul judged not by the speech but by the power (1 Cor. 4:19-20).

6. THEY NEED NO OTHER TEACHER (1 John 2:27). Whether we read or hear the Word of God, let us sit at

His feet. Learn of Me.

7. THEY ARE HELPFUL TO OTHERS (Isa. 1:4 r.v.). This is the secret of a useful life—God working in you, both to will and to do of His good pleasure.

John MacDuff - The Bible is a temple. Unlike that in which Simeon stood, whose holiest courts were open only to a favored few, it is patent to every worshipper. Glorious temple it is! God's own words its living stones; His immutable promises its pillars; His oath and covenant its foundations; its walls salvation; its gates praise; Jesus Christ its corner-stone; prophets, apostles and saints its high priests, giving forth the responses of Deity! But what will all the glories of this temple be to us, unless, like Simeon, we be led there of the Holy Ghost? Without His influence we shall find a deserted sanctuary. We may have the name of Jesus on our lips and His praises on our tongue; but without the Spirit of God, there will be "no beauty that we should desire Him."

Godspeed!

If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him. — 2 John 1:10

Today's Scripture : 2 John 1:1-11

In 1962, John Glenn made history as the first American to orbit the Earth. As the rocket ascended, ground control said, "Godspeed, John Glenn." "Godspeed" comes from the expression, "May God prosper you."

Though we don't often hear this word today, the apostle John used it in his second epistle: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed" (2 John 1:10 kjv).

John has been referred to as "the apostle of love," so why would he warn believers against pronouncing a blessing on others? Traveling evangelists were dependent on the hospitality of Christians to provide them with room and board. John was telling the believers that biblical truth is important. If itinerant missionaries were not preaching doctrine consistent with apostolic teaching, believers were not to bless their work by providing lodging or financial assistance.

This is also true for believers today. We are to treat everyone with kindness because God is kind to us. But when asked to financially support an endeavor, it's important to always ask Him for wisdom. The Spirit who guides us into truth (John 16:13) will show us when it is appropriate to bid Godspeed to those we encounter. By: Dennis Fisher (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Dear Lord, You know my heart. I love You
and want Your kingdom to prosper.
Give me Your wisdom to know where You want
me to take part and how. Thank You.

God's Spirit through His Word gives wisdom to discern truth from error.

Rerouting . . . Rerouting

In all your ways acknowledge Him, and He shall direct your paths. —Proverbs 3:6

Don't worry. I know right where I'm going," I said to my passengers. Then an almost-human voice rattled me out: "Rerouting . . . rerouting." Now everyone knew I was lost!

These days, millions of drivers recognize those words, or others like them, as a sign they've gone off track or missed a turn. The GPS device not only recognizes when a driver is off course, but immediately begins plotting a new path to get back on track.

Sometimes followers of Jesus need help to get back on track spiritually. We may intentionally veer off course because we think we know best, or drift away slowly, failing to notice we're moving further and further from the walk God wants with us.

God has not left us on our own, however. He has given all believers the Holy Spirit (John 14:16-17; 1 Cor. 3:16), who convicts us of our sin (John 16:8,13). When we're going off course, He sounds the alarm and triggers our conscience (Gal. 5:16-25). We may ignore the warning, but we do so to our own detriment (Isa. 63:10; Gal. 6:8).

What comfort to know that God is at work in our lives through the convicting work of the Holy Spirit! (Rom. 8:26-27). With God's help and guidance, we can continue on a path that is pleasing to Him. by Randy Kilgore (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Holy Spirit, we would hear
Your inner promptings, soft and clear;
And help us know Your still, small voice
So we may make God's will our choice.
—D. DeHaan

We're never without a helper, because we have the Spirit within.

Companion And Guide

When He, the Spirit of truth, has come, He will guide you into all truth. — John 16:13

Today's Scripture : John 16:5-15

Lisa Marino has a personal fitness coach who gives her daily advice and encouragement. But she's never seen him. As a participant in a program called "Life Practice," Lisa begins each day by sending a report of her diet, exercise, sleep, and stress to a Web site. Later, she receives an e-mail response from her coach. She says that the daily reporting helps keep her honest and focused on her fitness goals.

As Christians, we know the marvelous yet mysterious experience of having the Holy Spirit as our companion and guide—even though we can't see Him.

Jesus promised His disciples that when He left this earth He would send Someone else to be with them. "If I do not go away, the Helper will not come to you; but if I depart, I will send Him to you" (John 16:7).

The word translated "Helper" or "Comforter" means "called to one's side or aid." Bible scholar W. E. Vine says that it signifies Someone who can be to us what Christ was to His disciples.

Though He's invisible to our eyes, the Holy Spirit is with us every day, just as Jesus walked with His disciples on earth. He keeps us honest, focused, and encouraged so that we too can glorify Christ. By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The Father gave us the Spirit to make us like His Son.

Insight from the Spirit

When he, the Spirit of truth, comes, he will guide you into all the truth. John 16:13

Today's Scripture & Insight : John 16:12–15

As the French soldier dug in the desert sand, reinforcing the defenses of his army's encampment, he had no idea he would make a momentous discovery. Moving another shovelful of sand, he saw a stone. Not just any stone. It was the Rosetta Stone, containing a listing of the good things King Ptolemy V had done for his priests and the people of Egypt written in three scripts. That stone (now housed in the British Museum) would be one of the most important archaeological finds of the nineteenth century, helping to unlock the mysteries of the ancient Egyptian writing known as hieroglyphics.

For many of us, much of Scripture is also wrapped in deep mystery. Still, the night before the cross, Jesus promised His followers that He would send the Holy Spirit. He told them, "But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come" (John 16:13). The Holy Spirit is, in a sense, our divine Rosetta Stone, shedding light on the truth—including truths behind the mysteries of the Bible.

While we're not promised absolute understanding of everything given to us in the Scriptures, we can have confidence that by the Spirit we can comprehend everything necessary for us to follow Jesus. He will guide us into those vital truths. By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

What are some portions of the Bible you have found difficult? List them and ask the Holy Spirit to guide you into better understanding of those Scriptures.

God of all truth, help me to rest in the Spirit of truth that I might better understand the wisdom You've provided.

Read [A Message for All Time: Understanding and Applying the Bible](#)

Satan himself transforms himself into an angel of light. — 2 Corinthians 11:14

Today's Scripture & Insight : John 16:7-15

Crunch. Crunch. Whoosh! In the early days of film, Foley artists created sounds to support the story's action. Squeezing a leather pouch filled with cornstarch made the sound of snow crunching, shaking a pair of gloves sounded like bird wings flapping, and waving a thin stick made a whoosh sound. To make movies as realistic as possible, these artists used creative techniques to replicate sounds.

Like sounds, messages can be replicated. One of Satan's most frequently used techniques is that of replicating messages in spiritually dangerous ways. Paul warns in 2 Corinthians 11:13-14, "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light." Paul is warning us about false teachers who turn our attention away from Jesus Christ and the message of His grace.

Jesus said that one purpose of the Holy Spirit living in us is that "when He, the Spirit of truth, has come, He will guide you into all truth" (John 16:13). With the help and guidance of the Spirit, we can find the safety of truth in a world of counterfeit messages. By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

We need You, Holy Spirit, to help us discern truth from error. We can be easily deceived by others or even by our own hearts. May we be open to learn from You and not be led astray.

The Holy Spirit is our ever-present Teacher.

[The Advocate](#)

When he, the Spirit of truth, comes, he will guide you into all the truth. John 16:13

Today's Scripture & Insight : John 16:7–15

As I boarded the airplane to study in a city a thousand miles from home, I felt nervous and alone. But during the flight, I remembered how Jesus promised His disciples the comforting presence of the Holy Spirit.

Jesus's friends must have felt bewildered when He told them, "It is for your good that I am going away" (John 16:7). How could they who witnessed His miracles and learned from His teaching be better off without Him? But Jesus told them that if He left, then the Advocate—the Holy Spirit—would come.

Jesus, nearing His last hours on earth, shared with His disciples (in John 14–17, today known as the "Farewell Discourse") to help them understand His death and ascension. Central in this conversation was the coming Holy Spirit, an advocate who would be with them (14:16–17), teaching (15:15), testifying (v. 26), and guiding them (16:13).

We who have accepted God's offer of new life have been given this gift of His Spirit living within us. From Him we receive so much: He convicts us of our sins and helps us to repent. He brings us comfort when we ache, strength to bear hardships, wisdom to understand God's teaching, hope and faith to believe, love to share.

We can rejoice that Jesus sent us the Advocate. By: Amy Boucher Pye (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Heavenly Father, You sent Your Son to save us and Your Spirit to comfort and convict us. May we bring You glory as we thank You for Your goodness and love.

The Holy Spirit fills Jesus's followers.

[Guidance Needed](#)

When He, the Spirit of truth, has come, He will guide you into all truth. —John 16:13

Today's Scripture : John 16:13–17

St. Nicholas Church in Galway, Ireland, has both a long history and an active present. It's the oldest church in Ireland, and it provides guidance in a very practical way. The church towers over the town, and its steeple is used by ships' captains as a guide for navigating their way safely into Galway Bay. For centuries, this church has reliably pointed the way home for sailors.

We can all certainly identify with the need for guidance. In fact, Jesus addressed this very need during His Upper Room Discourse. He said that after His departure the Holy Spirit would play a crucial role in the lives of believers. As part of that role, Jesus promised, "When He, the Spirit of truth, has come, He will guide you into all truth" (John 16:13).

What a marvelous provision! In a world of confusion and fear, guidance is often needed. We can easily be misdirected by the culture around us or by the brokenness within us (1 John 2:15-17). God's Spirit, however, is here to help, to direct, and to guide. How thankful we can be that the Spirit of truth has come to give us the guidance that we often so desperately need. Set your course by His life, and you will reach safe harbor. By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Guide me, O Thou great Jehovah,
Pilgrim through this barren land.
I am weak, but Thou art mighty;
Hold me with Thy powerful hand.
—Williams

The Spirit is a reliable guide in all of life's seas.

Spirit-taught, Spirit-led, Spirit-fed - Gleanings from the Inner Life of Ruth Bryan

I want to be Spirit-taught, Spirit-led, Spirit-fed.

"For all who are led by the Spirit of God are children of God." Romans 8:14

"When the Spirit of truth comes, He will guide you into all the truth." John 16:13

Adrian Rogers on John 16:13- Another way that you can know and discern the will of God is through the Spirit of God. His Holy Spirit does lead us when we learn to recognize His voice and to be led by what He reveals to us in our spirits. "All those led by God's Spirit are God's sons," Paul wrote in Romans 8:14. That's fairly plain and to the point, isn't it? "Led by God's Spirit." Galatians 5:18 says, "If you are led by the Spirit, you are not under the law." The Holy Spirit of God leads. It is one of His many functions in the life of a believer.

Brian Bell - For someone to guide you he must "see" the way, & lead you there. 2. A seeing eye dog is carefully trained to lead his master through the busiest traffic. And the dogs always seem so calm as they guide. They're not easily excited. He does not wait for a chance to dash across between the cars. His eyes & ears always attentive. When all is clear, he safely guides the man across the busy street. The man is safe for he walks by faith in his guide. He trusts the "seeing eye". 3. On the reverse of our 1\$ bill we have on top of the almost completed pyramid, is "The All Seeing Eye" or actually "The Eye of Providence". With the words Anglicized Latin words, Annuit Coeptis(septis) which is interpreted by the US State Dept as He(God) has favored our undertakings (brackets in orig) a) Many conspiracy theories: but Masons didn't use their eye till 14 years later; the Mason's version didn't have the triangle; & among the 3 that designed it Benjamin Franklin was the only mason, & his design wasn't adopted. b) The eye was used widely during the Medieval & Renaissance European iconography to symbolize the Christian Trinity.

Vance Havner - ALL WE NEED TO KNOW

He [the Spirit of truth] will guide you into all truth.... John 16:13.

God does not tell us all we want to know about anything, but He will tell us all we need to know. There is so much here and hereafter that is hidden in mystery. There are unanswered whys and strange developments that make no sense. But we can know enough to carry us through the fog until we no longer see through a glass as in a riddle. We know, for instance, that He will keep what we have deposited with Him. We know that all things are working together for good to us in whom He is working out His purpose. That is enough to get through the mists of today to the morning of tomorrow.

A Faithful Helper

Read: Jeremiah 20:7-13

The Lord is with me as a mighty, awesome One. — Jeremiah 20:11

As a young boy, my father had to deliver slop to hungry pigs on the farm where he grew up. He hated this job because the hogs would knock him over when he entered their pen. This task might have been impossible except for a faithful helper who accompanied my dad—a German shepherd named Sugarbear. She would maneuver herself between my father and the pigs and hold them back until my dad finished his chore.

The prophet Jeremiah had the difficult job of proclaiming God's messages to the Israelites. This required him to endure physical abuse, verbal attacks, imprisonment, and isolation. Although Jeremiah struggled with deep discouragement, he had a Helper through all of his trouble. God promised him, "I am with you . . . to deliver you" (Jer. 1:19).

God did not desert Jeremiah, and He will not desert us. We have His continual aid through the power of the Spirit who lives inside every believer (John 14:16-17). The Helper gives us hope (Rom. 15:13), steers us toward spiritual truth (John 16:13), and pours out God's love in our hearts (Ro 5:5). We can trust that God faithfully helps us as we endure hardship. We can say with Jeremiah, "The Lord is with me as a mighty, awesome One" (Jer. 20:11). — Jennifer Benson Schuldt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

You, God, have been our help forever. And You are our hope now and into eternity. We thank You that You will never desert us. You will be faithful.

Our greatest hope here below is help from God above.

James Smith - FELLOWSHIP WITH ONE ANOTHER 1 John 1:7

Here are several powerful reasons why believers ought to keep in fellowship with one another:—

1. All are born of the same Father (John 1:13).
2. All are bought with the same Price (1 Cor. 6:20).
3. All are members of the same Body (Col. 1:18).
4. All are taught by the same Spirit (John 16:13).
5. All are walking in the same Path (2 Cor. 5:7).
6. All are serving the same Master (Matt. 23:8).
7. All are heirs of the same Inheritance (Rom. 8:17).

Corky

We walk by faith, not by sight. — 2 Corinthians 5:7

Today's Scripture : John 16:5-16

Stephen Kuusisto grew up feeling a stigma about being legally blind. For him, sight consisted of a kaleidoscope of shapes, colors, and shadows. Privately he would press his face close to the page of a book and memorize street names in an exhausting attempt to appear more able to see than he really could.

When Stephen was 39, his life changed after he acquired an affectionate and carefully trained guide dog named Corky. In learning to use Corky to lead him, Stephen reflected on the growing trust in their relationship. He said, "Faith moves from belief into conviction, then to certainty. We are a . . . powerhouse!" When Stephen admitted that he needed the help of a sighted companion, a new world of freedom and mobility opened up to him.

Many believers blindly stumble their way through the Christian life in their own strength. Seemingly, they are unaware that God has provided a supernatural Guide to lead the way. Jesus said He would send us a Comforter who would guide us into all truth (John 16:13). When we confess all known sin and then depend on the Holy Spirit to guide us (Gal. 5:16,18), we become a powerhouse for God! "For we walk by faith, not by sight" (2 Cor. 5:7). By: Dennis Fisher (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight. —Anon.

Where God guides, He provides.

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! Yes, the Spirit is God and yes we are to worship Him, but His focus is on the Son. 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)

Steven Cole - When people continually emphasize the Holy Spirit and their supposed experiences in the Spirit, they are not filled with the Spirit. The Spirit exalts Jesus Christ. **Dr. Carson** (BORROW [The Farewell Discourse and Final Prayer of Jesus PAGE 150](#)) states: "Nothing brings more glory to our exalted Lord Jesus than for his followers to become steeped in all truth concerning him.... Glory comes to Jesus as the truths of the gospel are established in the lives of men." ([How the Holy Spirit Works John 16:12-15](#))

For (term of explanation) **He will take (lambano** - receive) **of Mine and will disclose (anaggello/anangelo** - open declare, proclaim, teach) **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. He preached Christ and Him crucified and 3000 souls were saved. This prophecy was ultimately fulfilled in all the apostles as they wrote New Testament books which took what the Spirit inspired and recorded truth that brought glory to Jesus. Truth about Jesus communicated by Spirit filled messengers brings glory to Jesus. As Peter explained "no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." (2Pe 1:21+)

Merrill Tenney explained that the Spirit "would not present an independent message, differing from what [the disciples] had already learned from [Christ]. They would be led further into the realization of his person and in the development of the principles he had already laid down. They would also be enlightened about coming events. He would unfold the truth as the disciples grew in spiritual capacity and understanding." (BORROW [The Expositor's Bible Commentary PAGE 354](#))

Kenneth 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 **afloodlight 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)."

John MacArthur - The true believer loves the Word of God (cf. John 8:31–32; 14:15; 2 Thess. 2:10; 1 John 5:2–3) and believes it because of the work of the Spirit (1 Cor. 2:4–5, 14–16; cf. Matt. 16:16–17; John 6:64–70; Rom. 8:5–8; Gal. 1:15–16). (SEE [The MacArthur Commentary](#))

Brian Bell - Some glorify "church buildings, sacraments, ministers, human leaders, cardinals, popes, pastors"; but the Holy Spirit comes to glorify Jesus only! a) Science glorifies knowledge; Philosophy glorifies reason; History glorifies great men; Society glorifies its dollar kings, movie stars, rock stars, & athlete stars; but the Holy Spirit comes to glorify Jesus only! How does the H.S. Glorify Jesus? The H.S.'s purpose is to come & focus attention upon Jesus, in the perfections of His character & redeeming work, & to exalt Him in human esteem. O. Illustration: 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 pointed. The intended effect is to make it visible when otherwise it would not be seen for the darkness.⁶ 1. This perfectly illustrated the Spirit's new role. He is the hidden floodlight shining on the Savior. [Or think of it this way] 2. 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." a) The Spirit, we might say, is the matchmaker, the celestial marriage broker, whose role it is to bring us & Christ together and ensure that we stay together! Moody was to have a campaign in England. An elderly pastor protested, "Why do we need this 'Mr. Moody'? He's uneducated, inexperienced, etc. Who does he think he is anyway? Does he think he has a monopoly on the Holy Spirit?" A younger, wiser pastor rose and responded, "No, but the Holy Spirit has a monopoly on Mr. Moody." 1. Does He have a monopoly on you? [monopoly = the exclusive possession, control, or exercise of something] Melt me, mold me, fill me, use me.

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)

Vance Havner - Jesus Made Real

He shall glorify me: for he shall receive of mine and shall shew it unto you. John 16:14.

We do not make Jesus real by conjuring up a mental picture of Him long ago in Galilee and trying to walk in imagination with Him there. We do not have to go back two thousand years or travel to Palestine to find Jesus. There is a fad for that sort of thing, but so might one inwardly visualize any character of history. Such mental association may, indeed, affect one's life to some degree, but it is far from the way Christ is made real to the believer.

The Holy Spirit has come for that purpose. All things spiritual are from God through Christ and are communicated to us by the Spirit. It was expedient that Jesus should go that the Spirit might come. He does not testify of Himself but of Christ, and He makes the Lord real to the heart. It is not a mere mental exercise but the work of the Spirit that enables us to say, "He is real to me."

Oswald Chambers - The absoluteness of Jesus Christ (BORROW [My utmost for his highest PAGE 342](#))

He shall glorify Me. John 16:14.

The pietistic movements of to-day have none of the rugged reality of the New Testament about them; there is nothing about them

that needs the death of Jesus Christ, all that is required is a pious atmosphere, and prayer and devotion. This type of experience is not supernatural nor miraculous, it did not cost the passion of God, it is not dyed in the blood of the Lamb, not stamped with the hall-mark of the Holy Ghost. It has not that mark on it which makes men say, as they look with awe and wonder—'That is the work of God Almighty.' That and nothing else is what the New Testament talks about.

The type of Christian experience in the New Testament is that of personal, passionate devotion to the Person of Jesus Christ. Every other type of Christian experience, so called, is detached from the Person of Jesus. There is no regeneration, no being born again into the Kingdom in which Christ lives, but only the idea that He is our Pattern. In the New Testament Jesus Christ is Saviour long before He is Pattern. To-day He is being despatched as the Figurehead of a religion, a mere Example. He is that, but He is infinitely more; He is salvation itself. He is the Gospel of God.

Jesus said—"When He, the Spirit of truth, is come, ... He shall glorify Me." When I commit myself to the revelation made in the New Testament, I receive from God the gift of the Holy Spirit Who begins to interpret to me what Jesus did, and does in me subjectively what Jesus Christ did for me objectively.

C H Spurgeon - The Holy Spirit glorifying Christ John 16:14- (Sermon [The Holy Spirit Glorifying Christ](#))

This is a most important principle to be held fast by all godly people, for the day may come when false prophets shall arise, and delude the people, and by this shall we be able to discover them; if they claim anything beyond what Christ has revealed, put them aside, for they are false prophets, wolves in sheep's clothing. The Spirit only teaches us that which Christ has taught beforehand either by himself or by the inspired apostles. **'He shall receive of mine, and shall shew it unto you.'** Just now we are in little danger from the excesses of fevered brains, for, as a rule, our sin is in being far too cold and dead to spiritual influences. I fear we are liable to another evil, and are apt to forget the person and work of the Comforter altogether. From many modern sermons would you know that there was a Holy Spirit? If it were not for the benediction or the doxology you might go in and out of many churches and meeting-houses by the year together, and scarcely know that there was such a person as that blessed, blessed giver of all good, the Holy Spirit. Sometimes we hear a little about his influences, as if the Holy Spirit were not as truly a person as even Jesus Christ himself, who in flesh and blood trod this earth. Oh, dear friends, I fear the first danger, that of running wild with whimsies and fancies about inner lights and new revelations; but I equally dread this last, this going forth to work with the sword, forgetting that it is the sword of the Spirit, and only mighty as the Holy Spirit makes it mighty 'to the pulling down of strongholds.'

C H Spurgeon - John 16:14 - Faith's Checkbook

*Let us seek the illumination of the Spirit;
not to gratify our curiosity,
nor even to bring us personal comfort,
so much as to glorify the Lord Jesus*

THE Holy Ghost himself cannot better glorify the Lord Jesus than by showing to us Christ's own things. Jesus is his own best commendation. There is no adorning him except with his own gold.

The Comforter shows us that which he has received of our Lord Jesus. We never see anything aright till he reveals it. He has a way of opening our minds, and of opening the Scriptures, and by this double process he sets forth our Lord to us. There is much art in setting forth a matter, and that art belongs in the highest degree to the Spirit of truth. He shows us the things themselves. This is a great privilege, as those know who have enjoyed the hallowed vision.

Let us seek the illumination of the Spirit; not to gratify our curiosity, nor even to bring us personal comfort, so much as to glorify the Lord Jesus. Oh to have worthy ideas of him! Grovelling notions dishonour our precious Lord. Oh to have such vivid impressions of his person, and work, and glory, that we may with heart and soul cry out to his praise! Where there is a heart enriched by the Holy Ghost's teaching there will be a Saviour glorified beyond expression. Come, Holy Spirit, heavenly light, and show us Jesus our Lord.

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 3:35+ "The Father loves the Son and **has given all things into His hand.**

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 17:7+ “Now they have come to know that **everything You have given Me is from You**;

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

Matthew 11:27+ “**All things have been handed over to Me by My Father**, and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.

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+) - In several other places it is made clear that all that belongs to the Father belongs to Jesus (Jn 3:35; Jn 13:3; Jn 17:7, 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. There is no division in the Godhead.

William Hendriksen - While the world is busily engaged in the work of rejecting the Christ and persecuting his Church, the Holy Spirit, through the preaching of the apostles, will glorify Christ. He will cause the virtues of Christ to be proclaimed, showing forth his power, holiness, love, etc., and causing these to become resplendently manifest among the nations. Thus, the Spirit will glorify the Son. He will take that which is Christ's—the very substance of his teaching regarding the purpose of redemption, manner of salvation, etc.—and will enlarge on it. Whatever Christ has done, is doing, will do (for the Church) is the theme of the Holy Spirit's teaching. Jesus has a right to call this teaching which is based upon the facts of redemption his very own, for as he has himself declared again and again (see on verse 13), he has received it from the Father; so that he is able to say, “All that the Father has is mine,” (BORROW [Exposition of the Gospel according to John PAGE 328](#))

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](#)

I said that He (THE SPIRIT) **takes of Mine and will disclose** ([anaggello/anangelo](#)) **it to you** - Note the interactions of the Trinity in this passage, all working together to make this blessed treasure real to the disciples (and to us today). **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). Of course, in context with Jn 16:14, this disclosure of the character and teachings of Jesus to the disciples would serve to magnify and glorify the Lord Jesus.

Colin Kruse - The knowledge the Father has also belongs to Jesus (cf. Jn 15:15), and the Counsellor will take that knowledge and make it known to the disciples. Once again, this is not an absolute statement, meaning everything God knows will be revealed to the disciples. It relates to the significance of the great saving events that were about to unfold in the death and resurrection of Jesus. (BORROW [The Gospel According to John : An Introduction and Commentary PAGE 326](#))

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.

C H Spurgeon - John 16:15 - Morning and Evening

There are times when all the promises and doctrines of the Bible are of no avail, unless a gracious hand shall apply them to us. We are thirsty, but too faint to crawl to the water-brook. When a soldier is wounded in battle it is of little use for him to know that there are those at the hospital who can bind up his wounds, and medicines there to ease all the pains which he now suffers: what he needs is to be carried thither, and to have the remedies applied. It is thus with our souls, and to meet this need there is one, even the Spirit of truth, who takes of the things of Jesus, and applies them to us. Think not that Christ hath placed his joys on heavenly shelves that we may climb up to them for ourselves, but he draws near, and sheds his peace abroad in our hearts. O Christian, if thou art to-night

labouring under deep distresses, thy Father does not give thee promises and then leave thee to draw them up from the Word like buckets from a well, but the promises he has written in the Word he will write anew on your heart. He will manifest his love to you, and by his blessed Spirit, dispel your cares and troubles. Be it known unto thee, O mourner, that it is God's prerogative to wipe every tear from the eye of his people. The good Samaritan did not say, "Here is the wine, and here is the oil for you"; he actually poured in the oil and the wine. So Jesus not only gives you the sweet wine of the promise, but holds the golden chalice to your lips, and pours the life-blood into your mouth. The poor, sick, way-worn pilgrim is not merely strengthened to walk, but he is borne on eagles' wings. Glorious gospel! which provides everything for the helpless, which draws nigh to us when we cannot reach after it—brings us grace before we seek for grace! Here is as much glory in the giving as in the gift. Happy people who have the Holy Ghost to bring Jesus to them.

Vance Havner - "With Him—All Things"

He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Romans 8:32.

How blessed to move from our nothingness to "everything in Jesus"! "By him all things consist." The Father has given him all things (Jn. 3:35; 13:3; 16:15). All things were made by him (Jn. 1:3; I Cor. 8:6). Jesus has said, "All things are mine... Come" (Mt. 11:27, 28); "All things are mine... Believe" (Jn. 3:35, 36); "All things are mine... Go" (Mt. 28:18-20).

Your part is to bring Him all your need. His part is to supply all your need (Phil. 4:19). If the first step is to realize the nothingness of yourself, the second is to turn to the Allness of Christ.

"All that I need is Jesus," because all that I need is in Jesus. If God spared not His own Son but freely delivered Him up for our redemption, He will not give me the greater and fail to give me the lesser, but with Him He has given all else that I need, whether great or small.

And if everything is in Jesus, surely Jesus ought to be everything to us!

The Loner

All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you. —John 16:15

Today's Scripture : John 16:5-16

A high school friend of mine became a loner. He spent his time reading books, isolated himself in his parents' home until they died, and never tried to get a job. He had as little to do with others as possible. As a result, he never had to sacrificially love a wife, never had his sleep disturbed by a crying child, never agonized over a rebellious teen, and never cried over the misfortunes of a close friend. But oh, at what a cost! He has missed some of life's greatest joys and deepest satisfactions.

God, who created us to reflect His personal nature, is not a loner. In John 1:1, we read that before time began, "the Word," who later "became flesh and dwelt among us" (v.14), was "with God." The Greek word that is translated "with" implies interaction between the distinct persons of the Trinity.

Although God doesn't need us, in grace He chose to create us to be His friends. And in John 16:5-16, the Lord Jesus told His disciples how He, His Father, and the Holy Spirit are working together to bring a lost world to Himself.

Let's praise our personal, triune God—Father, Son, and Holy Spirit—for our great salvation. Through faith in Jesus, God forgives us and brings us into fellowship with Himself and others, saving us from the tragedy of being loners. By: Herbert Vander Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Holy, holy, holy!
Merciful and mighty!
God in three Persons,
Blessed Trinity! —Heber

No Christian is an island.

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 12:35 So Jesus said to them, "**For a little while longer** the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes.

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** - Unlike the second time phrase, this one is clearly 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.

A little while in John's Gospel - Jn. 7:33; Jn. 12:35; Jn. 13:33; Jn. 14:19; Jn. 16:16; Jn. 16:17; Jn. 16:18; Jn. 16:19;

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!

Here are the 4 possible interpretations of the second time phrase **gain a little while** (mikros), **and you will see Me**:

1. At Pentecost—The Holy Spirit comes and they see the Lord by faith.
2. When the Lord returns at His Second Coming.
3. When they would die and see the Lord.
4. After the Resurrection, He re-appeared for 40

Steven Cole on again in a little while - This caused confusion among the disciples, and it has caused confusion among Bible commentators! Some argue that the first "**little while**" refers to His ascension, whereas the second "**little while**" refers to His second coming. Others (Wiersbe, MacArthur) take the second "**little while**" to refer to the disciples "seeing" Jesus spiritually when He sent the Holy Spirit to them on the Day of Pentecost. But it seems obvious to me from the context that the first "**little while**" refers to Jesus' death, whereas the second "**little while**" refers to His resurrection. (**ED**: I HAVE TO AGREE WITH COLE -- IF CONTEXT IS KING IN INTERPRETATION, WE ARE IN THE LAST HOURS OF JESUS' LIFE BUT IN 3 DAYS HE WILL BE ALIVE AGAIN AND WILL BE SEEN BY THE DISCIPLES SO WHY TRY TO INVOKE OTHER INTERPRETATIONS) ([Sorrow Turned into Joy John 16:16–24](#))

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.**

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. (**ED**: BUT SEE NET NOTE BELOW) 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](#))

MacArthur writes "It seems (**ED**: THE VERB "SEEM" MEANS TO GIVE ONE'S PERSONAL THOUGHTS, WHICH IS SURPRISING FOR SOMEONE AS BIBLICALLY OBJECTIVE AS DR MACARTHUR) most accurate to view the Lord's promise that He would see the disciples again primarily as a reference to the coming of His Spirit on the day of Pentecost (cf. John 14:16–17, 26; 15:26; 16:7, 13). After accomplishing the work of redemption and ascending to heaven, Jesus sent His Spirit to be with the disciples (cf. Jn 15:26

and the exposition of Jn 16:5–7 in chapter 17 of this volume). Christ came to them through the ministry of the Holy Spirit, Who is the “Spirit of Christ” (Ro 8:9; cf. Gal. 4:6; Phil. 1:19; 1 Peter 1:11) and reveals Christ (John 16:13–15).” (SEE [The MacArthur Commentary](#))

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.

John MacDuff - Every day is bringing Christ’s Advent nearer—lessening the span of that arc of promise. The “little while, and ye shall not see Me,” is widening; the “little while, and ye shall see Me,” is diminishing. The church is like the shipmen in the Sea of Adria, who “deemed that they drew near to some country.” The historian of Columbus speaks thus of the great discoverer’s approach to the shores of the unknown New World: “The admiral gave orders that the sails should be close reefed and the lead kept going, and that they should sail closely, being afraid of shoals and breakers; feeling certain that the first gleam of daybreak would discover land under their bows.” Is this true in a nobler sense of “the Better Country”? Are we thus on the outlook to “see the King in His beauty, and the land that is very far off”?

Vance Havner - JUST A LITTLE WHILE

A little while, and ye shall not see me: and again, a little while, and ye shall see me.... John 16:16.

It is our Lord's Word to his uneasy disciples and His Word to us today. It was a sad interval between His death and Resurrection and the spirits of His followers flagged, but He returned as He said He would. Today the wait is longer, but beside eternity it is just a little while. The days have become years and the years have turned into centuries and the time is not yet. Sorrow, sickness, pain make weary the hearts of those who wait and watch like those who look through long nights for the morning. But we have His Word, "Let not your heart be troubled.... [I] will come again" (John 14:27, 28).

Steven Cole - The late Scottish preacher, Alexander Whyte, observed that we all tend to hang heavy weights on the thinnest wires (source unknown). He meant that we hang our happiness on fragile things that easily and quickly can be taken from us: health, mates, children, jobs, homes, or possessions. These are all good blessings from the Lord. But they’re inadequate as a foundation for lasting joy, because they’re all so uncertain and transitory.....

G. Campbell Morgan was a godly pastor and Bible teacher. When he was 30, he and his wife lost their little daughter in death. Forty years later, when he was preaching on Christ’s raising Jairus’ daughter from the dead, he made reference to the loss of their little girl, who in spite of their prayers, was not healed. He said (A Man of the Word [Baker], by Jill Morgan, p. 83), “She has been with Him for all those years, as we measure time here, and I have missed her every day; but His word, ‘Believe only,’ has been the strength of all the passing years.” Six months after his daughter’s death he wrote in his diary (ibid.), “Today I am thirty-one years old. Surely goodness and mercy have followed me all the days of my life! There have been no accidents. All under the Father’s government, and all best.” ([Sorrow Turned into Joy John 16:16–24](#))

More Than Waiting By Anne Cetas

Acts 1:1-11

A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father. —John 16:16

I don’t know how it works where you live, but when I have to call for a repair for one of my appliances, the company says something like, “The repairman will be there between 1:00 p.m. and 5:00 p.m.” Since I don’t know when the repair person will arrive, all I can do is wait.

Jesus told His followers that He would soon be leaving them and they would need to wait for His return in “a little while” (John 16:16). After His resurrection, they saw Him again and they hoped He would be establishing His kingdom on earth at that time. But He told them, “It is not for you to know times or seasons which the Father has put in His own authority” (Acts 1:7). They would have to wait even longer.

But they were to do more than wait. Jesus told His followers that they were to “be witnesses to [Him] in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (v.8). And He gave them the Holy Spirit to empower them to do this.

We still wait for Jesus’ return. And while we do, it’s our delight, in the Holy Spirit’s power, to tell and show others who He is, what He has done for all of us through His death and resurrection, and that He has promised to return. (Reprinted by permission from [Our](#)

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Dear Lord, we love You so much. We want
our words and our lives to be a witness
of Your goodness and grace. Please use
us in ways we never thought possible.
Wait and witness till Jesus returns

Tragedy to Triumph By Rev. Mark Hollis

SCRIPTURE: John 16:16–33

INTRODUCTION: Jesus was about to die. His disciples were about to experience profound grief. If we live long enough, all of us will face grief. If we follow Jesus, we find that He turns our tragedies into triumphs.

1. The Triumph of Joy over Grief (vv. 16–22).
 - A. Jesus' Impending Death Would Bring Grief (vv. 16–20).
 - B. Jesus' Resurrection Would Bring Joy (vv. 21, 22).
2. The Triumph of Intimacy over Distance (vv. 23–27).
 - A. Jesus Promised a Relationship So Close We Can Tell God What We Need (vv. 23, 24).
 - B. Jesus Promised a Relationship So Close God Wants to Help Us (vv. 25–27).
3. The Triumph of Peace over Trouble (vv. 28–33).
 - A. In This World Our Faith Is Imperfect (vv. 28–32).
 - B. Our Peace Is Found in Jesus' Victory Over This World (v. 33).

CONCLUSION: Our health fails. Our children disappoint. Tragedy strikes. God takes tragedy—even the deepest pain of our lives—and turns it into triumph.

CHRIST SPEAKS OF THE FUTURE John 16:16–33 - [Croft Pentz - Expository Outlines Gospel of John](#)

I. PARTING—vv. 16–24

- A. Ascension—v. 16. Christ speaks of His ascension. He spoke earlier of this in John 14:1–6. It was fulfilled in Acts 1:9–11.
- B. Asking—vv. 17–18. The disciples didn't understand His words. They heard Him speak, but didn't seem to fully understand.
- C. Allegory—vv. 19–22
 1. Crucifixion—vv. 19–20. Christ speaks of His death. His enemies would rejoice and His friends would weep. The prophet Isaiah speaks of Christ's death in Isaiah 53.
 2. Comparison—vv. 21–22. A woman suffers much in childbirth. Yet all suffering is forgotten when the child is born. His followers would suffer now, but His resurrection would bring joy, WHICH NO ONE COULD TAKE AWAY.
- D. Asking—vv. 23–24. Twofold:
 1. Person—v. 23. Ask God to meet your needs.
 2. Pleasure—v. 24. Ask that your joy may be full.

II. PRAYER—vv. 25–28

- A. Proverbs—v. 25. Christ was now speaking in proverbs, or parables. Later they would fully understand. When the Holy Spirit came, He would help them understand. Also, this could mean that after they were in heaven, they would fully understand. See 1 Corinthians 13:12.
- B. Prayer—v. 26. We should pray in the name of Jesus. We are saved in His name—Romans 10:13. Compare with John 14:13.
- C. Plan—vv. 27–28. God loves the man who loves Christ, because Christ came from the Father. Now He would return to the Father.

III. PEACE—vv. 29–33

- A. Plainness—vv. 29–30. Now the followers believe. Christ always used simple speech. Simplicity plus the Holy Spirit's application of the Scripture makes it powerful, and easy to understand.
- B. Prophecy—vv. 31–32. The disciples would be scattered. They would be left alone. Christ would not be alone, since God would be with Him at all times.
- C. Peace—v. 33
 1. Peace—"These things I have spoken unto you, that in me ye might have peace." See John 14:27.
 2. Problems—"In the world ye shall have tribulation." Often the Christian has more problems than the sinners. However, he has God to help with these problems.

3. Power—"But be of good cheer; I have overcome the world." See 1 John 4:4. Christ overcame temptation—Matthew 4:1–11. With Him "living in us" we can overcome all sin and temptation.

James Smith - A LITTLE WHILE John 16:16-23

In these verses, the words, "A little while," are repeated seven times over, as if they were of special significance. From the fact that our Lord, in explaining the meaning of them, used the parabolic form, we may infer that different applications may be made of them (v. 25). "A little while, and ye shall not see Me...and ye shall be sorrowful... but I shall see you again, and your heart shall rejoice... and in that day ye shall ask Me no question." These precious words may easily have a threefold meaning. As the

I. Historical. "A little while, and ye shall not see Me."

It was but "a little while"—a few hours—and Christ was buried out of their sight, though in a borrowed grave, yet sealed with the royal signet. The interval between His death and resurrection was, indeed, to them a time of "sorrow" and "lamenting," but to the world a time of rejoicing (Luke 24:17). The world's feasts go on more merrily in the absence of the Saviour from sin, but the Christian can find a feast nowhere where He is not. "A little while, and I shall see you again, and your heart shall rejoice." Their hearts did rejoice when, after three days, they saw Him again in resurrection power and glory. "Then were the disciples glad when they saw the Lord" (John 20:20). "They worshipped Him, and returned to Jerusalem with great joy." "In that day" they did ask Him no question. The fact of His appearing to them as the Risen One was itself the answer to all their doubts and questionings. He who had power to rise from the dead, had power to perform His every promise. In a dark and cloudy day, the relative value of other lights may be disputed, but when the sun breaks out in all his glorious majesty, there is no questioning his all-sufficiency to meet the need.

II. Personal. "A little while..ye shall be sorrowful...but I will see you again, and your heart shall rejoice... in that day ye shall ask no question."

The sorrowful "little while" of His called-out ones is now, while their Lord is absent, and the world is rejoicing. "In the world ye shall have tribulation" (v. 33), but His "I will see you again" is the hope of his suffering saints. Through the gathering gloom we look for the breaking of the day, when we shall see Him face to face. Just now we may see as but through a glass darkly; there are many things that we cannot possibly understand, mysterious movements of the providence of God, and of the Holy Spirit, that at times sorely perplex our eager spirits, many things we should like explained. Yes, but "in that day ye shall ask Me no question." One look into the glorified face of our redeeming Lord will hush at once every restless feeling and every anxious thought. So satisfied shall we be when we see Him, that we shall not be able to ask Him any question. So perfect will be our acquiescence to His will in everything.

"Not a surge of worry, not a shade of care,
Not a blast of hurry moves the spirit there."

III. Dispensational.

These words of our Lord may also be prophetic of that time when He will come again, taking to Himself His right to rule and reign over this world for which He died. The Church of God is now passing through its "little while" of sorrow, this is its time to "weep and lament, but the world shall rejoice." In the latter days perilous times will come. But the Church's hope lies in His promise, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." She, like a woman in travail, hath sorrow now, but when the Man is born into the world, she shall remember no more her anguish for joy (v. 21). God's people just now are sadly divided and full of questionings, but on that day when He shall appear in the glory of His power, as King of kings and Lord of lords, "ye shall ask no questions." All human questionings are for ever set at rest in the presence of the glorified Son of God. Angels ask Him no questions, but it is our great privilege now to "Ask that we may receive" (v. 23).

[More Than Waiting](#)

A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father.
—John 16:16

Today's Scripture : Acts 1:1-11

I don't know how it works where you live, but when I have to call for a repair for one of my appliances, the company says something like, "The repairman will be there between 1:00 p.m. and 5:00 p.m." Since I don't know when the repair person will arrive, all I can do is wait.

Jesus told His followers that He would soon be leaving them and they would need to wait for His return in "a little while" (John 16:16). After His resurrection, they saw Him again and they hoped He would be establishing His kingdom on earth at that time. But He told them, "It is not for you to know times or seasons which the Father has put in His own authority" (Acts 1:7). They would have to wait even longer.

But they were to do more than wait. Jesus told His followers that they were to “be witnesses to [Him] in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (v.8). And He gave them the Holy Spirit to empower them to do this.

We still wait for Jesus’ return. And while we do, it’s our delight, in the Holy Spirit’s power, to tell and show others who He is, what He has done for all of us through His death and resurrection, and that He has promised to return. By: Anne Cetas (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Dear Lord, we love You so much. We want our words and our lives to be a witness of Your goodness and grace. Please use us in ways we never thought possible.

Wait and witness till Jesus returns.

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

Related Passages:

John 13:36 (DISCIPLES ASKED SEVERAL QUESTION IN THE UPPER ROOM) 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?”

John 14:8 Philip *said to Him, “Lord, show us the Father, and it is enough for us.”

John 14:22 Judas (not Iscariot) *said to Him, “Lord, what then has happened that You are going to disclose Yourself to us and not to the world?”

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, and for reasons that are not clear (to me) they query one another and do not directly question Jesus. Clearly, their question is tantamount to a confession of ignorance. 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.

William MacDonald - His disciples were confused. The reason for the confusion was that in verse 10, the Savior had said, "I go to My Father and you see Me no more." Now He said, "**A little while, and you will not see Me; and again a little while, and you will see Me.**" They could not reconcile these statements. (BORROW [Believer's Bible Commentary page 1554](#))

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 sources 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

Related Passages:

John 8:27 They did not realize that He had been speaking to them about the Father.

John 8:43 "Why do you not understand what I am saying? It is because you cannot hear My word.

John 10:6 This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.

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.

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.

F L Godet summarizes the disciples' confusion -- "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](#))

William MacDonald writes "They asked each other the meaning of the words **"a little while."** Strangely enough, we have the same problem today. We do not know whether it refers to the three days before His resurrection, the forty days before Pentecost, or the more than 1900 years prior to His Coming again!

Bob Utley - Those who were with Him, who heard Him and saw His miracles, did not always understand (cf. Jn 8:27, 43; 10:6; 12:16: 18:4). This is what the ministry of the Spirit will alleviate.

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

Related Passages:

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 20:8-9+ (**BEFORE HIS RESURRECTION**) So the other disciple who had first come to the tomb then also entered, and he saw and believed. 9 For **as yet they did not understand the Scripture, that He must rise again from the dead.**

Luke 24:45-49+ (**AFTER HIS RESURRECTION**) Then **He opened their minds to understand the Scriptures**, 46 and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, 47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. 48 "You are witnesses of these things. 49 "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

JESUS READS THEIR UNSPOKEN CONFUSION

Jesus knew ([ginosko](#)) **that they wished** (imperfect tense - over and over) **to question Him** - Jesus often (probably always) knew the thoughts of others (See John 2:25; Jn 6:61, 64; Jn 13:11) 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. However the fact that He knew the subject over which they were deliberating would tend to suggest that He did indeed know their thoughts.

And He said to them, "Are you deliberating ([zeteo](#)) **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 regarding their confusion over **a little while**, but with compassion did not castigate them for their confusion. On the other hand, 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. (cf "He will teach you all things" Jn 14:26+, cf Jn 2:22).

Hendriksen on their discussing what Jesus meant by **a little while** - He points out that Jesus knew this. He knew both their desire and their hesitancy. But he knew even more than this. His omniscience penetrated not only the hidden corners of the minds but also the secret recesses of the heart. He saw the still continuing and very painful sadness. For the knowledge of Jesus see on John 1:42, 47, 48; 2:24, 25; 5:6; 6:64; 16:30; and John 21:17. He knew that the solution of the puzzle could wait. Events about to transpire would take care of that. What the disciples did not understand now they would grasp later. But the pressing need of the moment was to dispel their gloom. There must be no waiting here. (BORROW [Exposition of the Gospel according to John PAGE 330](#))

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 Ps 126:5,6 Isa 12:1 Isa 25:8,9 Isa 61:3 Isa 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 PROMISED PREDICTION: JOY WILL FOLLOW GRIEF

Truly, truly ([amen](#), [amen](#)), **I say to you, that you will weep** ([klaio](#) used of weeping over Lazarus - Jn 11:31,33+) **and lament** ([threneo](#)) - Note the compassion of Jesus who meets their confusion with a beautiful promise! The disciples would **weep and lament** for a "moment" as He died on the Cross. **Lament** can refer singing funeral songs (dirge - Lk 7:32, Mt 11:17) and thus refers to loud wailing customarily seen with deaths in the Near East.

The Lord does not replace our sorrow with joy;

He transforms our sorrow into joy!

-- Brian Bell

but (term of contrast) **the** (unregenerate, God hating, sin loving) **world** ([kosmos](#)) **will rejoice** ([chairo](#)) - Jesus' death on the Cross would cause sinners to **rejoice**, in context especially the wicked Jewish leaders, who would likely have uttered something like "good riddance!" This is a sad commentary on the lost world, rejoicing at the death of the very One Whose death would potentially provide them a way of escape from the eternal fire and darkness of hell!

God brings joy to our lives,

not by substitution, but by transformation

-- Warren Wiersbe

You will grieve ([lupeo](#)), **but your grief** ([lupe](#)) **will be turned into joy** ([chara](#)) - One of the recurring themes in this section is joy (John 16:20–22, 24, 33). The same baby that gives the mother pain also brings her joy. Note the converse corollary is that the joy of the wicked Jewish leaders would be short lived. Their joy would soon turn not so much to grief but to perplexity (Acts 4:16-21+), threats (Acts 4:29+) jealousy (Acts 5:17-18+), hatred and anger (Acts 5:40+) directed against Jesus' disciples! **NLT** - "your grief will suddenly turn to wonderful joy." Note the beautiful paradox of the cross of Christ initially being the object of their grief, but it would soon turn to joy as they came to understand the significance of His cross! One is reminded of the words of Paul "But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world." (Gal 6:14+)

The cross is foundational to all Christian joy,

because it is the basis of redemption.

-- John MacArthur

Yes, the disciples would **grieve** and it would be very painful but they would have a "shout of joy...in the morning (Sunday morning)." (Ps 30:5). And after the Spirit came we see the Spirit filled disciples rejoicing ([chairo](#)) that they were even considered worthy to suffer shame for the Name of Jesus! (Acts 5:41+) Paul (Spirit filled) would rejoice ([chairo](#)) in his sufferings for the sake of the brethren (Col 1:24+).

I love **Twila Paris'** vocal "[The Joy of the Lord will be my strength](#)" (Neh 8:10)

The joy of the Lord

Will be my strength

I will not falter

I will not faint

He is my Shepherd

I am not afraid

The joy of the Lord is my strength

Joy ([5479](#)) [chara](#) (and rejoice) is a feeling of great pleasure, of inner gladness, or of delight. **Joy** is an emotion evoked by a sense of well-being. It is a deep feeling of happiness and contentment. **Joy** in the NT is virtually always used to signify a feeling of "happiness" that is based on spiritual realities (independent of what "happens"). **Joy** is a depth of assurance and confidence that ignites a cheerful heart. It is a cheerful heart that leads to cheerful behavior. **Joy** is not necessarily an experience that comes from favorable circumstances, but is God's gift from His Spirit to believers. **Joy** is a part of God's very essence and as discussed below His Spirit manifests this supernatural joy in His children (Galatians 5:22+, 1 Th 1:6-[note](#)). In sum, **Joy** is the deep-down sense of well-being that abides in the heart of the person who is filled with the Spirit and knows all is well between himself and the Lord.

CHARA IN JOHN'S WRITINGS - Jn. 3:29; Jn. 15:11; Jn. 16:20; Jn. 16:21; Jn. 16:22; Jn. 16:24; Jn. 17:13; 1 Jn. 1:4; 2 Jn. 1:12; 3 Jn. 1:4

There is a chorus from an old spiritual song that is apropos...

Happiness happens

But joy abides

C H Spurgeon - Faith's Checkbook John 16:20.

THEIR particular sorrow was the death and absence of their Lord, and it was turned into joy when he rose from the dead and showed himself in their midst. All the sorrows of saints shall be thus transmuted; even the worst of them, which look as if they must

for ever remain fountains of bitterness.

Then the more sorrow the more joy. If we have loads of sorrow, then the Lord's power will turn them into tons of joy. Then the bitterer the trouble the sweeter the pleasure: the swinging of the pendulum far to the left will cause it to go all the farther to the right. The remembrance of the grief shall heighten the flavour of the delight: we shall set the one in contrast with the other, and the brilliance of the diamond shall be the more clearly seen because of the black foil behind it.

Come, my heart, cheer up! In a little while I shall be as glad as I am now gloomy. Jesus tells me that by a heavenly alchemy my sorrow shall be turned into joy. I do not see how it is to be, but I believe it, and I begin to sing by way of anticipation. This depression of spirit is not for long; I shall soon be up among the happy ones who praise the Lord day and night, and there I shall sing of the mercy which delivered me out of great afflictions

C H Spurgeon - Sorrow at the cross turned into joy (Sermon - [Sorrow at the Cross Turned into Joy](#))

Let us mourn by all means, for Jesus died; but by no means let us make mourning the prominent thought in connection with his death if we have obtained thereby the pardon of our sins. The language of our text allowed and yet forbade sorrow; it gave permission to weep, but only for a little while, and then it forbade all further weeping by the promise to turn the sorrow into joy: 'ye shall weep and lament,' that is, his disciples, while he was dying, dead and buried, would be sorely distressed: 'and ye shall be sorrowful, but your sorrow shall be turned into joy'; their grief would end when they saw him risen from the dead, and so it did, for we read, 'Then were the disciples glad, when they saw the Lord.' The sight of the cross to their unbelief was sadness only, but now to the eye of faith it is the gladdest sight that the human eye can rest upon: the cross is as the light of the morning, which ends the long and dreary darkness which covered the nations. Wounds of Jesus, you are as stars, breaking the night of man's despair. Spear, you have opened the fountain of healing for human woe. Crown of thorns, you are a constellation of promises. Eyes that were red with weeping sparkle with hope at the sight of thee, O bleeding Lord. As for thy tortured body, O Emmanuel, the blood which dropped from it cried from the ground and proclaimed peace, pardon and Paradise to all believers. Though laid in the grave by thy weeping friends, thy body, O divine Saviour, is no longer in Joseph's tomb, for thou art risen from the dead, and we find in the songs of resurrection and ascension an abundant solace for the griefs of thy death.

[A Reason For Optimism](#)

A merry heart does good, like medicine. — Proverbs 17:22

Today's Scripture : John 16:16-33

The Bible isn't a psychology textbook, but it gives us the wisest counsel for experiencing happiness here and now. Proverbs 17:22, for example, assures us that "a merry heart does good, like medicine, but a broken spirit dries the bones."

That simple statement was recently corroborated by the extensive research of Dr. Daniel Mark, a heart specialist at Duke University. The New York Times article that reported his findings carried this headline: "Optimism Can Mean Life for Heart Patients and Pessimism Death." The article begins with these words: "A healthy outlook helps heal the heart."

But Dr. Nancy Frasure-Smith, a heart specialist who has studied the effect of depression, anxiety, and anger, admitted, "We don't know how to change negative emotions."

Faith in God, however, can produce that change. People who look beyond their present difficulty and put their trust in God's goodness cannot help but be joyful.

It's significant that our Savior said on several occasions, "Be of good cheer" (Matthew 9:2,22; 14:27; Acts 23:11). Knowing that life is filled with many crises, He encourages us with this word of reassurance: "Be of good cheer, I have overcome the world" (John 16:33). By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

All your anxiety, all your care
Bring to the mercy seat, leave it there;
Never a burden He cannot bear,
Never a friend like Jesus.
—Joy

No matter what happens, you can find joy in the Lord.

[Spreading Joy](#)

The angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people."
Luke 2:10

Today's Scripture & Insight : John 16:16–24

When Janet went to teach English in a school overseas, she found the atmosphere gloomy and depressing. People did their jobs, but no one seemed happy. They didn't help or encourage one another. But Janet, grateful for all that God had done for her, expressed it in everything she did. She smiled. She was friendly. She went out of her way to help people. She hummed songs and hymns.

Little by little, as Janet shared her joy, the atmosphere at the school changed. One by one people began to smile and help each other. When a visiting administrator asked the principal why his school was so different, the principal, who was not a believer, responded, "Jesus brings joy." Janet was filled to overflowing with the joy of the Lord and it spilled over to those around her.

The gospel of Luke tells us that God sent an angel to ordinary shepherds to deliver an extraordinary birth announcement. The angel made the surprising proclamation that the newborn baby "will cause great joy for all the people" (Luke 2:10), which indeed He did.

Since then this message has spread through the centuries to us, and now we are Christ's messengers of joy to the world. Through the indwelling of the Holy Spirit, we continue the practice of spreading the joy of Jesus as we follow His example and serve others. By: Julie Ackerman Link (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How might you spread the joy of Jesus to others today?

Take the joy of Christmas with you every day.

From Grief to Joy

You will grieve, but your grief will turn to joy. John 16:20

Today's Scripture & Insight : John 16:16–22

Kelly's pregnancy brought complications, and doctors were concerned. During her long labor, they decided to whisk her away for a Cesarean section. But despite the ordeal, Kelly quickly forgot her pain when she held her newborn son. Joy had replaced anguish.

Scripture affirms this truth: "A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world" (John 16:21). Jesus used this illustration with His disciples to emphasize that though they would grieve because He would be leaving soon, that grief would turn to joy when they saw Him again (vv. 20–22).

Jesus was referring to His death and resurrection—and what followed. After His resurrection, to the disciples' joy, Jesus spent another forty days walking with and teaching them before ascending and leaving them once again (Acts 1:3). Yet Jesus did not leave them grief-stricken. The Holy Spirit would fill them with joy (John 16:7–15; Acts 13:52).

Though we have never seen Jesus face to face, as believers we have the assurance that one day we will. In that day, the anguish we face in this earth will be forgotten. But until then, the Lord has not left us without joy—He has given us His Spirit (Rom. 15:13; 1 Peter 1:8–9). By: Alyson Kieda

Dear Lord, we long to be in Your presence, especially when we face pain and sorrow. Yet You have not left us on our own. The Holy Spirit lives within us—and gives us joy.

One day our sorrow will be turned to joy!

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

Related Passages:

Genesis 3:16+ To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."

JESUS' ILLUSTRATION OF SORROW TURNING TO JOY

Whenever a woman is in labor ([tikto](#) - literally give birth) **she has pain** ([lupe](#) - translated "grief" in Jn 16:20), **because her hour** ([hora](#)) **has come** - This the illustration of sorrow. **Her hour has come** refers to the onset of the intense labor pains that immediately precede childbirth.

but when she gives birth ([gennao](#)) **to the child** (*anthropos* - man), **she no longer remembers** ([mnemoneuo](#)) **the anguish** ([thlipsis](#) - suffering) **because of the joy** ([chara](#)) **that a child has been born** ([gennao](#)) **into the world** ([kosmos](#)) - My wife gave birth to 4 children and the anguish turning to joy was instantaneous when she saw each of her children. It would be the same for the disciples when they would next see Jesus, resurrected from the dead.

Some interpreters take Jesus' illustration as parallel to the similar illustration in Mt 24:8 ("the beginning of birth pangs") and thus say the "little while" and you "will see Me" refers to the Second Coming. However in context Matthew 24 refers to the beginning of the cataclysmic events of the last 7 years of this age and to say Jesus is using "a little while" in the present context to refer to an event 2000 years or longer seems very unlikely.

It is interesting to see Isaiah's description that links childbirth and resurrection for it would indeed be Christ's resurrection that would bring them joy...

As (TERM OF COMPARISON) the **pregnant** woman approaches the time to give birth, She writhes and cries out in her **labor pains**, Thus were we before You, O LORD. We were **pregnant**, we writhed in labor, We gave birth, as it seems, only to wind. We could not accomplish deliverance for the earth, Nor were inhabitants of the world born. **Your dead will live; Their corpses will rise.** You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits. (Isa 26:17-19)

It is interesting that **child** is *anthropos* which literally means "man" having been born. Perhaps this relates to Jesus' resurrection for He was "the firstborn from the dead." (Col 1:18, cf first fruits 1Cor 15:20).

Warren Wiersbe - Jesus did not say that the mother's sorrow (pain) was replaced by joy, but that the sorrow was transformed into joy. The same baby that caused the pain also caused the joy! And so it is in the Christian life: God takes seemingly impossible situations, adds the miracle of His grace, and transforms trial into triumph and sorrow into joy. "The Lord thy God turned the curse into a blessing" (Deut. 23:5; see Neh. 13:2). Joseph's brothers sold him as a slave, and Potiphar put him into prison as a criminal; but God transformed that hopeless situation of defeat into victory. Egypt's persecution of Israel only caused them to multiply and prosper the more. King Saul's murderous pursuit of David only made him more a man of God and helped produce the psalms that encourage our hearts today. Even Jesus took the cross, a symbol of defeat and shame, and transformed it into a symbol of victory and glory. ([Bible Exposition Commentary](#))

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." (Spurgeon's Exposition - Gospel of John)

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."

- **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

Related Passages:

John 14:1+ **"Do not let your heart be troubled**; believe in God, believe also in Me."

John 14:27+ "Peace I leave with you; My peace I give to you; not as the world gives do I give to you.**Do not let your heart be troubled**, nor let it be fearful.

John 16:6+ "But because I have said these things to you, sorrow has filled your heart.

JESUS PROMISES FUTURE, LASTING JOY

Therefore ([oun](#)) - Term of conclusion. What's Jesus concluding? He is clearly referring to their sorrow over His imminent departure and relating it to the illustration of a woman's childbirth as a description of what was soon to happen to the disciples.

Robertson - The "sorrow" (*lupēn*) is like that of the mother in childbirth (real, but fleeting, with permanent joy following). The metaphor points, of course, to the resurrection of Jesus which did change the grief of the disciples to gladness, once they are convinced that Jesus has risen from the dead.

You too have (present tense) **grief** ([lupe](#)) **now** (Jn 16:6); **but** (contrast) **I will see you again** (contra Jn 16:19 "you will not see Me"), **and your heart** ([kardia](#)) **will rejoice** ([chairō](#)) - ([See interesting NET NOTE](#) below) First (using the phrase "you too") Jesus promises that just as intense labor pains are generally short-lived followed by great joy, so **too** the disciples' grief would be relatively short lived and would suddenly be turned to joy by the sight of their living, resurrected Lord. Grief on

GRIEF on Good Friday

would be turned to

JOY on Resurrection Sunday!

And ([oudeis](#) - absolutely) **no one will take** ([airo](#) - same verb Jn 15:2+) **your joy** ([chara](#)) **away from you** - The second promise is that **joy** would be different from what the world normally calls "**joy**," because their **joy** would endure. It would be their permanent possession. That their **joy** could not be taken away indicates this **joy** had a supernatural genesis or source, surely a reference to the coming of the Holy Spirit Who would enable them to bear the fruit of joy (Gal 5:22+). The world cannot give this quality of **joy** and cannot take it away!

It is also worth noting that when Jesus ascended and even before the Spirit descended at Pentecost, Luke records the reaction of the disciples as one of **joy**...

While He was blessing them, He parted from them and was carried up into heaven. 52 And they, after worshipping Him, returned to Jerusalem with **great** (*megas*) **joy** ([chara](#)) , 53 and were continually in the temple praising God. (Lk 24:51-53+)

NET NOTE on **I will see you again....**- An allusion to Isa 66:14 Septuagint, 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 re-initiates the relationship with the disciples after His resurrection, but Jn 16:16 (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 (Isa 66:15–17) 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.

JOY THAT STAYS - JOHN 16:22

The joy of Christ doesn't go away. Have you noticed how easily earthly joy can leave? Have you discovered how simple it is for your gladness of today to become your sadness of tomorrow, for your sweetness of the morning to turn into the bitterness of the night? Have you discovered how the people you thought were your friends today can become your enemies tomorrow, the wisdom you thought was so great yesterday is foolishness today?

Nothing seems to be too stable in the world. You can't really count on too much anymore. But the joy of Christ is a continual, never-ending, absolutely constant joy when we follow the principles of the Word of God. This joy survives all the difficult times in life. This

joy is not hinged on happenings, but it is hinged on a Person.

In John 16:22, Jesus says, "Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you." Isn't that something? Jesus says the joy He wants to give every one of His children is the kind of joy you don't have to lose. Nobody can take it away from you! (David Jeremiah - BORROW [A Resource of Power - page 140](#))

ILLUSTRATION - Many years ago, a Salvation Army officer was preaching in Chicago when a man spoke out in front of the crowd, "You can talk about how Christ is dear to you, but if your wife were dead, as my wife is, and you had babies crying for their mother, you couldn't say what you are saying." A few days later, that preacher's wife was killed in a tragic train accident. At the funeral service, the grieving husband stood beside her casket and said, "The other day when I was preaching in this city, a man said that if my wife were dead and my children were crying for their mother, I couldn't say that Christ was sufficient. If that man is here, I tell him that Christ is sufficient! My heart is crushed, bleeding, and broken. But there is also a song in my heart and Christ put it there. The Savior speaks comfort to me today." The man who had raised the objection was present, and he surrendered his life to Christ. (From, "Our Daily Bread," 1980.)

C H Spurgeon - Faith's Checkbook John 16:22

*All our past mercies
are tokens of future mercies*

SURELY he will come a second time, and then, when he sees us, and we see him, there will be rejoicings indeed. Oh for that joyous return!

But this promise is being daily fulfilled in another sense. Our gracious Lord has many "agains" in his dealings with us. He gave us pardon, and he sees us again, and repeats the absolving word as fresh sins cause us grief. He has revealed to us our acceptance before God, and when our faith in that blessing grows a little dim, he comes to us again and again, and says, "Peace be unto you"; and our hearts are glad.

Beloved, all our past mercies are tokens of future mercies. If Jesus has been with us, he will see us again. Look upon no former favour as a dead and buried thing, to be mourned over; but regard it as a seed sown, which will grow, and push its head up from the dust, and cry, "I will see you again." Are the times dark because Jesus is not with us as he used to be? Let us pluck up courage; for he will not be long away. His feet are as those of a roe or young hart, and they will soon bring him to us. Wherefore let us begin to be joyous, since he saith to us even now, "I will see you again."

Two Portraits

Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. John 16:22

Today's Scripture & Insight : John 16:19–24

Clutching two framed photographs, the proud grandmother showed them to friends in the church foyer. The first picture was of her daughter back in her homeland of Burundi. The second was of her grandson, born recently to that daughter. But the daughter wasn't holding her newborn. She had died giving birth to him.

A friend approached and looked at the pictures. Reflexively, she reached up and held that dear grandmother's face in her hands. All she could say through her own tears was, "I know. I know."

And she did know. Two months earlier she had buried a son.

There's something special about the comfort of others who have experienced our pain. They know. Just before Jesus's arrest, He warned His disciples, "You will weep and mourn while the world rejoices." But in the next breath He comforted them: "You will grieve, but your grief will turn to joy" (John 16:20). In mere hours, the disciples would be devastated by Jesus's arrest and crucifixion. But their crushing grief soon turned to a joy they could not have imagined when they saw Him alive again.

Isaiah prophesied of the Messiah, "Surely he took up our pain and bore our suffering" (Isa. 53:4). We have a Savior who doesn't merely know about our pain; He lived it. He knows. He cares. One day our grief will be turned into joy. By: Tim Gustafson (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, thank You for going to the cross for us. We certainly know trouble in this world, but You overcame the world and took our sin and pain for us. We look forward to the day when our sorrows will be turned into joy and we see You face to face.

When we put our cares into His hands, He puts His peace into our hearts.

[Pain With A Purpose](#)

[Jesus said,] "I will see you again and your heart will rejoice, and your joy no one will take from you." — John 16:22

Today's Scripture & Insight : John 16:17-24

I asked several friends what their most difficult, painful experience in life had been. Their answers included war, divorce, surgery, and the loss of a loved one. My wife's reply was, "The birth of our first child." It was a long and difficult labor in a lonely army hospital. But looking back, she said she considers it joyful "because the pain had a big purpose."

Just before Jesus went to the cross, He told His followers they were about to go through a time of great pain and sorrow. The Lord compared their coming experience to that of a woman during childbirth when her anguish turns to joy after her child is born (John 16:20-21). "Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you" (v.22).

Sorrow comes to us all along the road of life. But Jesus, "who for the joy that was set before Him endured the cross, despising the shame" (Heb. 12:2), purchased forgiveness and freedom for all who open their hearts to Him. His painful sacrifice accomplished God's eternal purpose of opening the way to friendship and fellowship with Him.

The joy of our Savior outweighed His suffering, just as the joy He gives us overshadows all our pain. By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Dear Father, Your precious Son Jesus chose suffering for me. Thank You for His sacrifice on my behalf. Thank You that even my pain can be a tool in Your hands to make me more like Your Son.

Suffering can be like a magnet that draws the Christian close to Christ.

[Deadly Sins](#)

You now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you. — John 16:22

Today's Scripture : John 16:17-24

You may be familiar with the list of [seven deadly sins](#) that was formulated during the sixth century: lust, gluttony, greed, sloth, vengeance, envy, and pride. But you may not know that the original list compiled during the fourth century also included the sin of sadness. Over the years, that emotion was omitted from the inventory.

Some people are blessed with a cheerful disposition. They always seem to be happy. They wear a perpetual smile almost as if they were advertising toothpaste. But then there are others who seem to be chronically sad. They continually complain about life and its burdens. And who can deny that afflictions are discouraging?

While we acknowledge that not everybody is blessed with a bright outlook on life, we need to remember that joy is one of the gifts Jesus promised to His followers. And we need to resist any tendency to let sadness dominate our emotional lives.

Jesus promised His disciples on the night Judas betrayed Him, "Your joy no one will take from you" (John 16:22). Remember that joy is the fruit of the indwelling Holy Spirit (Gal. 5:22). Let's ask the Lord to help us look beyond our sorrowful circumstances and encourage our hearts by the vision of joy that awaits us (Heb. 12:2). By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

You alone, Lord Jesus, can true joy impart,
For You know the sorrow of the human heart;
You came here from glory many hearts to win
And in love for sinners suffered once for sin.
—Anon.

Joy is a fruit of the Spirit that's always in season.

Vance Havner - NO QUESTIONS ASKED

I will see you again.... And in that day ye shall ask me nothing. John 16:22, 23.

Our lord did not say, "When I see you again, I will answer all your questions." He said, "You won't ask any questions!" Our minds and hearts are filled with whys and we can hardly wait to hear the answers. But when we see Him we will not bother to bring up those questions. They will vanish in the glory of His presence. He will not answer them for we will not ask them! We see not yet all things put under Him. There is much that puzzles us for we see through a glass as in a riddle. We do not know all the answers, but He is the Answer. Our whys will no longer have significance. Don't hang on to them now for they will be as a mist before the rising sun. Everything will clear up one day. No questions asked. The Answer will have come!

The Mention of His Name

I will see you again and you will rejoice, and no one will take away your joy. John 16:22

Today's Scripture & Insight : John 16:17-24

When the soloist began to sing during our Sunday service, the congregation gave him full, hushed attention. His mellow bass-baritone voice brought them the soul-touching words of an old song by Gordon Jensen. The song's title expresses a truth that grows more precious the older we become: "He's as Close as the Mention of His Name."

We've all experienced times of separation from our loved ones. A child marries and moves far away. Parents are separated from us because of career or health. A child goes off to school in another state or country. True, we have texting and Skype. But we are here and they are there. And then there is the separation of death.

But as believers in Christ, we have His promise that we are never alone. Though we may feel alone, He hasn't gone anywhere. He's right here, right now, always and forever. When He left this earth, He told His followers, "Surely I am with you always, to the very end of the age" (Matt. 28:20). He also promised us, "Never will I leave you; never will I forsake you" (Heb. 13:5).

The silent plea, the whispered mention of His name, even the very thought of Him brings us solace and reassurance. "He's as close as the mention of His name." By: David C. Egnor (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Jesus, thank You that You are near. I need You.

Jesus never abandons or forgets His own.

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
- **Anything:** 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 14:13-14+ "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son.
14 **"If you ask Me anything in My name, I will do it."**

John 15:7-8+ "If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. 8 "My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.

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.**

REITERATION INSTRUCTION REGARDING EFFECTIVE PRAYER

In that day you will not question ([erotao](#) - seek information, make a request) **Me about anything** - The question is to what **day** is Jesus referring? This does not seem to be the 40 days they were with Him after His resurrection because they did ask Him a question (and presumably many more not recorded) in Acts 1:6+ "Lord, is it at this time You are restoring the kingdom to Israel?"

After the **day** of His ascension the disciples would no longer have opportunity to question Him, so this time refers to the period that begins after His ascension and the coming of the Spirit. Of course, this not mean they could not communicate by prayer, for the following clause is clearly giving them authority to pray to the Father in Jesus' Name for anything.

Wiersbe - "That day" cannot refer to the day of His return for His church, because there is no evidence in Scripture that we shall pray to Him after we get to heaven. ([Bible Exposition Commentary](#))

Truly, truly, ([amen](#), [amen](#) - 25x only in John) introduces another solemn, important teaching from Jesus. Surely, by now, this introductory phrase would have garnered their full attention!

I say to you, if you ask ([aiteo](#) - request by an inferior of a superior) **the Father** ([pater](#)) **for anything in My name, He will give it to you** - Jesus reiterates His earlier promise in Jn 15:16+ that "whatever you ask of the Father **in My name** He may give to you." (cf also "in My name" - Jn 14:13-14+) Jesus gives the condition for answered prayer as praying in My name. Obviously He is not telling them to use His Name as a magic formula. The meaning of **in My Name** is praying with the authority He gives, praying on the basis of His merit and praying in union/communion with Him. In other words, in My Name signifies praying as Jesus would pray, and He always prayed for the will of His Father to be done.

*Bible prayer is to the Father,
through the Son,
in the Spirit.*

The word **anything** has opened up [pandora's box](#) because it has been seized by false teachers who teach a [false prosperity "gospel."](#) saying things like you can have you best life now! Well in some ways false teacher Joel Osteen may be correct, because for many (? most) who follow these false teachers it is a fact that this life is their best life and as good as it will ever get for them compared to their next life in everlasting hell, whereas for true believers this life is as bad as it will ever get! **Anything** does not mean everything you want, but **anything** in the will of God and **anything** that pleases and glorifies God. **Anything** speaks of asking for legitimate needs, not licentious greeds!

THOUGHT - In light of the fact that this is the third time in John 13-16 (Jn 14:12-14; Jn 15:7, 16; Jn 16:23-26) that Jesus has given a similar instruction on prayer, it is clear that He is placing extreme emphasis on prayer. Perhaps you have seen this before but I had never seen this emphasis, and it certainly gives me motivation for being much more dedicated to the discipline of prayer.

Bob Utley - It must be understood that asking in Jesus' name is not simply closing our prayers with a ritual formula but praying in the will, mind, and character of Jesus Christ (cf. 1 John 5:13). Believers are to reproduce Jesus' character. This phrase is synonymous in with "the will of God" in 1 John 5:14. Love and answered prayer are linked here as in 14:13-15.

Ask (154) aiteo means to ask for something or make petition. It speaks of a request by an inferior to a superior. It follows that this verb was never used of Jesus praying to His Father. It can mean to ask with a sense of urgency and even to the point of demanding. BDAG says "to ask for, with a claim on receipt of an answer." Thayer notes that the use of **aiteo** in 1Cor 1:22 conveys a stronger sense of demand. One gets that same sense of **aiteo** in Mt 27:20 (in fact NJB translates it "demand.") **Aiteo** is sometimes combined with other prayer words like [proseuchomai](#) (Mt 21:22, Col 1:9), so the idea of **aiteo** is to be asking for something while praying ([proseuchomai](#)). It is used of children of God asking their Father (Mt 6:8). In Mt 7:8-11 three of the uses (Mt 7:8-9, 11) of **aiteo** are in the present tense picturing continued asking.

USES OF AITEO IN JOHN'S WRITINGS - Jn. 4:9; Jn. 4:10; Jn. 11:22; Jn. 14:13; Jn. 14:14; Jn. 15:7; Jn. 15:16; Jn. 16:23; Jn. 16:24; Jn. 16:26; 1 Jn. 3:22; 1 Jn. 5:14; 1 Jn. 5:15; 1 Jn. 5:16

Curry - It is related of the celebrated scholar, Humboldt, that when he was travelling in tropical America, going chiefly by night to avoid the heat of the day, that his superstitious guides greatly revered the constellation of the Southern Cross, and directed their course by it. At that time this constellation reached the mid-heavens just before the break of day, so that its passage over the meridian was an indication that morning was approaching. He says frequently, when he was following after his train, and wearied by a night-long tramp, he could hear the guides shout, "Courage, comrades, the Cross begins to bend." So may the Christian soldier hear and regard this voice in the hour of his trials. In the darkness, and the weariness of lifelong labor, it is enough to know that the cross bends at the earnest pleading of faith and uplifted prayer to God. You know where your strength lies, where you may burnish your weapons, where you may, indeed, stand forth renewed perpetually in the strength of grace. The cross of Christ is with us, and the power of that cross is efficacious to save to the uttermost.

Frances Ridley Havergal - Prayer must be based upon promise, but, thank God, His promises are always broader than our prayers!

No fear of building inverted pyramids here, for Jesus Christ is the foundation.

John 16:23, 26 In that day. - F B Meyer

Thrice in these closing words the Master refers to that day (see John 14:20). Without doubt He refers to the Day of Pentecost, and the era it would introduce.

The Holy Spirit reveals the relation between the Father and the Son (John 14:20). — And this not as a matter of speculation merely, but for our holy living. The model of our union with Jesus is his union with the Father. As He is in his Father in perpetual and most blessed union, so are we to be in Him.

The Holy Spirit's presence answers our questions. — "Ye shall ask Me no question" (John 16:23, R.V., marg.). Whilst the Lord was with them, they were constantly breaking in on Him with their questions: "Lord, are there few that be saved?" "Wilt Thou at this time restore the kingdom?" "When shall these things be?" This is always the symptom of the earliest stage of the religious life-perpetual questioning and worrying. But when the Spirit comes, his presence is the sufficient answer. He does not teach our intellects to know the truth, but gives the truth to our hearts. We need not question, because we see; we possess; we can taste and handle for ourselves.

The Holy Spirit's indwelling teaches us how to pray. — "In that day, ye shall ask in my name" (John 16:26). To pray in Christ's name is to let his nature pray in and through our lips. Of course such prayer prevails. The one condition of successful prayer is to bring yourself into a line with the thoughts of God, to breathe his spirit, to be swayed by his impulses; this is only possible through the gracious operation of the Spirit of God. Has the blessed day of Pentecost broken upon you? Do you live in its light? Have you received all it was meant to bring you

ASK AND YE SHALL RECEIVE

James Smith

Men ought always to pray, and not to faint. Those who pray most have most encouragement to pray. Their testimony is: "I love the Lord because He hath heard my voice."

I. The Promises. They are—

1. SURE (John 16:23). "Verily, I say unto you." Think of the Promiser. I, who made the Heavens and the earth. I, who have all power; the faithful and true Witness, the God who cannot lie, the Lord thy Redeemer.
2. SIMPLE (Matt. 7:7). The statements here are such as any child might understand. How gracious our God is to put such great and mysterious truths in such childlike language, so unlike the wisdom of this world.
3. SUFFICIENT. This "whatsoever ye shall ask" is surely a wide door and effectual. There is enough here for the life that now is and for the life which is to come. His "How much more" (Luke 11:13) is surely sufficient to assure His willingness to give. All the promises are "Yea and amen" in Him.

II. The Conditions. Like the promises, they are plain and simple. That we—

1. ASK (Matt. 7:7). As children, we are to let our requests be made known in a childlike fashion.
2. ASK OF THE FATHER (John 16:23). Your Father knoweth that ye have need of these things. We have liberty of access. What a privilege!
3. ASK IN THE NAME OF JESUS. Let us ever remember that this new way is through the rent veil of the Redeemer's flesh, but let us come with boldness.
4. ASK ACCORDING TO HIS WILL (1 John 5:14, 15). If the Word of Christ is dwelling in us richly, then we will ask those things which are pleasing to Him.
5. ASK IN FAITH (Mark 11:24). He that cometh to God must believe. "Elias was a man subject to like passions as we are, and he prayed, and the Heaven gave rain." Believe and thou shalt see.
6. ABIDE IN HIM (John 15:7). The branch not abiding in the vine need not pray to be filled with sap. Seeking His glory, ye may ask what ye will, and it shall be done unto you.
7. THAT OUR HEART DOES NOT CONDEMN US (1 John 3:21, 22). It is possible—and, alas, so common—to ask with the lips what the heart never expects. He answers us not by the length and breadth of our petitions, but of our faith.

III. The Hindrances. We don't speak here of hindrances to praying, but of those things which hinder the answers.

1. **INSINCERITY** (1 John 3:21). It is quite possible to keep up the form of prayer and to be asking great things from God, while the heart is condemning it all.
2. **WILFULNESS** (Psa. 66:18). Conscious of iniquity in the heart, but unwilling to confess it. First get reconciled to God about this matter, then bring your petition.
3. **SELFISHNESS** (Jas. 4:3). Oh, the pride and subtlety of self asking divine things to feed the fires of its lusts. We pray for success that we might be successful. He will not give His glory to another.
4. **IMPATIENCE** (Psa. 40:1). David says: "I waited patiently and He heard my cry." Don't be a run-away knocker. Have the patience of God. If God can afford to wait so well might we.
5. **UNBELIEF** (Mark 11:24). This closes the door of expectancy. All things are possible to them that believe. Have faith in God. Believe ye that I am able to do this?

IV. The Examples. In the above texts we have some soul-inspiring examples of how the Lord answers prayer, and from which we may learn—

1. **THAT THE LORD IS INTERESTED IN ALL THAT CONCERNS HIS CHILDREN** (1 Sam. 1:27). What was a reproach to Hannah (barrenness) the Lord rolled away (2 Peter 1:8).
2. **THAT WE SHOULD BRING ALL OUR WANTS TO THE LORD** (Exod. 17:4-7). Be careful for nothing, be prayerful in everything (Phil. 4:6).
3. **THAT WE SHOULD EXPECT THE VERY THINGS WE ASK** (Ezra 8:21). Hannah said, "For this child I prayed." Although Paul did not get the thorn removed, yet from the fact that he prayed three times we see that he had been taught to expect what he asked (2 Cor. 12:8).
4. **THAT THERE IS NOTHING TOO HARD FOR THE LORD** (2 Kings 4:23). Though he be dead, yet shall he live. Look unto Me, for I am God.
5. **THAT THE LORD OFTEN GIVES FAR ABOVE WHAT WE ASK** (1 Kings 3:9-14). Elijah prayed that he might die (1 Kings 19:4), but the Lord translated him into Heaven.
6. **THAT THE PRAYER OF FAITH IS THE MIGHTIEST WEAPON ON EARTH** (1 Kings 17; 30-39). Think of what it has done in the past, is doing now, and might do in the future through you—only believe.

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 My name:** 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
- **So that:** John 16:23 15:11 1Jn 1:3,4 2Jn 1:12

Related Passages:

Acts 13:52+ (AFTER PENTECOST DISCIPLES EXPERIENCED FULL JOY) And the disciples were continually **filled** ([pleroo](#) - same verb in Jn 16:24) **with joy** and with the Holy Spirit.

John 3:29+ "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this **joy** of mine **has been made full**. ([pleroo](#) - perfect tense = be enduring)

John 15:11+ "These things I have spoken to you so that (PURPOSE) **My joy may be in you**, and that **your joy may be made full** ([pleroo](#)).

ANSWERED PRAYER BRINGS JOY, FULL JOY

Until now you have asked for nothing in My name - Up to this point if they wanted something from Jesus, they simply ask Him. For example when Peter stepped out on the water and then began to sink he asked ("prayed") "Lord, save me." (Mt 14:30) Similarly, in Lk 17:5 "the apostles said to the Lord, "Increase our faith!" And as far as the Scriptural records show, the disciples had never asked the Father for anything (which is somewhat surprising for they were surely aware of Jesus' frequent practice of communing with His Father).

In John 14:13-14+ it is notable that Jesus does not refer to asking the Father but "If you **ask Me**." But soon He would be gone and the only way to ask Him would be by prayer. I am reminded of a commanding general who is giving his critical battle instructions to his troops not by his direct presence but by "walkie-talkie." The disciples would henceforth need to communicate with "Command

Central" using a supernatural "walkie-talkie," which had been provided to each of them!

John MacArthur on in My name - To pray in Jesus' **name** is not to use His name as a formula, ritualistically tacked onto the end of a prayer to ensure its success. Rather, it is to pray for that which is consistent with Christ's person and will, and to affirm one's complete dependence on Him to supply every need, with the goal that He would be glorified in the answer. Such prayer was new to the disciples, who until that point had asked for nothing in Jesus' name. (SEE [The MacArthur Commentary](#))

R Kent Hughes on in My name - "Praying in Christ's name means coming only in his merit, not our own. Christ's full name is Lord Jesus Christ, which means Jehovah, Saviour, God's anointed. It is this name whose merit we must humbly pray. We cannot think that somehow God will hear us because of our virtue. We come by virtue of his merit. Poverty of spirit is the basis on which we approach God, and our ongoing poverty is the crown of blessing. If we learn this, if we come to God in poverty of spirit, we can expect our prayers to be answered" The second requirement of praying in Jesus' name is that we must pray in correspondence with Christ's character and objectives. [Oswald Chambers](#) interprets praying in Christ's name as asking anything "in my nature." This simply means that we are to ask for what Christ would want, not just our own spontaneous desires. Prayer is not a means by which we get God to do what we want. Rather, it is a means by which God does through us what he wants. [Chambers](#) says, "The idea of prayer is not in order to get answers from God: prayer is perfect and complete oneness with God." This happens when we are filled with the Holy Spirit and our hearts are so in tune with the Lord's that we pray for those things he desires for us.....The final requirement involved in praying in Jesus' name is submission to him. Specifically, we must yield to the process of the cross and resurrection. Death and life—sorrow and joy! If we do not submit to this process, we are not submitting to Jesus' name. Alan Redpath said, "When God wants to use a man, he takes him and crushes him." Submission to Jesus allows our sorrows to be turned to joy! Are we submitting to Jesus? Are we praying in his name? (BORROW [Behold the Man: Expository PAGE 102](#))

Ask ([aiteo](#)) and you will receive ([lambano](#)) - Jesus issues a command to **ask**, and uses the [present imperative](#) which commands their asking to be their habitual practice, for praying to be their lifestyle to to speak. Keep on asking in My name with persistence. The promise is you will receive. This promise reminds one of the promises offered by Jesus in Mt 7:7+ "**Ask** ([present imperative](#)), and it will be given to you; **seek** ([present imperative](#)), and you will find; **knock** ([present imperative](#)), and it will be opened to you." (cf Lk 11:5–13+; Lk 18:1–8+)

THOUGHT - As I have discussed elsewhere, supernatural commands necessitate a supernatural "energy" Source to enable one to obey the commands. If we attempt to obey these commands relying on our natural (fleshly) energy, we will invariably fail, become frustrated and even potentially fall into legalistic ritual. It follows that we need to learn to continually [depend on the Holy Spirit to enable us to obey](#) the Lord's commands. SEE [Praying in the Spirit](#). As an aside how is your "cup of joy"? It is filled to the brim? It can be if we follow Jesus' instructions.

So that ([hina](#) = purpose/result) your joy ([chara](#) - Jn 16:20,21) may be made full ([pleroo](#) - perfect tense = be enduring) - What is one purpose of answered prayer. That they (we) would receive **joy** to the max! Jesus desires this same result in Jn 15:11 but there explains it is **MY JOY** in you, indicating that He is the Source of the Joy. Your joy is My joy! The Spirit is like the Chief Operating Officer (COO) Who makes Jesus' **joy** a reality in the hearts of His disciples!

It is intriguing that Jesus uses the same verb ([pleroo](#)) as in John 16:6+ there declaring "**sorrow has filled ([pleroo](#)) your heart.**" What a turnaround where now He promises that they can have **joy...made full ([pleroo](#))!** Prior to that Jesus used this same verb ([pleroo](#)) declaring "These things I have spoken to you so that **My joy** may be in you, and that **your joy** may be made full." (Jn 15:11+)

John learned this well and is inspired to repeat the thought "These things we write, so that our joy may be made complete."

*Happy are they who know how to use
the name, the authority, the claims, the rights of Jesus
as an argument with which to back their prayers*

On has to wonder if Jesus teaching on joy was related to Hebrews 12:2+ "fixing our eyes on Jesus, the author and perfecter of faith, who **for the joy set before Him** endured the cross, despising the shame, and has sat down at the right hand of the throne of God."

John MacArthur adds that "Answered prayer, based on the finished work of Jesus Christ and springing from an obedient life (Jn 15:10–11), is a powerful force in turning sorrow into joy." (SEE [The MacArthur Commentary](#))

C H Spurgeon - They had asked so little that it came to nothing, and they had not yet learned the art of using his name in prayer; and a great many Christians have not learned it yet. Often they say, and they say very properly, "for Jesus Christ's sake." That is good, but there is something better than to ask in his name. Suppose a person calls at any door and asks me to relieve him, out of love to some friend of mine. That is very well; but suppose he says, "I come from that friend of yours, and he told me to use his name, and to put whatever you did for me to his account. Why, that is a stronger plea altogether. Happy are they who know how to

use the name, the authority, the claims, the rights of Jesus as an argument with which to back their prayers. ([Spurgeon's Exposition - Gospel of John](#))

*We have seemed to be carried away
with an intense delight because God has heard our prayers*

Spurgeon on joy...full - You have got some joy, but there is room for more. **Brethren, has your joy ever been full yet? Full?** Could not you be more joyous? Oh! there have been times with some of us when we could not be more joyous than we were. We have asked, and we have received, and we have been so glad, that we hardly knew how to live under the blessed delirium of gladness. We have seemed to be carried away with an intense delight because God has heard our prayers. "That your joy may be full." ([Spurgeon's Exposition - Gospel of John](#))

*true prayer was not overcoming God's reluctance,
but overcoming God's willingness*

Warren Wiersbe - It would do all of God's people good if they reviewed regularly what Jesus taught about prayer in this Upper Room Discourse. There is indeed **joy** in praying and in receiving answers to prayer. There is **joy** in meeting the conditions Jesus has laid down for successful praying. I think it was George Müller who said that true prayer was not overcoming God's reluctance, but overcoming God's willingness. ([Bible Exposition Commentary](#))

Related Resources on Prayer - on site

- [Devotional on Prayer](#)
- [Guide to Praying for Missionaries](#)
- [Hebrews 13:20-21 Commentary](#)
- [John 17 Commentary](#)
- [Philippians 4:6 Commentary](#)
- [Pithy Prayer Phrases](#)
- [Prayer - Greek Words for Prayer](#)
- [Prayer Devotionals and Illustrations](#)
- [Prayer Hymns and Poems](#)
- [Prayer Quotes](#)
- [Prayer Quotes, Devotionals and Illustrations](#)
- [Praying for People from Every Tribe, Tongue, People and Nation](#)
- [Praying His Word](#)
- [Praying in the Spirit](#)
- [Spurgeon's Gems on Prayer](#)

Filled (complete) (4137) **pleroo** means to **be** filled ([passive voice](#) = saints acted on by outside force = "[Divine Passive](#)") to the brim (a net, Mt 13:48, a building, Jn 12:3, Acts 2:2⁺, a city, Acts 5:28⁺, needs Phil 4:19⁺), to make complete in every particular, to cause to abound, to furnish or supply liberally, to flood, to diffuse throughout, to pervade, to take possession of and so to ultimately to control.

Pleroo was often used of the wind billowing the sails of a ship and providing impetus to move the ship across the water. To be filled with the Spirit then to is to be moved along in our Christian life by God Himself, by the same dynamic by which the writers of Scripture were "moved by the Holy Spirit" (2Pe 1:21⁺). In the spiritual realm, this concept depicts the Holy Spirit providing the thrust to move the believer down the pathway of obedience. A Spirit-filled Christian is not motivated by his own desires or will to progress. Instead, he allows the Holy Spirit to carry him in the proper directions. Another helpful example of this first meaning is a small stick floating in a stream. Sometime in our lives most of us have tossed a stick into a creek and then run downstream to see the twig come floating by, propelled only by the force of the water. To be filled with the Spirit means to be carried along by the gracious pressure of the Holy Spirit. From a negative aspect, the men in (Ro 1:29⁺) are being moved by their depraved minds to do unspeakable evil.

(2) **Pleroo** also conveys the idea of permeation as of salt's permeating meat in order to flavor and preserve it. God wants the Holy Spirit to permeate and flavor our lives so that when we're around others they will know for certain that we possess the pervasive savor

of the Spirit.

(3) **Pleroo** conveys the sense of domination or total control. It is used by the Gospel writers in various passages to indicate that people were dominated by a certain emotion. In Luke 5:26, after Jesus rebuked the Pharisees and healed the paralytic, the people were astonished and “**filled with fear.**” In Luke 6:11, when Jesus restored a man’s hand on the Sabbath, the scribes and Pharisees “were filled with rage.” When our Lord told the disciples that He would soon be leaving them, He told of their reaction: “**sorrow has filled your heart**” (John 16:6). The person who is filled with sorrow is no longer under his own control but is totally under the control of that emotion. In the same way, someone who is filled with fear, anger or even Satan (Acts 5:3) is no longer under his own control but under the total control of that which dominates him. Each of these uses reveals an emotion so overwhelming within the people that it dominated their thoughts and excluded every other emotion.

Brian Bell - **PRAY LARGE** - **ILLUSTRATION** - Among those who served in the court of Alexander the Great was a famous philosopher who had outstanding ability but little money. He asked Alexander for financial help and was told he could draw whatever cash he needed from the imperial treasury. When he submitted to the treasurer a request for an amount equal to \$50,000, he was promptly refused. The treasurer had to verify that such a large sum was indeed authorized. But when he asked Alexander, the ruler replied, “Pay the money at once. The philosopher has done me a singular honor: By the largeness of his request he shows that he has understood both my wealth and generosity.” 1. Be Large in your request: for your own personal generosity towards others; to live the missional life(missionary lifestyle); for your own character transformation; to encounter God daily; to grow a merciful heart towards others. Pray Large!

John Newton's words in his hymn **Come, My Soul, Thy Suit Prepare** ([PLAY THIS BEAUTIFUL VOCAL VERSION](#)) are apropos...

*Thou art coming to a King.
Large petitions with thee bring;
For His grace and pow'r are such
None can ever ask too much.*

C. S. Lewis: Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink & sex and ambition, when infinite joy is offered to us, like an ignorant child who wants to go on making mud pies in the slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased.

Vance Havner - Where Is Your Joy?

We all are seeking more joy in one form or another. The money chaser, the businessman bent over his desk, the prodigal at a wild party, the traveling vacationist—all are seeking a greater degree of joy or happiness.

But not many have joy for all their ardent quest. Most of them are looking for a different degree of joy when what they need is a different kind. How many worried faces one sees nowadays upon the streets! The lined and painted faces tell a tale of disillusionment. The newspapers eloquently declare in their columns of crime, suicide, insanity, cynicism, the sad story of a joyless world.

Most of us are expecting joy from wrong sources. First of all, it does not lie in where you are. It is not a creation of circumstance. Poor human nature persists in thinking the next field will be greener. A new house, a new car, a change of jobs, a trip—forever just ahead lies happiness! When we are “well fixed” we shall have joy, we think. But we are never well fixed unless, like the psalmist, our heart is fixed (Ps 57:7). No, joy does not consist in where we are. If we are not happy here, we shall not be there.

Nor does joy consist in how you are, that is, in how you feel. Feelings are as variable as April weather and a joy based upon mere emotion is at the mercy of a headache or a bad dinner. God's Word speaks of a joy that can exist with suffering. “Ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost” (1 Thess. 1:6). Christ tells us we shall have trouble, then bids us be of good cheer (John 16:33). True joy is deeper than how we feel.

It is not a matter of who you are. Position and prominence do not bring joy. Men seek fame and high places only to learn that they were happier in obscurity. The secret of real joy has been kept from the wise and prudent and revealed unto babes (Matt. 11:25).

Neither is joy dependent upon what you are—your own character. Many are deceived here. Nicodemus and the rich young ruler were men of fine character but they still sought something deeper; they had not found true joy. Our own goodness may bring us a

sort of self-satisfaction but it never sparkles with heavenly joy for it is hollow—a sounding brass and tinkling cymbal.

Where then is true joy? It consists in whose we are. Jesus Christ is the source of joy and only as we are His do we find His joy. The Gospel is a message of joy, the very word meaning "good news." The Lord Jesus spoke again and again of His joy (John 15:11; 16:22, 24; 17:13). The New Testament proclaims it (Acts 13:52; Rom. 14:17; Gal. 5:22). Our Lord said, "Be of good cheer; it is I; be not afraid" (Matt. 14:27). It is the "I," our Savior and Lord, who makes the difference between fear and cheer. Someone has said: "Joy is spelled J for Jesus, O for others, Y for yourself; put Christ first, others next, yourself last." Others have spelled it to mean J for Jesus, Y for yourself and O for naught, nothing between you and Jesus.

If we believe, then we are Christ's (1 Cor. 3:23)—and in whose we are, we find joy.

Streams in the Desert - John 16:24 - Borrow [Streams in the Desert page 328](#)

DURING the Civil War, a man had an only son who enlisted in the armies of the Union. The father was a banker and, although he consented to his son's going, it seemed as if it would break his heart to let him go.

He became deeply interested in the soldier boys, and whenever he saw a uniform, his heart went out as he thought of his own dear boy. He spent his time, neglected his business, gave his money to caring for the soldiers who came home invalid. His friends remonstrated with him, saying he had no right to neglect his business and spend so much thought upon the soldiers, so he fully decided to give it all up.

After he had come to this decision, there stepped into his bank one day a private soldier in a faded, worn uniform, who showed in his face and hands the marks of the hospital.

The poor fellow was fumbling in his pocket to get something or other, when the banker saw him and, perceiving his purpose, said to him:

"My dear fellow, I cannot do anything for you today. I am extremely busy. You will have to go to your headquarters; the officers there will look after you."

Still the poor convalescent stood, not seeming to fully understand what was said to him. Still he fumbled in his pockets and, by and by, drew out a scrap of dirty paper, on which there were a few lines written with a pencil, and laid this soiled sheet before the banker. On it he found these words:

"Dear Father: "This is one of my comrades who was wounded in the last fight, and has been in the hospital. Please receive him as myself.—Charlie."

In a moment all the resolutions of indifference which this man made, flew away. He took the boy to his palatial home, put him in Charlie's room, gave him Charlie's seat at the table, kept him until food and rest and love had brought him back to health, and then sent him back again to imperil his life for the flag. —Selected.

Norman Geisler - JOHN 16:24 —Does this verse mean we can obtain anything we want if we ask for it in the name of Jesus, as Word-Faith teachers suggest? - [When Cultists Ask - See page 153](#)

MISINTERPRETATION: In John 16:24 Jesus said, "Until now you have asked for nothing in My name; ask, and you will receive, that your joy may be made full" (NASB). Some Word-Faith teachers say this verse means that we can obtain virtually anything we want if we ask for it in the name of Jesus. In his book *The Name of Jesus*, Kenneth Hagin claimed, "I have not prayed one prayer in 45 years . . . without getting an answer. I always got an answer—and the answer was always yes" (1981, 16).

CORRECTING THE MISINTERPRETATION: Hagin and other Word-Faith teachers cite this verse in isolation from other verses that qualify Jesus' intended meaning. In John 15:7, for example, Jesus said, "If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you" (NASB). Here abiding is a clear condition for receiving answers to prayer. We are also told that "whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight" (1 John 3:22 NASB). "This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him" (1 John 5:14–15 NASB, emphasis added). Finally, we are told that if we ask for something with wrong motives we won't receive what we asked for (James 4:3). These are important qualifications to keep in mind when seeking to understand what Jesus meant in John 16:24. The verse is certainly not a magic formula, as Word-Faith teachers portray it.

[In Jesus' Name](#)

Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full. — John

Today's Scripture & Insight : John 14:12-21

One of my favorite collections of photos is of a family dinner. Preserved in an album are images of Dad, his sons and their wives, and his grandchildren in a time of thanks-giving and intercession.

Dad had suffered a series of strokes and was not as verbal as usual. But during that time of prayer, I heard him say with heartfelt conviction: "We pray in Jesus' name!" About a year later, Dad passed from this world into the presence of the One in whose name he placed such trust.

Jesus taught us to pray in His name. The night before He was crucified, He gave a promise to His disciples: "Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full" (John 16:24). But the promise of asking in Jesus' name is not a blank check that we might get anything to fulfill our personal whims.

Earlier that evening, Jesus taught that He answers requests made in His name so that He will bring glory to the Father (John 14:13). And later that night, Jesus Himself prayed in anguish, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will" (Matt. 26:39).

As we pray, we yield to God's wisdom, love, and sovereignty, and we confidently ask "in Jesus' name." By: Dennis Fisher (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Father in heaven, help us worry less about what we can get from You and more about what we can learn from You. As Your followers said, "Increase our faith" (Luke 17:5).

Nothing lies beyond the reach of prayer except that which lies outside the will of God.

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.

KJV John 16:25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

BGT John 16:25 Τα τα ν παροιμιας λελ ληκα μ ν· ρχεται ρα τε ο κ τι ν παροιμιας λαλ σω μ ν, λλ παρρησ περ το πατρ ς παγγελ μ ν.

NET John 16:25 "I have told you these things in obscure figures of speech; a time is coming when I will no longer speak to you in obscure figures, but will tell you plainly about the Father.

CSB John 16:25 "I have spoken these things to you in figures of speech. A time is coming when I will no longer speak to you in figures, but I will tell you plainly about the Father.

ESV John 16:25 "I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father.

NIV John 16:25 "Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father.

NLT John 16:25 "I have spoken of these matters in figures of speech, but soon I will stop speaking figuratively and will tell you plainly all about the Father.

NRS John 16:25 "I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father.

NJB John 16:25 I have been telling you these things in veiled language. The hour is coming when I shall no longer speak to you in veiled language but tell you about the Father in plain words.

NAB John 16:25 "I have told you this in figures of speech. The hour is coming when I will no longer speak to you in figures but I will tell you clearly about the Father.

YLT John 16:25 'These things in similitudes I have spoken to you, but there cometh an hour when no more in similitudes will I speak to you, but freely of the Father, will tell you.

MIT John 16:25 I have spoken these things to you in analogies. A time is coming when I will no longer speak to you analogously, but I will plainly inform you about 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

Related Passages:

John 10:24 The Jews then gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us **plainly**."

John 11:14 So Jesus then said to them **plainly**, "Lazarus is dead,

JESUS CRYPTIC SPEAKING WILL BECOME PLAIN SPEAKING

These things **These things** begs the question "What **things**?" Some feel this refers to the last words in the Upper Room discourse. Others feel this represents teaching over the 3+ year ministry (which certainly had many **things** the disciples could not comprehend, in addition to use of parables). **Tasker** thinks **these things** was more limited and "Used here to cover the cryptic expression 'a little while' and the metaphor of childbirth used in verse 21." However I think Jesus' illustration of childbirth was fairly obvious (even to the 11 disciples)!

I have spoken to you in figurative language ([paroimia](#) - cryptic sayings, veiled language) - The KJV rendering is misleading because Jesus was not speaking in "*proverbs*" (maxims) but is referring to obscure, enigmatic sayings, saying which are difficult to understand.

Bob Utley on **figurative language** - Jesus' teachings had a two-fold effect: (1) they opened up understanding and (2) they blocked understanding (cf. Mark 4:10–11; Isa. 6:9–10; Jer. 5:21). The heart of the hearer is the key to effectual understanding. However, there were truths that even the saved could not grasp until after the Passion week events (crucifixion, resurrection, resurrection appearances, ascension, and Pentecost).

Wiersbe - In John 16:25–27, Jesus explained that there would be a new situation because of His resurrection and ascension, and because of the coming of the Holy Spirit. He would no longer speak to them in terms that demanded spiritual insight for their understanding. He would speak to them plainly and reveal the Father to them. There in the Upper Room, He had used a number of symbolic images to get His message across: the washing of their feet, the "Father's house," the vine and branches, and the birth of a baby. In the days that followed, these images would become clearer to the disciples as they would be taught by the Spirit of God. The purpose of Bible study is not simply to understand profound truths, but to get to know the Father better. "I will show you plainly of the Father" (John 16:25). If our reading and Bible study falls short of this, it does more harm than good. ([Bible Exposition Commentary](#))

An hour ([hora](#)) is coming when I will no longer speak to you in figurative language ([paroimia](#)), but will tell (inform) you plainly ([parrhesia](#) -- openly) of the Father ([pater](#)) - What **hour** would this refer to? First note that timing included a promise that henceforth He would speak **plainly**. Presumably the **hour** that is **coming** refers to after His resurrection when He would give them a private "seminar" over "forty days and speaking of the things concerning the kingdom of God." (Acts 1:3+)

Leon Morris on **an hour is coming** - Jesus goes on to refer to an "**hour**" (NIV, "time") when he will speak **plainly**. One would have expected that this would be now, and, indeed, the disciples apparently take it this way (v. 29). **Yet Jesus does seem to be looking forward to the time after the resurrection** (Jn 16:26), and this was the time when things that had been obscure began to become clear for them. There is a marked difference in the apostles when we come to Acts. Then there is a sureness of touch, a certainty, a conviction, that could not take place until after the events narrated in the Gospels. (BORROW [The Gospel according to John PAGE 708](#)) (BOLD ADDED)

John MacArthur agrees with Morris and adds "The disciples, before the cross, were unable to fully grasp the profound significance of the Son's work of redemption. Nor did they comprehend the depth of the Father's love expressed in sending the Son to die as a sacrifice for sin (see the discussion of 16:12 in chapter 18 of this volume). But in that future hour (the coming of the Spirit at Pentecost), the veil would be lifted and Jesus would tell them plainly of the Father. The disciples would understand more fully Jesus' relationship to the Father (cf. Matt. 11:27; John 1:1–2, 18; 3:35; 5:17–20, 36–37, 43; 6:27, 46, 57; 8:16–19, 28, 38, 42, 54; 10:15, 17–18, 25, 30, 38; 12:49–50; 13:1; 14:6–12, 20, 28, 31; 15:9–10, 15; 16:15; 17:5, 21, 24–25; 20:21) and the Father's love for them (cf. John 14:21, 23; 16:27; Rom. 5:8; 8:15; Gal. 4:6; Heb. 1:1–3; 1 John 3:1; 4:10)." (SEE [The MacArthur Commentary](#))

E C Hoskyns adds another thought "The return of Jesus to the Father inaugurated a new era, in which the Lord speaks to His disciples no longer obscurely but clearly and openly; it is presumed that the readers of the Gospel understand that He speaks to them through the Spirit which they have received" (BORROW [The Fourth Gospel](#) PAGE 490).

D A Carson - Although all of Jesus' life and ministry has been a manifestation of God (Jn 1:14, 18; 14:9), the veiling has been particularly acute because the disciples cannot fathom His references to His departure. With the dawning of the 'hour', with the coming of the new order, Jesus' language from the days of His flesh will become clearer (Jn 14:26); Jesus Himself, after the resurrection, will speak words that will lose their enigmatic character, words about His Father (Jn 16:25; Lk. 24:27, 44-48; cf. 20:17); and after His ascension, the Paraclete will continue to unpack the meaning of the revelation bound up with Jesus the Messiah (Jn 16:12-15). (BORROW [The Gospel According to John](#) PAGE 547)

NET NOTE on **figurative language** - Or "in parables"; or "in metaphors." There is some difficulty in defining παροιμίας (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 Jn 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.

Figurative language (3942) **paroimia** from para = beside + oimos = a and thus a "wayside saying" or "saying by the way") means a byword, a parable, an allegory. **Paroimia** conveys the idea that something cryptic or enigmatic is intended. A proverb, maxim as in 2Pe 2:22+ - "It has happened to them according to the true **proverb** (paroimia), "A DOG RETURNS TO ITS OWN VOMIT," [quote from Pr 26:11] and, "A sow, after washing, returns to wallowing in the mire." Dark saying, figure of speech (Jn 10:6; Jn 16:25, 29). This noun can be found in classical Greek denoting a "proverb, maxim" or "saying" (Liddell-Scott). It can refer to an "incidental remark" or a wise "saying." The Septuagint uses its plural form of the Proverbs of Solomon (cf. Proverbs 1:1; 25:1). **Westcott** adds that paroimia "suggests the notion of a mysterious saying full of compressed thought, rather than that of a simple comparison."

PAROIMIA - Jn. 10:6; Jn. 16:25; Jn. 16:29; 2 Pet. 2:22

Plainly (boldly) (3954) **parrhesia** from **pás** = all + **rhesis** = speech, act of speaking) is literally all speech or speaking all things and thereby conveys the idea of freedom to say all. The basic idea in the word is freedom of speech, when the word flowed freely. It is that attitude of openness that stems from freedom and lack of fear ("shaking" fear - godly, reverential fear is always appropriate) means in essence the freedom to say all. Greeks used **parrhesia** of those with the right to speak openly in the assembly. Speaking with plainness, openness and confidence (Acts 2:29). Speaking publicly or in the open (Jn 7:13, 11:54, 18:20) and then something done in public (Jn 7:26, Col 2:15-[note](#))

Friberg - as an attitude of openness that stems from freedom and lack of fear; (1) in speech boldness, plainness, outspokenness (Acts 2:29); (2) in public work openness; publicly (Jn 7:13); (3) in the presence of high-ranking persons courage, confidence, boldness (Acts 4:13); (4) in relation to God confidence, boldness, joyful sense of freedom (Heb 10:35)

PARRHESIA - 31X/31V - **boldness(4), boldness in...speech(1), confidence(13), confidently(1), openly(2), openness(1), plainly(5), public(1), publicly(3)**. Mk. 8:32; Jn. 7:4; Jn. 7:13; Jn. 7:26; Jn. 10:24; Jn. 11:14; Jn. 11:54; Jn. 16:25; Jn. 16:29; Jn. 18:20; Acts 2:29; Acts 4:13; Acts 4:29; Acts 4:31; Acts 28:31; 2 Co. 3:12; 2 Co. 7:4; Eph. 3:12; Eph. 6:19; Phil. 1:20; Col. 2:15; 1 Tim. 3:13; Phlm. 1:8; Heb. 3:6; Heb. 4:16; Heb. 10:19; Heb. 10:35; 1 Jn. 2:28; 1 Jn. 3:21; 1 Jn. 4:17; 1 Jn. 5:14

John MacArthur - THE NEED FOR UNDERSTANDING - BORROW [Strength for Today page 285](#)

"These things I have spoken to you in figurative language; an hour is coming when I will speak no more to you in figurative language, but will tell you plainly of the Father." JOHN 16:25

◇◇◇

Jesus' teaching in figurative language revealed the need for further enlightenment by the Holy Spirit.

Jesus left His disciples a storehouse of valuable information that would require additional teaching from the Holy Spirit to make it understandable. The "figurative language" our Lord sovereignly used was made up of many veiled but pointed statements, filled with rich meaning. Even Christ's closest followers, when they first heard Him, often understood only the basics of His teachings.

Jesus used various veiled statements whose deeper meanings were not revealed until the Holy Spirit gave believers special insight. One such statement is John 2:19, "Destroy this temple, and in three days I will raise it up." The truth that Jesus was teaching—His death and resurrection—became clearer later on. John 6:53–58 speaks of eating Jesus' flesh and drinking His blood. Many of the Jews took this teaching literally and did not understand that Jesus was referring to believers' intimate, spiritual communion with Himself.

In addition to those and other figurative expressions (see John 6:35; 8:12), the Lord knew His disciples would not understand certain truths right away (John 16:12). They were spiritually ignorant and unable to grasp every teaching prior to Christ's death. But once He died and rose again and the Holy Spirit came, they would understand Jesus' teaching about His relationship to the Father, as the end of today's verse indicates.

Whenever Christ used figurative language, it was clear enough to make it meaningful, but veiled just enough so the Spirit could reveal more profound truth later on. Having access to that unveiled truth is the blessed privilege we have today, thanks to the indwelling Holy Spirit who has come as our teacher, just as Jesus promised in John 14:26 and 16:13. We need to take full advantage of the Spirit's teaching ministry every time we hear the Word expounded or read or study it for ourselves.

◇◇◇

Suggestions for Prayer: When you study the Word, ask the Lord and His Spirit to help you see beneath the surface and understand as much biblical truth as possible.

For Further Study: Read John 6:32–58. What does the Bread of Life provide? ◇ How is it better than manna? ◇ What made some of the Jews stumble at Jesus' words?

John MacArthur - THE SPIRIT BRINGS UNDERSTANDING - BORROW [Strength for Today page 286](#)

"These things I have spoken to you in figurative language; an hour is coming when I will speak no more to you in figurative language, but will tell you plainly of the Father." JOHN 16:25

◇◇◇

We understand truth thanks to the teaching ministry of the Holy Spirit.

Scripture makes it clear that the disciples and all subsequent believers would need additional divine assistance to understand all of God's teachings. Jesus Himself knew that, as we saw in yesterday's lesson. And the apostle Paul alludes to that fact in 1 Corinthians 2:9: "Just as it is written, 'Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.' " Our human minds and senses by themselves can't give us an understanding of God's truth. That's why we need the Holy Spirit.

In John 16:25 Jesus says, "An hour is coming when I ... will tell you plainly." That reference is to the Day of Pentecost, when the Holy Spirit was poured forth to permanently indwell the disciples and all other believers. Therefore, Jesus is saying that the Spirit will help us understand God's truth, even the veiled mysteries and figurative statements in His Word.

We know and understand all that we do about God only because His Spirit is our teacher. The Holy Spirit is the one who knows the mind of God and teaches us the deep things of God from Scripture (1 Cor. 2:10–14). All the New Testament epistles were written to plainly explain Christ's teachings to us. At times the Spirit teaches us directly through the Word, and other times He uses people to teach us and unveil what was previously a mystery. But it's all His working, it's reliable, and we can thank Him every day for granting us spiritual understanding.

◇◇◇

Suggestions for Prayer: If there is a Scripture passage that has been unclear to you, pray that God would clarify it for you as you study it again, or that He would lead you to someone who can help you understand it. ◇ Pray for an unbeliever who has been struggling with accepting God's truth. Ask the Spirit to draw that person to the Lord and unlock Scripture's truths.

For Further Study: Read Acts 8:26–38. What does this passage teach about the importance of obeying the Spirit's direction? ◇ How did Philip and the Ethiopian exhibit different aspects of that obedience?

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;

- **In that day** : John 16:23
- **that**: John 14:16 17:9,19,24 Ro 8:34

Related Passages:

Romans 8:26-27+ In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; 27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

IN THE FUTURE THEY CAN GO TO FATHER DIRECTLY

In that day - Always pause with phrases like this and ask "Whatday?" This refers to after His resurrection and after His ascension and the coming of the Spirit. Between His resurrection and ascension they would still (theoretically) be able to ask Him personally (cf Acts 1:6).

You will ask (aiteo) in My name - Jesus explains that **in that day** the disciples will do something they have never done before. Jesus says that after the Spirit comes, they will pray directly to the Father **in His Name** (as previously instructed and discussed above), according to His will and His character. It follows that the better we know the Word of God, the better we will know the Will of God, and the more effective will be our prayers.

*It has well been said that prayer is not overcoming God's reluctance;
it is laying hold of His willingness.*

-- Warren Wiersbe

THOUGHT - A simple way to think about praying in My name, is to ask yourself "Is this something that Jesus would pray?" If "Yes," then go boldly to the throne of God (Heb 4:16+) In a sense you are praying in His stead, asking as if Jesus Himself were asking. And it is always a safe practice to pray God's Word back to Him! See also [Praying in the Spirit](#).

In My Name - 17x in the NT - Matt. 18:5; Matt. 18:20; Matt. 24:5; Mk. 9:37; Mk. 9:39; Mk 13:6; Mk. 16:17; Lk. 9:48; Lk. 21:8; Jn. 14:13; Jn. 14:14; Jn. 14:26; Jn. 15:16; Jn. 16:23; Jn. 16:24; Jn. 16:26; 1 Co. 1:15

Leon Morris on in My name - Asking in Jesus' name is not a way of enlisting his support. It is rather a pleading of his person and of his work for sinners. It is praying on the basis of all that he is and has done for our salvation(BORROW [The Gospel according to John PAGE 708](#))

And I do not say to you that I will request(erotao) of the Father (pater) on your behalf - CSB - "I am not telling you that I will make requests to the Father on your behalf." In other words, Jesus is making it clear to the disciples that the phrase IN MY NAME did not mean they would need to ask Jesus for things and He would then make requests to the Father for them. His point is that IN MY NAME would allow them to be able to present their own requests. This statement radically refutes the false teaching of Roman Catholicism which teaches the most efficacious prayers to the Father are through Mary. (SEE [Is prayer to Mary biblical?](#))

John MacArthur - The tearing of the veil in front of the Holy of Holies (Matt. 27:51) symbolized that the way into God's presence stands open through the death of Christ. The biblical doctrine of the priesthood of all believers (1 Peter 2:9; Rev. 1:6) eliminates the need to go through intermediaries—such as Mary, the saints, or human priests—to obtain access to the Father. The great Reformer Martin Luther assaulted the Roman counterfeit when he wrote, "It says in 1 Peter 2:9, 'Ye are an elect race, a royal priesthood, and a priestly kingdom.' It follows that all of us who are Christians are also priests" (BORROW ["The Pagan Servitude of the Church," in John Dillenberger, Martin Luther: Selections from His Writings \[Garden City, N. Y.: Anchor, 1961\], 345](#)). (See [The MacArthur New Testament Commentary](#))

It is important to emphasize that Jesus is not saying He will not or does not intercede for disciples because clearly He even prayed for the disciples before His death (Jn 14:16; Jn 17:9, 15, 24) and best of all He continually intercedes for all His disciples at the right hand of the Father.

Hebrews 7:25+ Therefore He is able also to save forever those who draw near to God through Him, since **He always lives to make intercession for them.**

Romans 8:34+ Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, Who is at the right hand of God, **Who also** (present tense - continually) **intercedes for us.**

[Bob Utley](#) sums it up noting that "This verse expresses an important truth. Many modern Christians feel they cannot approach God

directly! However, the Bible teaches that (1) the Spirit prays for believers (cf. Rom. 8:26–27), (2) the Son intercedes for believers in 1 John 2:1, and (3) believers can approach God directly in prayer because of Christ.

ILLUSTRATION - Rod Mattoon tells this story - His nightmares began each day when he awoke. James Stegalls was nineteen and he was fighting in the Vietnam War. Though he carried a small Gideon New Testament in his shirt pocket, he couldn't bring himself to read it. His buddies were cut down around him, terror was building within him, and God seemed far away. His twentieth birthday passed, then his twenty-first. At last, he felt he couldn't go on.

On February 26, 1968, he prayed for it all to end, and his heart told him he would die before dusk. Sure enough, his base came under attack that day and Jim heard a rocket coming straight toward him. Three seconds to live, he told himself, then two, then ... A friend shoved him into a grease pit, and he waited for the rocket to explode, but there was only a surreal silence. The fuse malfunctioned and the rocket did not explode.

For five hours James knelt in that pit, and finally his quivering hand reached into his shirt pocket and took out his New Testament. Beginning with Matthew, he continued through the first 18 chapters. He said, "When I read Matthew 18:19–20, I somehow knew things would be all right."

* Matthew 18:19–20... Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. [20] For where two or three are gathered together in my name, there am I in the midst of them.

Long after Jim returned home from the war, as he visited his wife's grandmother, Mrs. Harris, she told him of a night, years before, when she had awakened in terror. Knowing Jim was in Vietnam, she had sensed he was in trouble that night. She began praying for God to spare his life. Unable to kneel because of her arthritis, she lay prone on the floor, praying and reading her Bible all night. Just before dawn she read Matthew 18:19–20. She immediately called her Sunday school teacher, who got out of bed and went to Mrs. Harris' house, where together, they claimed the Lord's promise as they prayed for Jim until reassured by God's peace. Having told Jim this story, Mrs. Harris opened her Bible to show him where she had marked the passage. In the margin were these words: Jim, February 26, 1968. Thank God for the power of prayer and the Holy Spirit's leading in our lives.

Oswald Chambers - The cross in prayer (BORROW [My Utmost for His Highest - page 225](#))

At that day ye shall ask in My name. John 16:26.

*The idea of prayer is not in order to get answers from God;
prayer is perfect and complete oneness with God*

We are too much given to thinking of the Cross as something we have to get through; we get through it only in order to get into it. The Cross stands for one thing only for us—a complete and entire and absolute identification with the Lord Jesus Christ, and there is nothing in which this identification is realized more than in prayer.

"Your Father knoweth what things ye have need of, before ye ask Him." Then why ask? The idea of prayer is not in order to get answers from God; prayer is perfect and complete oneness with God. If we pray because we want answers, we will get huffed with God. The answers come every time, but not always in the way we expect, and our spiritual huff shows a refusal to identify ourselves with Our Lord in prayer. We are not here to prove God answers prayer; we are here to be living monuments of God's grace.

"I say not that I will pray the Father for you: for the Father Himself loveth you." Have you reached such an intimacy with God that the Lord Jesus Christ's life of prayer is the only explanation of your life of prayer? Has Our Lord's vicarious life become your vital life? "At that day" you will be so identified with Jesus that there will be no distinction.

When prayer seems to be unanswered, beware of trying to fix the blame on someone else. That is always a snare of Satan. You will find there is a reason which is a deep instruction to you, not to anyone else.

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 believed:** John 16:30 3:13 7:29 17:7,8,25 Ro 8:3 1Co 15:47 Ga 4:4 1Ti 1:15

WHY THE DISCIPLES CAN DIRECTLY ACCESS THE FATHER

For ([gar](#)) is a term of explanation. What is Jesus explaining? He is explaining how the disciples can experience such freedom and boldness to go directly to the Father in prayer.

The Father ([pater](#)) **Himself loves** ([phileo](#) - present tense) **you, because** (term of explanation) **you have loved** ([phileo](#) - perfect tense) **Me and have believed** (perfect tense = enduring belief) **that I came forth from the Father** ([Incarnation](#) - He was God in the flesh) - As stated above, the **for** ([gar](#)) explains why the disciples could go directly to the Father and did not have to ask Jesus to ask the Father for them. The clear reason is the disciples were loved by the **Father** and needed no prompting of the Father by His Son. **Loves** ([phileo](#)) speaks of a deep, caring, warm, friendly love and affection. **Phileo** is used in John 5:20+ to describe the Father's love for His Son. And recall that it is love which is the mark of a disciple's obedience (Jn 14:15, Jn 14:21). In other words, love is not as much their words ("I love You God"), but their obedient actions.

Then Jesus explains why the disciples were loved, giving 2 reasons: (1) they loved the Father's Son, Jesus and (2) they believed in Jesus was God and was God's Son. It is worth noting that in John's Gospel both [agapao](#) and [phileo](#) are used to express the love of the Father for the disciples, and the love of the disciples for Jesus.

MacArthur adds "It is the love of emotion, which is consistent with *agapaō*, which is the love of the will. *Phileō* describes the love of parents for their children and children for their parents (Mt. 10:37) and of friends for each other (Jn 11:3, 36). God loves (*agapaō*) sinners (John 3:16), but expresses a special, fatherly affection (*phileō*) for His children—so much so that He sent His Son to die as the sacrifice for their sins (Ro 5:8; 1 John 4:9–10). Because of that they can boldly and fearlessly enter His presence in complete confidence, as children for whom He cares deeply (cf. Rom. 8:15; Gal. 4:6)." (SEE [The MacArthur New Testament Commentary](#))

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). ([J I Packer](#))

[The Mutual Friend](#)

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

Today's Scripture : John 16:19-28

I met my wife through a mutual acquaintance. I probably wouldn't have had the courage to approach her on my own. But a person we both knew made it easy by introducing us to each other. As a result, our first date was almost prearranged. By the time I asked her out, I already knew she would accept because our common friend had served as a go-between.

Christ fulfills that kind of role between sinners and a holy God. Through His redemptive work on the cross, Jesus has removed the barrier that would have kept us from ever being introduced to or accepted by the Father (Heb. 7:25-27). Christ is the One who shows us that any friend of His is also a friend of the Father.

Jesus assured His disciples of this comforting truth when He told them He would soon be leaving them. He wanted them, and all who believe in Him, to know that because of their relationship to Him they could in His name go to God with their requests (Jn. 16:23-24). Our Lord also made it clear that any request that is consistent with His character will be answered by the Father because He loves all who love the Son (vv.26-27).

Because Jesus is our Friend, we can also be a friend of God. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)By: Mart DeHaan

Mighty God, we call You Father
As we kneel before Your throne;
Christ Your Son, our Friend and Brother,
Claims us as Your very own.
—DJD

Christ bridges the gap between the infinite God and finite man.

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

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

INCARNATION TO ASCENSION

I came forth ([exerchomai](#)) **from the Father** ([pater](#)) **and have come** ([erchomai](#) - perfect tense = a permanent fact) **into the world** ([kosmos](#)) - This speaks of [His incarnation](#), His "invasion" from heaven to planet earth. Here Jesus uses the word **world** ([kosmos](#)) in a more neutral sense, referring to the **world** as this planet inhabited by mankind, a world in dire need of an "invasion" by a Redeemer! (cf Jn 3:16+)

[Bob Utley](#) has an interesting note on the tenses - **Came forth** is an aorist tense followed by (**have come**) a perfect tense. Jesus was born at Bethlehem ([incarnation](#)) and the results of His coming abide (**ED: WHICH PICKS UP THE MEANING OF THE PERFECT TENSE**)

I am leaving ([aphiemi](#)) **the world** ([kosmos](#)) **again and going to the Father** ([pater](#)) - This speaks of [His ascension](#) that follows His crucifixion and resurrection. From earth to heaven and back again accomplished the Father's grand plan of redemption which He had given to His Son (Jn 17:4).

[Bob Utley](#) - As pre-existence was asserted in John 1:1, so Jesus' restoration to glory and power is asserted in this verse (cf. Jn 17:5, 24).

NET NOTE - The statement **I am leaving the world and going to the Father** ([pater](#)) 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.

Related Resources:

- [What is the meaning of the Incarnation of Christ? | GotQuestions.org](#)
- [What is the meaning and importance of the ascension of Jesus](#)

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

KJV John 16:29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

BGT John 16:29 Α γουσιν ο μαθητα α το · δε ν ν παρηρησ λαλε ς κα παροιμ αν ο δεμ αν λ γεις.

NET John 16:29 His disciples said, "Look, now you are speaking plainly and not in obscure figures of speech!

CSB John 16:29 "Ah!" His disciples said. "Now You're speaking plainly and not using any figurative language.

ESV John 16:29 His disciples said, "Ah, now you are speaking plainly and not using figurative speech!

NIV John 16:29 Then Jesus' disciples said, "Now you are speaking clearly and without figures of speech.

NLT John 16:29 Then his disciples said, "At last you are speaking plainly and not figuratively.

NRS John 16:29 His disciples said, "Yes, now you are speaking plainly, not in any figure of speech!

NJB John 16:29 His disciples said, 'Now you are speaking plainly and not using veiled language.

NAB John 16:29 His disciples said, "Now you are talking plainly, and not in any figure of speech.

YLT John 16:29 His disciples say to him, 'Lo, now freely thou dost speak, and no similitude speakest thou;

MIT John 16:29 His disciples said to him, "See—now you are speaking plainly, not saying anything in figurative speech.

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

His disciples ([mathetes](#)) said, “**L**o (calls for special attention), **now You are speaking plainly** ([parrhesia](#)) **and are not using a figure of speech** ([paroimia](#) - cryptic sayings, veiled language)- This sounds good but I am not sure they really understood what they were saying. For example, they still did not understand He would rise from the dead until the moment they saw Him on Sunday.

I agree with **Carson's** assessment that the disciples' reply was a bit "over-confident **Now we can see** (oidamen, lit. 'we know' v30) echoes other false claims to knowledge in this Gospel (e.g. Jn 3:2; 6:42; 7:27; cf. Duke, [IRONY IN THE FOURTH GOSPEL pp. 57–59 - SEE DUKE'S ANALYSIS OF WHAT HE TERMS THEIR "SUPERFICIAL CONFESSION"](#)). (BORROW [The Gospel According to John PAGE 548](#))

Kenneth Gangel commenting on vv 30-31 adds "Of course, naiveté still clouded their thinking. They did not yet have the Spirit's illumination. The difference between not understanding and understanding the Bible comes not from years of seminary training, but from the presence and teaching ministry of the Holy Spirit." (SEE [Holman New Testament Commentary - John - Page 304](#))

John Calvin - Thus we ought to understand that the apostles were conscious of having made some progress, so that they could say with truth, that they did not now find the words of Christ to be altogether obscure; but that **they were deceived in this respect**, that they thought they understood more than they did. Now the source of their mistake was, that they did not know what the gift of the Holy Spirit would be. ([John 16 Commentary](#)) (Bold added)

Leon Morris - These words of Jesus cause the disciples to say that he is no longer using “figures of speech” (for this expression see on v. 25 and 10:6). They appear to think that their difficulty has been cleared up, but **it is not easy to hold that this is really the case. It is true that Jesus is not now speaking figuratively, and their words are justified to that extent. He is indeed speaking plainly.** The difficulty is not so much with the words as with the situation in which the disciples find themselves. On the farther side of Calvary no one could know what was involved in Christ's leaving the Father and then returning to Him. **There is probably more of John's irony here.** (ED: [SEE DUKE'S ANALYSIS](#)) Had the disciples really possessed the understanding they claim, they would have reacted very differently when the crisis came. (BORROW [The Gospel according to John PAGE 708](#)) (Bold added)

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.”

- **Now we know** : John 16:17 5:20 21:17 Heb 4:13
- **by this**: John 17:8

DISCIPLES CLAIM KNOWLEDGE OF JESUS' OMNISCIENCE

Now we know ([eido, oida](#)) **that You know** ([eido, oida](#)) **all things, and have no need for anyone to question You**- Both uses of **know** speak of knowing beyond a shadow of a doubt.

Robertson comments that "They had failed to understand the plain words of Jesus about going to the Father heretofore (John 16:5), but Jesus read their very thoughts (John 16:19-20) and this fact seemed to open their minds to grasp his idea."

William Hendriksen explains "The light is shining brightly now, more brightly, perhaps, than ever before. **Within a few hours it will be obscured once more.** Yet, the confession which is here made will linger on in the realm of the subconscious, until by and by, when the Lord arises in triumph from the tomb and (a little later) pours out his Spirit, it will bear the fruit of calm and steadfast assurance, and this fruit will abide forever. (BORROW [New Testament Commentary: The Gospel of John PAGE 340](#)) (Bold added)

By this ("because of this" - NET) **we believe** ([pisteuo](#)) **that You came from God**- By this begs the question "by what?" Presumably by Jesus' (supernatural) insight into their hearts. This is now their honest affirmation of Jesus' deity and origin. They still do not have a full grasp of the significance of His death which was to provide a substitutionary atonement for the world of sinners. That understanding would break through at Pentecost. But for now their belief, albeit not mature, was genuine. On the other hand, as the following passages demonstrate, Jesus is going to challenge their belief.

John Calvin writes that "The disciples certainly did not yet understand fully what Christ had been saying; but although they were not yet capable of this, the mere scent of it refreshed them." (SEE [John 11-21 - Page 131](#))

Bob Utley This sentence must be understood in light of Jesus' knowing the disciples' question of v. 19. This statement by them reflects their growing, but still incomplete faith. They had seen and heard so much; did this event (cf. v. 19) really function as a major turning point in their understanding? (UTLEY'S QUESTION SEEMS TO IMPLY A "NO" AND IF SO I WOULD AGREE. THE MAJOR TURNING POINT WOULD COME ON THE DAY OF PENTECOST WHEN THE SPIRIT WOULD TEACH THEM ALL THINGS!)

Know (1492) (**eido, oida** - eido is used only in the [perfect tense](#) = oida) means in general to know by perception. **Eido/oida** is distinguished from [ginosko](#) (epiginosko, epignosis - the other major NT word group for knowing) because **ginosko** generally refers to knowledge obtained by experience or "experiential knowledge". On the other hand, **eido/oida** often refers more to an intuitive knowledge, although this distinction is not always clear cut. **Eido/oida** is not so much that which is known by experience as an intuitive insight that is drilled into one's heart. **Eido/oida** is a perception, a being aware of, an understanding, **an intuitive knowledge which in the case of believers can only be given by the Holy Spirit**. Literally **eido/oida** refers to perception by sight (perceive, see) as in Mt 2:2+ "Where is He who has been born King of the Jews? For we saw (**eido**) His star in the east, and have come to worship Him." In sum, for believers **eido/oida** suggests Spirit given fullness of knowledge, absolute knowledge (that which is without a doubt), rather than a progress in knowledge (cp ginosko) a distinction illustrated in the following passages.

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

BGT John 16:31 περὶ θη α το ς ησο ς· ρτι πιστε ετε;

NET John 16:31 Jesus replied, "Do you now believe?"

CSB John 16:31 Jesus responded to them, "Do you now believe?"

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

NIV John 16:31 "You believe at last!" Jesus answered.

NLT John 16:31 Jesus asked, "Do you finally believe?"

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

NJB John 16:31 Jesus answered them: Do you believe at last?

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

MIT John 16:31 Jesus replied to them, "Do you now believe?"

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

JESUS QUESTIONS THE MATURATION OF THEIR FAITH

Jesus answered them, "Do you now believe (pisteuo)?" - What is the point? Jesus is not questioning whether they truly believed in Him, but He does know the hearts of all men. So while the disciples did **believe**, clearly their faith was far from mature. We will soon see a manifestation of their weak faith [in the Garden of Gethsemane](#) when Jesus is arrested and they flee as He predicts in the following verse.

Kenneth Gangel - The marginal note at the beginning of this verse suggests even more strongly Jesus' response. It makes the exclamation a question: "Do you now believe?" Obviously they did not, and they were hampered by a deceptive self-assurance. Not everyone takes this verse in a negative tone. **Tenney** says, "*The reply of Jesus was pathetic ... He was still unsure of their faith as he was when, after Peter's confession he said: 'Did I not choose you the twelve, and one of you is a devil?' (6:70)*" (BORROW Tenney [John: The Gospel of Belief: An Analytic Study of the Text](#)) But **Godet** accepts Jesus' words as commendation and even triumph: "*Here is for Jesus a moment of unutterable sweetness; He has been recognized and understood—He Jesus—by these eleven Galileans. This is for Him enough; His work is for the moment ended; the Holy Spirit will finish by glorifying Him in them, and through them in mankind. There remains nothing further for Him but to close the conversation and give thanks*" ([Godet](#)). (SEE [Holman New Testament Commentary - John - Page 304](#))

William Henriksen comments that the "Lord, though accepting their confession at face-value, wishes to put them on guard against

over-confidence. It is as if he were saying, "I believe that your confession is genuine and that your faith is real; but is it full-grown? Has it reached maturity? Will your anchor hold in the storms of life? Are you sure that you can stand your ground when the foe suddenly makes his appearance?" That, more or less, is the sense in which these words have generally been interpreted. (BORROW [Exposition of the Gospel according to John PAGE 340](#))

Robertson adds that "Their belief in Christ was genuine as far as it went, but perils await them of which they are ignorant. They are too self-confident as their despair at Christ's death shows."

G Campbell Morgan - Do ye now believe?—John 16.31

In these words Jesus, very tenderly but very definitely, challenged His disciples in the hour when they declared that their belief in the Divinity of His mission was confirmed. They were perfectly sincere. They felt that they had at last passed beyond the region where it would be possible to doubt. How much better He knew them than they knew themselves! He knew that presently they would find themselves in shattering circumstances, and that they would then doubt every-thing, and be scattered. Yet observe the reason of His question. He was preparing them for those very experiences, creating a foothold for their faith, even when the floods should sweep around them. The very fact that He had known and had foretold the course of events, would be something to hold on to, and the memory of it would help them back again to faith. Two lessons of great importance may be learned here. The first is that our faith is a poor foundation; indeed that it is no foundation. We do verily believe to-day, but to-morrow may bring storms which will for the moment strain faith to the breaking-point, and make it of no value. The other is that He is faithful, and that is the foundation. In the fiercest hour of upheaval, He it is Who creates some possibility for our failing faith to gather strength. So, as to our faith also, we ever have to say: "Not unto us, O Jehovah, not unto us, but unto Thy name give glory." (BORROW [Life applications from every chapter of the Bible PAGE 324](#))

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.

KJV John 16:32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

BGT John 16:32 δο ρχεται ρα κα λ λυθεν να σκορπισθ τε καστος ες τ δια κ μ μ νον φ τε· κα ο κ ε μ μ νος, τι πατ ρ μετ μο σιν.

NET John 16:32 Look, a time is coming— and has come— when you will be scattered, each one to his own home, and I will be left alone. Yet I am not alone, because my Father is with me.

CSB John 16:32 Look: An hour is coming, and has come, when each of you will be scattered to his own home, and you will leave Me alone. Yet I am not alone, because the Father is with Me.

ESV John 16:32 Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me.

NIV John 16:32 (NOTICE NIV DOES NOT TRANSLATE GREEK "BEHOLD") "But a time is coming, and has come, when you will be scattered, each to his own home. You will leave me all alone. Yet I am not alone, for my Father is with me.

NLT John 16:32 But the time is coming-- indeed it's here now-- when you will be scattered, each one going his own way, leaving me alone. Yet I am not alone because the Father is with me.

NRS John 16:32 The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me.

NJB John 16:32 Listen; the time will come -- indeed it has come already -- when you are going to be scattered, each going his own way and leaving me alone. And yet I am not alone, because the Father is with me.

NAB John 16:32 Behold, the hour is coming and has arrived when each of you will be scattered to his own home and you will leave me alone. But I am not alone, because the Father is with me.

YLT John 16:32 and now it hath come, that ye may be scattered, each to his own things, and me ye may leave alone, and I am not alone, because the Father is with me;

MIT John 16:32 Pay attention: A time is coming and has arrived when you will be scattered each one to his own place, and you will leave me alone. 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

Related Passages:

Matthew 26:56+ "But all this has taken place to fulfill the Scriptures of the prophets." Then all the disciples left Him and fled.

Mark 14:27, 50+ And Jesus *said to them, "You will all fall away, because it is written, '**I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.**'.....50 And they all left Him and fled.

Zechariah 13:7+ "Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the LORD of hosts. "Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones.

Isaiah 53:10-12+ But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering (THIS IS WHEN CRIED [MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?](#)), He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. 12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

PREDICTION OF DISCIPLES DESERTION

Behold (idou), an hour (hora) is coming (erchomai), and has already come (erchomai), for you to be scattered (skorpizo), each to his own home, and to leave (aphiemi) Me alone - The time phrase (**hour is coming...already come**) speak of the imminence of fulfillment of the prophecy about to be announced. Jesus is bringing them back down to earth in the previous affirmations concerning Him including the authenticity of their faith. He is not saying they did not have genuine faith, but is saying their faith has limits. It would soon to come to pass that their actions demonstrate that their faith was not yet fully mature. He does this by alluding to the prophecy in Zechariah 13:7+ specifically the prophecy "that the sheep may be scattered." Recall that Peter had already been warned of his impending failure (Jn 13:38).

And yet I am not alone, because the Father (pater) is with Me - In John 8:29 Jesus declared "He who sent Me is with Me;**He has not left Me alone**, for I always do the things that are pleasing to Him." Of course there was soon to be one humanly incomprehensible exception when, as He bore the sins of the world on the Cross (2Co 5:21+, 1Pe 2:24+), He cried out "'ELI, ELI, LAMA SABACHTHANI?" that is, "[MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?](#)" (Mt 27:46+)

C H Dodd has an interesting comment on Jesus response to the disciples' affirmation of belief writing that " The damping down of an enthusiastic confession of faith might seem surprising, if we did not remember that it corresponds to a constant pattern, not only in the Fourth Gospel but elsewhere: cf. John 6:68–70, Jn 8:38; Mark 8:29–33 (and parallels), Jn 10:28–31, 38–40, Jn 14:29–31. It is part of the character and genius of the Church that its foundation members were discredited men; it owed its existence not to their faith, courage, or virtue, but to what Christ had done with them; and this they could never forget." (BORROW [The Interpretation of the Fourth Gospel PAGE 416](#))

Spurgeon - Oh! you that say you believe tonight, beware lest tomorrow you should be scattered in unbelief and fear. Whatever faith we have is God's giving, and if it remain with us, it will be because God keeps it there. But there is not one among us that has any faith to spare. We do not know but that the very hour is come, even now, that will try us and make us ask whether we have any faith at all.

Bob Utley - Apparently only John was present at the trials and crucifixion (cf. Matt. 26:31, from Zech. 13:7). John 21:1–3 suggests that several of the Apostles had gone back to fishing as a vocation. Jesus was bereft of human companionship (cf. Matt. 26:38, 40–41, 43, 45), but never divine companionship (cf. Jn 8:16, 29) until the crucifixion, when He bore the sin of all the world (cf. Matt. 27:45–46 - "[MY GOD, MY GOD, WHY HAVE YOU FORSAKEN 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.

Streams in the Desert - John 16:32 - Borrow [Streams in the Desert page 384](#)

IT need not be said that to carry out conviction into action is a costly sacrifice. It may make necessary renunciations and separations which leave one to feel a strange sense both of deprivation and loneliness. But he who will fly, as an eagle does, into the higher levels where cloudless day abides, and live in the sunshine of God, must be content to live a comparatively lonely life.

No bird is so solitary as the eagle. Eagles never fly in flocks; one, or at most two, ever being seen at once. But the life that is lived unto God, however it forfeits human companionships, knows Divine fellowship.

God seeks eagle-men. No man ever comes into a realization of the best things of God, who does not, upon the Godward side of his life, learn to walk alone with God. We find Abraham alone in Horeb upon the heights, but Lot, dwelling in Sodom. Moses, skilled in all the wisdom of Egypt must go forty years into the desert alone with God. Paul, who was filled with Greek learning and had also sat at the feet of Gamaliel, must go into Arabia and learn the desert life with God. Let God isolate us. I do not mean the isolation of a monastery. In this isolating experience He develops an independence of faith and life so that the soul needs no longer the constant help, prayer, faith or attention of his neighbor. Such assistance and inspiration from the other members are necessary and have their place in the Christian's development, but there comes a time when they act as a direct hindrance to the individual's faith and welfare. God knows how to change the circumstances in order to give us an isolating experience. We yield to God and He takes us through something, and when it is over, those about us, who are no less loved than before, are no longer depended upon. We realize that He has wrought some things in us, and that the wings of our souls have learned to beat the upper air.

We must dare to be alone. Jacob must be left alone if the Angel of God is to whisper in his ear the mystic name of Shiloh; Daniel must be left alone if he is to see celestial visions; John must be banished to Patmos if he is deeply to take and firmly to keep "the print of heaven."

He trod the winepress alone. Are we prepared for a "splendid isolation" rather than fail Him?

James Smith - THE RULE OF CHRIST'S PEACE Colossians 3:15

1. A Wonderful Theme. "The peace of Christ" (r. v.). Nothing could disturb it (John 14:27).
 2. A Blessed Possession. "The peace of Christ in your hearts." In Me ye have peace (John 16:33).
 3. A Happy Government. "The peace of Christ rule in your hearts" (arbitrate, R.V., margin).
 4. A Gracious Calling. "To the which also ye were called." We don't climb into it, we are called into it.
 5. A Mystical Union. "In one body."
 6. A God-honouring Result. "Be ye thankful" (Eph. 5:20).
-

C H Spurgeon - John 16:32 - Morning and Evening

Few had fellowship with the sorrows of Gethsemane. The majority of the disciples were not sufficiently advanced in grace to be admitted to behold the mysteries of "the agony." Occupied with the passover feast at their own houses, they represent the many who live upon the letter, but are mere babes as to the spirit of the gospel. To twelve, nay, to eleven only was the privilege given to enter Gethsemane and see "this great sight." Out of the eleven, eight were left at a distance; they had fellowship, but not of that intimate sort to which men greatly beloved are admitted. Only three highly favoured ones could approach the veil of our Lord's mysterious sorrow: within that veil even these must not intrude; a stone's-cast distance must be left between. He must tread the wine-press alone, and of the people there must be none with him. Peter and the two sons of Zebedee, represent the few eminent, experienced saints, who may be written down as "Fathers;" these having done business on great waters, can in some degree measure the huge Atlantic waves of their Redeemer's passion. To some selected spirits it is given, for the good of others, and to strengthen them for future, special, and tremendous conflict, to enter the inner circle and hear the pleadings of the suffering High Priest; they have fellowship with him in his sufferings, and are made conformable unto his death. Yet even these cannot penetrate the secret places of the Saviour's woe. "Thine unknown sufferings" is the remarkable expression of the Greek liturgy: there was an inner chamber in our Master's grief, shut out from human knowledge and fellowship. There Jesus is "left alone." Here Jesus was more than ever an "Unspeakable gift!" Is not Watts right when he sings—

"And all the unknown joys he gives,

Were bought with agonies unknown.”

Vance Havner - Alone, yet Not Alone

Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. John 16:32.

Blessed paradox of the Saviour and the Saint! Our Lord was a solitary soul, yet not alone. And the Christian who presses into the deeper things of God will often be lonely but never alone. Paul was lonely in the Roman prison: "All men forsook me." But he was not alone: "The Lord stood with me."

"He that sent me is with me: the Father hath not left me alone." Jacob may fancy himself alone in a strange land, with a stone for a pillow, but he will make a discovery: "Surely the Lord is in this place and I knew it not."

Live as though He were with you, for He is. You have His word for it and you can be confident of His promise, though you may not be conscious of His presence.

Even through the Valley of Death's Shadow, "I will fear no evil, FOR THOU ART WITH ME." Alone yet not alone!

My Father Is with Me

You will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me. — John 16:32

Today's Scripture : Mark 14:32-50

A friend struggling with loneliness posted these words on her Facebook page: "It's not that I feel alone because I have no friends. I have lots of friends. I know that I have people who can hold me and reassure me and talk to me and care for me and think of me. But they can't be with me all the time—for all time."

Jesus understands that kind of loneliness. I imagine that during His earthly ministry He saw loneliness in the eyes of lepers and heard it in the voices of the blind. But above all, He must have experienced it when His close friends deserted Him (Mark 14:50).

However, as He foretold the disciples' desertion, He also confessed His unshaken confidence in His Father's presence. He said to His disciples: "[You] will leave Me alone. And yet I am not alone, because the Father is with Me" (John 16:32). Shortly after Jesus said these words, He took up the cross for us. He made it possible for you and me to have a restored relationship with God and to be a member of His family.

Being humans, we will all experience times of loneliness. But Jesus helps us understand that we always have the presence of the Father with us. God is omnipresent and eternal. Only He can be with us all the time, for all time. By: Poh Fang Chia (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Heavenly Father, thank You for Your promise that You will never leave me or forsake me. When I feel lonely, help me to remember You are always with me.

If you know Jesus, you'll never walk alone.

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.”

KJV John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

BGT John 16:33 τα τα λελ ληκα μ ν να ν μο ε ρ νην χητε. ν τ κ σμ θλ ψιν χετε· λλ θαρσε τε, γ νεν κηκα τ ν κ σμον.

NET John 16:33 I have told you these things so that in me you may have peace. In the world you have trouble and suffering, but take courage— I have conquered the world."

CSB John 16:33 I have told you these things so that in Me you may have peace. You will have suffering in this world. Be courageous! I have conquered the world."

ESV John 16:33 I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world."

NIV John 16:33 "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

NLT John 16:33 I have told you all this so that you may have peace in me. Here on earth you will have many trials and sorrows. But take heart, because I have overcome the world."

NRS John 16:33 I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!"

NJB John 16:33 I have told you all this so that you may find peace in me. In the world you will have hardship, but be courageous: I have conquered the world.

NAB John 16:33 I have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world."

YLT John 16:33 these things I have spoken to you, that in me ye may have peace, in the world ye shall have tribulation, but take courage -- I have overcome the world.'

MIT John 16:33 I have spoken these things to you in order that you might have peace in me. In the world you will have trouble, but be cheerful—I have conquered the world."

- **in Me you may have peace** 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 world you have tribulation:** 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 take courage:** John 14:1 Ac 9:31 23:11 27:22,25 2Co 1:3 13:11 1Th 3:7
- **I have overcome the world:** 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+ (**EVERY BELIEVER IS AN OVERCOMER [WHETHER YOU FEEL LIKE IT OR NOT!] IN AND THROUGH CHRIST'S OVERCOMING!**) 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)

Romans 8:37+ But in all these things we **overwhelmingly conquer** ([hupernikao](#) in present tense) through Him (CHRIST) Who loved us.

Matthew 14:27 But immediately Jesus spoke to them, saying, "**Take courage**, it is I; **do not be afraid.**"

Mark 6:50 for they all saw Him and were terrified. But immediately He spoke with them and *said to them, "**Take courage**; it is I, **do not be afraid.**"

Acts 23:11 But on the night immediately following, the Lord stood at his side and said, "**Take courage**; for as you have solemnly witnessed to My cause at Jerusalem, so you must witness at Rome also."

Mark 13:9 "But be on your guard; for they will deliver you to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for My sake, as a testimony to them.

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

1 Corinthians 15:57 but thanks be to God, who gives us the victory through our Lord Jesus Christ.

1 John 4:4 You are from God, little children, and have **overcome** (perfect tense - speaks of lasting, enduring result) them; because greater is He who is in you than he who is in the world ([kosmos](#)) .

1 John 5:4-5 For whatever is born of God **overcomes** (present tense - continually) the world ([kosmos](#)) ; and this is the victory that has **overcome** the world ([kosmos](#)) —our faith. 5 Who is the one who **overcomes** (present tense - continually) the world ([kosmos](#)) , but he who believes that Jesus is the Son of God?

**DISCIPLES ARE OVERCOMERS
IN CHRIST THE OVERCOMER**

This is a striking verse in view of the fact that He has just predicted that they would have a faith failure and flee. Those words would surely have brought unrest to their hearts, and now he immediately tells them that all that He has been telling them was so that they might have peace. It is interesting to note the three contrasts in this closing passages - IN ME versus IN THE WORLD, YOU MAY HAVE versus YOU (WILL) HAVE, and PEACE versus TRIBULATION.

These things - What **things**? While one might posit that it is all He taught during the 3+ years they were with Him, in context, this would seem to speak especially of the great promises He has given them in the Upper Room Discourse. In that discourse He gave them the great promise of the indwelling Holy Spirit, Who would provide the supernatural power necessary for them to proclaim the Gospel to a hostile, godless world (cf Acts 1:8+).

In Jesus Himself there is always an abiding peace.

- Spurgeon

I have spoken to you, so that ([hina](#) - term of purpose - of "*these things...spoken*") **in Me you may have** (present tense - continually have) **peace** ([eirene](#)) - **Spoken** is in the perfect tense signifying past completed action with present ongoing effect or result. It speaks of a state of peace. In context this is clearly supernatural because the next clause describes tribulation which would not give peace. Notice that the overarching purpose for speaking these things is that they might experience supernatural peace. Notice the preposition "**in**" (locative of sphere) signifying that the Source of their peace would not be a program but a Person, Christ Himself, the Prince of peace. Contrast this with "provision" of the other location!

Kenneth Gangel - Inner peace is conditional; it can come only through Jesus. The world offers only trouble that need not plague Jesus' followers. We belong to the one who overcame the world. Fear turns to peace when we learn how to apply Jesus' victory in our lives. (SEE [Holman New Testament Commentary - John - Page 305](#))

All must live in the world and thus have trouble.

But people may also live in Christ,

and when they do they have peace.

-- William Hendriksen

This is Jesus' second mention of His gift of peace, declaring in John 14:27-

"**Peace** ([eirene](#)) I leave with you; My **peace** ([eirene](#)) I give to you; not as the world gives do I give to you. **Do not let your heart be troubled**, ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)) nor let it be fearful."

Like a River Glorious

-Frances Ridley Havergal

Stayed upon Jehovah,

Hearts are fully blessed;

Finding, as He promised,

Perfect peace and rest.

D A Carson on **IN ME** - this IN ME language is probably an extension of the metaphor of the vine (ch. 15). Whatever the trouble, the peace prevails, just as elsewhere the privilege of being more than a conqueror goes to those who are faithful under the most appalling opposition (Ro 8:31-39). (BORROW [The Gospel according to John PAGE 550](#)) (It follows that the words of the old hymn give us great advice)...

Turn your eyes upon Jesus.

look full in His wonderful face.

And the things of earth will grow strangely dim

in the light of His glory and grace

-- Helen Howarth Lemmel

In the world ([kosmos](#)) **you have** (present tense - continually have) **tribulation** ([thlipsis](#) - pressure, affliction, distress, anguish in Jn 16:21) - Note the two spheres in which believers exist, **in Me** and **in the world**. **In Me** gives peace. **In the world** brings trouble. **In Me** speaks of our loving Friend. **In the world** speaks of our hateful enemy. **In the world** describes the disciples existence on planet earth until we are removed to glory. We will be crushed, pressured, hated and persecuted for the Name above all names. That is the reality of the life of a genuine follower of Christ. So do not be surprised at the fiery trial which comes upon you for you testing! (1Pe 4:12). If you are not experiencing it now, you will experience it because it is a promise from our Lord Jesus, Who cannot lie!

THOUGHT - If you are Jewish or Muslim and one day the Spirit woos you into the Kingdom of God when you

hear someone preaching the Gospel, you can rest assured such a convert will receive radical [thlipsis](#), radical pressure from those on the outside. They will begin to experience what it must be like to live in a "pressure cooker," as they are challenged, denigrated, and even physically attacked or actually martyred. It is happening to 100's of thousands of brothers and sisters in the world even as I write. Let's stop and each offer a prayer for them along the lines of 1Cor 15:58, that our heavenly Father, by His Spirit and His Word, would supernaturally enable them to "be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord." In the victorious Name of Jesus. Amen.

The **world** ([kosmos](#)) is a summation of all the aspects of this present evil age which vehemently hates Jesus and His Gospel and which is under the dominion of Satan (1Jn 5:19+). And as Jesus has already forewarned the disciples, **the world** ([kosmos](#)) actively will hate His disciples (Jn 15:18, 19, 23-25+, Jn 17:14+). **Tribulation** ([thlipsis](#)) speaks of intense pressure which the world will bring to bear on the disciples of Christ (then and now!), in a vain attempt (cf 1Co 15:57+, Ro 8:37+) to hinder them from preaching the Gospel of Jesus to otherwise hell-bound sinners.

I think **John MacArthur** gives one of the most descriptive definitions of the **world** ([kosmos](#)) that I have ever seen - "World" doesn't mean the physical planet; it means the system of evil that dominates the creation, and dominates humanity. It is the satanically operated, demonically infested, sinner exercised world of evil. It is the complex of evil that dominates human life. And has not only dominated human life, but cursed the entire universe. ([Sermon](#))

Rod Mattoon's ILLUSTRATION of **tribulation** - In the pictures of the ancient Roman method of threshing grain, one man is always seen stirring up the sheaves while another rides over them in a crude cart equipped with rollers instead of wheels. Sharp stones and rough bits of iron were attached to these cylinders to help separate the husks from the grain. This simple cart was called a tribulum—from which we get our word "tribulation." When great affliction comes to us, we often think of ourselves as being torn to pieces under the cruel pressures of adverse circumstances. Yet as no thresher ever yoked up his tribulum for the mere purpose of tearing up his sheaves but to disclose the precious grain, so our loving Savior never puts us under the pressure of sorrow and disappointment needlessly. He has a purpose for our tribulations. Understanding this truth can give us peace. Beloved, we may get knocked down, but we don't have to be knocked out. Jesus tells us to be cheerful and have courage because He has overcome or conquered the world. Because the Lord has conquered, we too, are conquerors through the Holy Spirit. Read Romans 8:37+ This verse speaks of our ability to "overwhelmingly conquer" as victorious Christians. A definition of "overwhelmingly" was provided on October 7, 1916, when Georgia Tech played Cumberland University in what is recorded as the highest-scoring football game in history. Georgia Tech set a record of thirty-two touchdowns while racking up 222 points. Cumberland never made a first down, much less a point. We have this kind of victory in Christ.

But - This term of contrast calls for the disciples not to give in to the incredible pressure of the godless world.

Take courage ([tharseo](#)) - Jesus as the Commander of the band of brothers issues a command in [present imperative](#) calling for them to continually be courageous, firm and resolute in the face of coming dangerous and adverse circumstances, a response which would only be possible as they continued to [depend on the Holy Spirit](#), the One Who would soon be provided at Pentecost. It is notable that tharseo is used 7 times (M. 9:2, 22; Mt 14:27; Mk 6:50, 10:49, Jn. 16:33; Acts 23:11), all by Jesus and all commands are in the [present imperative](#). Jesus knows that this heart attitude will continually be necessary for His followers because the world's pressure will continually attempt to crush us and demolish our testimony.

Jesus' command reminds us of Jehovah's commands (the Commander - see Josh 5:4) to Joshua to be **Be strong and courageous**" (Josh. 1:6, 9, 18; Josh 10:25) before he invaded the Promised Land to defeat the Canaanites.

I have overcome ([nikao](#)) **the world** ([kosmos](#)) - Don't miss it -- In saying **I have overcome** Jesus declares victory even before Gethsemane, before Calvary, before the empty tomb. **Overcome** is the great verb [nikao](#) which speaks of conquering or of attaining victory over difficult circumstances. It always speaks of spiritual victory. The perfect tense signifies **past completed action** (because so certain was His victory!), when Jesus attained victory over the world, sin and satan on the glorious cross. Perfect tense indicates the present consequence of a past event and thus an abiding result. In other words the tense indicates the certainty of His victory and by association the certainty of the disciples victory in the impending spiritual battles. We can conquer because He conquered. The perfect tense further signifies that the results and effects of Jesus' crucifixion will endure, in this case throughout eternity! Hallelujah! Because Jesus would soon **overcome** His enemies on the Cross, His disciples would be able to overcome those same intractable enemies, their victory coming as they learned to lean on the supernatural power of the everlasting arms of the Holy Spirit Who they would soon receive in Acts 2:1-47+.

*We need never be defeated
By the trials that come our way;
Since the Lord has overcome them,
Victory is ours today.*

—Sper

I have overcome is the rock of our salvation, the foundation stone on which we can stand firm and resist the hatred and crushing pressures of this fallen God hating, sin loving world. There is an old song by Harvest from 1986 entitled [Only the Overcomers](#)

Only the overcomers will be with,
Only the overcomers will live with,
Only the overcomers will reign on high.

D A Carson - Jesus has conquered the world, in the same way that he has defeated the prince of this world. Jesus' point is that by his death he has made the world's opposition pointless and beggarly. The decisive battle has been waged and won. The world continues its wretched attacks, but those who are in Christ share the victory he has won. They cannot be harmed by the world's evil, and they know who triumphs in the end. From this they take heart, and begin to share his peace. (BORROW [The Gospel according to John PAGE 550](#))

William Hendriksen gives an **ILLUSTRATION** - Say that a mountain-climber and his guide are trying to ascend a steep cliff. With the skill that results from long experience in mountaineering the guide makes the ascent, and shouts to the man who is at the lower end of the rope, "Do not be afraid, for I have made it." Similarly, the pressure that comes from the side of the world will never succeed in causing the disciples to lose their foothold, for Jesus (with whom they are united) has reached the top; hence, so will they. (BORROW [Exposition of the Gospel according to John PAGE 344](#))

I WILL RISE

There's a peace I've come to know
Though my heart and flesh may fail
There's an anchor for my soul
I can say "It is well"

Jesus has OVERCOME

And the grave is OVERWHELMED

The VICTORY is won

He is RISEN from the dead

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.

*Peace floods the soul
when Christ rules the heart*

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](#))

*As the Master had peace in Himself,
He had a strong desire that all His disciples should have peace.
Our Lord Jesus Christ delights to see His people firm, calm, and happy.*

C H Spurgeon - In Jesus himself there is always an abiding peace. He had peace. If he had not himself possessed peace, we could not have had peace in him. What a holy calm there was in the spirit of our divine Master. He was a master of the art of peace. No man ever had more to disturb him, but no man was less disturbed. He could not be turned aside from anything that he had resolved

to do, for he set his face like a flint (Isa 50:7), and in the doing of it he could not be excited or discouraged, for his spirit was not of this changing world. As the Master had peace in himself, he had a strong desire that all his disciples should have peace. Our Lord Jesus Christ delights to see his people firm, calm, and happy. Let us enjoy the calm of heart that comes of knowing that the reserves of God are infinite and that at any moment they can come to our aid and deliver us should an emergency occur. We shouldn't be as movable as waves but as fixed as stars. We shouldn't be like thistledown, blown away by every wind, but like a distant granite peak, which defies the storms of the ages.

*I rest beneath the Almighty's shade,
My griefs expire, my troubles cease;
Thou, Lord, on whom my soul is stayed,
Wilt keep me still in perfect peace.*

---Charles Wesley.

William Hendriksen - It is certainly remarkable that at the very moment when the Man of Sorrows concludes his final discourse in the Upper Room, just before he treads the valley of deepest gloom, he addresses his disciples with these remarkable words, "Be of good cheer!" As far as the record is concerned, with a single exception, he was the only one who employed that heartening verb (θάρασι, θαρσετε). One finds it in the following passages: Matt. 9:2, 22; 14:27; Mark 6:50; 10:49 (the one exception); John 16:33; and Acts 23:11. Surely, the man who conquers along with Christ has reason to be cheerful! And this even in the midst of tribulation; yes, even because of tribulation, as is shown beautifully in Acts 5:41. (BORROW [Exposition of the Gospel according to John PAGE 344](#))

Warren Wiersbe concludes writing " John 16:33 is also a preface to His great High Priestly Prayer. He had taught them the Word; now He would pray for them. The Word and prayer must always go together (Acts 6:4). He used the word world nineteen times in this prayer, for in it He shows us how to overcome the world. He Himself was facing the hatred of the world and the devil, yet He would be able to endure the suffering and win the victory. There is joy when we permit God to transform sorrow into joy. There is joy when God answers prayer. There is joy when we overcome the world. Let there be joy!" ([Bible Exposition Commentary](#))

Brian Bell - You will have tribulation! Mosquitos are said to bite strangers more than natives.

- The believers 2-fold Life: In Christ & in the world.
- The believers 2-fold Experience: In Christ peace; & in the World tribulation
- The believers 2-fold Secret: The Fact, I have overcome & the Feeling, be of good cheer. 2

Peace (1515) **eirene** from verb **eiro** = to join or bind together that which has been separated) literally pictures the binding or joining together again of that which had been separated or divided and thus setting at one again, a meaning conveyed by the common expression of one "having it all together". It follows that peace is the opposite of division or dissension. Peace as a state of concord and harmony is the opposite of war. Peace was used as a greeting or farewell corresponding to the Hebrew word shalom - "peace to you". **Eirene** can convey the sense of an inner rest, well being and harmony. The ultimate peace is the state of reconciliation with God, effected by placing one's faith in the gospel. In eschatology, peace is prophesied to be an essential characteristic of the Messianic kingdom (Acts 10:36).

Peace is defined by Cremer as "a state of untroubled, undisturbed wellbeing."

Adrian Rogers on **peace** - Bible peace is not the subtraction of problems from life; it's the addition of power to meet those problems. You don't keep this peace; this peace keeps you. It's peace that passes understanding. You can't get it from a bottle; you can't get it from a syringe; you can't get it from a psychiatrist, a psychologist, a well-meaning friend or a book; you can't even get it from a principle. You get it from God. Jesus said, "My peace I leave with you" (John 14:27). That's your legacy. It's peace that the world cannot give, and it's peace the world cannot take away. Find your peace **in Him**. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

EIRENE - 85V - Matt. 10:13; Matt. 10:34; Mk. 5:34; Lk. 1:79; Lk. 2:14; Lk. 2:29; Lk. 7:50; Lk. 8:48; Lk. 10:5; Lk. 10:6; Lk. 11:21; Lk. 12:51; Lk. 14:32; Lk. 19:38; Lk. 19:42; Lk. 24:36; Jn. 14:27; Jn. 16:33; Jn. 20:19; Jn. 20:21; Jn. 20:26; Acts 7:26; Acts 9:31; Acts 10:36; Acts 12:20; Acts 15:33; Acts 16:36; Acts 24:2; Rom. 1:7; Rom. 2:10; Rom. 3:17; Rom. 5:1; Rom. 8:6; Rom. 14:17; Rom. 14:19; Rom. 15:13; Rom. 15:33; Rom. 16:20; 1 Co. 1:3; 1 Co. 7:15; 1 Co. 14:33; 1 Co. 16:11; 2 Co. 1:2; 2 Co. 13:11; Gal. 1:3; Gal. 5:22; Gal. 6:16; Eph. 1:2; Eph. 2:14; Eph. 2:15; Eph. 2:17; Eph. 4:3; Eph. 6:15; Eph. 6:23; Phil. 1:2; Phil. 4:7; Phil. 4:9; Col. 1:2; Col. 3:15; 1 Thess. 1:1; 1 Thess. 5:3; 1 Thess. 5:23; 2 Thess. 1:2; 2 Thess. 3:16; 1 Tim. 1:2; 2 Tim. 1:2; 2 Tim. 2:22; Tit. 1:4; Phlm. 1:3; Heb. 7:2; Heb. 11:31; Heb. 12:14; Heb. 13:20; Jas. 2:16; Jas. 3:18; 1 Pet. 1:2; 1 Pet. 3:11; 1 Pet. 5:14; 2 Pet. 1:2; 2 Pet. 3:14; 2 Jn. 1:3; 3 Jn. 1:15; Jude 1:2; Rev. 1:4; Rev. 6:4

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 **stenochoria** (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 Matt. 13:21; Matt. 24:9; Matt. 24:21; Matt. 24:29; Mk. 4:17; Mk. 13:19; Mk. 13:24; Jn. 16:21; Jn. 16:33; Acts 7:10; Acts 7:11; Acts 11:19; Acts 14:22; Acts 20:23; Rom. 2:9; Rom. 5:3; Rom. 8:35; Rom. 12:12; 1 Co. 7:28; 2 Co. 1:4; 2 Co. 1:8; 2 Co. 2:4; 2 Co. 4:17; 2 Co. 6:4; 2 Co. 7:4; 2 Co. 8:2; 2 Co. 8:13; Eph. 3:13; Phil. 1:17; Phil. 4:14; Col. 1:24; 1 Thess. 1:6; 1 Thess. 3:3; 1 Thess. 3:7; 2 Thess. 1:4; 2 Thess. 1:6; Heb. 10:33; Jas. 1:27; Rev. 1:9; Rev. 2:9; Rev. 2:10; Rev. 2:22; Rev. 7:14

Take courage (2293) **tharseo** from **tharsos** = boldness, courage) means to have courage. Be of good courage, be of good cheer or be unafraid. The idea is that the recipient of this command is to have confidence and firmness of purpose in the face of danger or testing. **BDAG** = "to be firm or resolute in the face of danger or adverse circumstances, be enheartened." All 7 NT uses are in the **imperative mood** as a command for the distressed to be encouraged. A word for courage in the face of danger, only here in John, but see Matthew 9:2, 22; Mark 10:49.

In Acts 23:11+ **tharseo** is in the **present imperative** which calls for this to be one's lifestyle, to continually be encouraged. Now try that by relying on your own "inner" strength! You need "external" strength. In short you need to rely on the enabling power of the Spirit to energize encouragement when you are discouraged. ([See discussion of the Need for the Holy Spirit to obey NT commands](#)). And since it is a command, the implication is we can choose to obey or disobey it. As Steven Cole says "We disobey it when we stubbornly refuse the help that He sends us through the promises of His Word or through a fellow believer who tries to encourage us. We obey it when we say, "Thank You, Lord, for Your faithful love," and trust His Word. Thus the main way that the Lord encourages us is with His presence in our difficult circumstances."

Gary Hill adds that **tharseo** "refers to God bolstering the believer, empowering them with a bold inner-attitude ("of good courage"). Inner bolstering comes from the Lord infusing strength by His inworking of faith. This unflinching, bold courage lives out inner confidence which is produced by the Holy Spirit....(believers) know all physical circumstances of life are under His control (Jn 1:3) which produces an unconquerable sense of "inner triumph."" (Discovery Bible)

THARSEO - 7V - take courage(7) - Matt. 9:2; Matt. 9:22; Matt. 14:27; Mk. 6:50; Mk. 10:49; Jn. 16:33; Acts 23:11

Overcome (conquered) (3528) **nikao** means to conquer, to be victorious or to prevail in the face of obstacles. To bring about a victory, to achieve the victory, always referring to spiritual victory in the New Testament. Ro 3:4+ speaks of God prevailing as in a legal accusation against Him! **Overcome** describes the quality of a true saint who may stumble and fall but who God always picks up and he continues onward and upward in the power and motivation of the victory Christ has won for us on the Cross.

NIKAO - 24v - conquer(1), conquering(1), overcame(2), overcome(11), overcomes(10), overpowers(1), prevail(1), victorious(1). NOTE REPETITION OF NIKAO IN DESCRIPTION OF BELIEVERS IN THE REVELATION - Lk. 11:22; Jn. 16:33; Rom. 3:4; Rom. 12:21; 1 Jn. 2:13; 1 Jn. 2:14; 1 Jn. 4:4; 1 Jn. 5:4; 1 Jn. 5:5; Rev. 2:7; Rev. 2:11; Rev. 2:17; Rev. 2:26; Rev. 3:5; Rev. 3:12; Rev. 3:21; Rev. 5:5; Rev. 6:2; Rev. 11:7; Rev. 12:11; Rev. 13:7; Rev. 15:2; Rev. 17:14; Rev. 21:7

Brian Bell - As a third-century man was anticipating death, he penned these last words to a friend: "It's a bad world, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any pleasure of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people are the Christians— and I am one of them."

Vance Havner - "This Is the Victory"

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33

The world is too much with us nowadays. We cannot explain it for God holds that secret and the world by its wisdom knows not God. We cannot endure it by a Stoic stiff-upper-lip philosophy. Thousands are trying to bluff through, whistling their way past the graveyard, wearing the royal robes of a put-on fortitude over the sackcloth of inner wretchedness (2 Kings 6:30). We cannot enjoy the world for "she that liveth in pleasure is dead while she liveth," it is all a lifeless counterfeit.

But we can overcome the world and any of us, regardless of circumstance, can get in on this. Christ did not dodge or deny the fact of trouble: he declared plainly that in this world we might expect it. But he follows it with, "Be of good cheer." He overcame the world and whoever is born of God and believes that Jesus is the Son of God overcomes the world, and this is the victory that overcomes the world, even our faith (1 John 5:4, 5).

This business of overcoming the world is open to you. You may be an invalid, you may be in straits, you may be poor and ignorant and despised, but there is no condition in which you may be placed that can keep you from overcoming the world if you will receive him and let him live his overcoming life in you. "Be of good cheer." He is the way out

Warren Wiersbe - John 16:33 - [New Testament Words](#)

These things" refer to the truths Jesus had just taught the disciples in the upper room, truths that we must lay hold of today. He climaxed the discourse with this word of encouragement that must have strengthened the disciples many times as they served and suffered in the years that followed. He reveals three important truths that we must grasp.

The opposition that will be against us. The word world has three meanings in Scripture: the created world (Acts 17:24), the world of people (John 3:16), and the whole system of society that is apart from God and at enmity with God (16:33). Satan is the prince of this world system (12:31) and uses it to entice and enslave people so that they will live for the temporary and not for the eternal. First John 2:15–17 informs us that anything that decreases our love for the Father or our desire to do his will is from the world and must be avoided, no matter how good it may seem to us or to others. We must not be shocked when we are attacked by the world, because Christians don't belong to this world (John 17:14–15; 1 Pet. 4:12–19). If our Christian life is what it ought to be, the world will treat us as it treated Jesus. If we are friends of the world, we cannot be the friends of God (James 4:4).

The peace and joy that should be within us. If we have war on the outside, it's essential to have peace on the inside, otherwise we will be overcome and not overcomers. "Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus" (Phil. 4:6–7). Tribulation is as important to the Christian life as the sun is to plant life, for it develops character and helps to make us more like Christ as we share "the fellowship of His sufferings" (Php 3:10). The potter not only molds the vessel but he also puts it into the furnace to make it useable. When Jesus says "be of good cheer," it isn't just a passing phrase like "have a good day." It's a gift of joy we can experience now. "Son, be of good cheer; your sins are forgiven you" (Matt. 9:2). "Be of good cheer! It is I; do not be afraid" (Jn 14:27). Why shouldn't we have peace and joy? Jesus is with us, we are forgiven, and he has already overcome the enemy.

The victory that is already before us. During his earthly ministry, Jesus defeated Satan time and time again, and in his crucifixion, resurrection, and ascension, he conquered the enemy once and for all (Col. 2:15; Eph. 1:19–23). The Lamb has overcome the serpent (Gen. 3:15; Rev. 5:5; 12:11) and by faith, we share in his victory. Jesus is the strong man who overcame the devil and stripped him of his armor (Luke 11:22). The Father wants us to be like those young men John wrote to who had "overcome the wicked one" (1 John 2:13; see Rev. 12:11). When Joshua led the Jewish army from victory to victory, conquering the Promised Land, they simply obeyed God's will, trusted God's promise, and overcame the enemy. "Do not fear or be dismayed," God said to his people, "for the LORD is with you" (2 Chron. 20:17). This does not mean we are spectators and not combatants, for we must put on the armor, take the sword and shield (Eph. 6:10–20), and resist the devil, trusting Jesus because of the victory he has already won. Are we overcomers or overcome?

Be strong in the Lord and in the power of His might.

Ephesians 6:10

Vance Havner - "There's Always Sumpin"

It was Amos—or maybe Andy—who used to say it. He meant that life is one thing after another, and if it isn't this it will be that. There will be decisions to make, troubles to face, bills to pay, ups and downs. There's always something, never a time when there's

nothing. Jesus said, "... In the world ye shall have tribulation..." (John 16:33). The word means pressure, and when have we ever had so much of that! We have invented a thousand sophisticated gadgets to lessen the pressure, and now we live on the edge of a nervous breakdown all the time. There is no escape from the squeeze. "There's always sumpin."

But what did our Lord say next in this pressure passage! "But be of good cheer." Good cheer when I'm beset with fears and fightings within and without! The Greek word for pressure here is *thlipsis* and I'm *thlipsified*, pressurized from all directions. Yes, I am to be of good cheer, for this pressure is from the world and my Lord says, in the same verse, "I have overcome the world." He had a rough time in this world. The world order, even the religious establishment, was against Him, and He died on a cross, the emblem of suffering and shame. If it had ended there, we could only say the world overcame Him, but three days later He came out of the grave. He defeated death, the last enemy that shall be destroyed. He began a new race—a new order—and conquered what everybody thought had overcome Him.

But where do we come in? Was this one isolated victory which we must celebrate from afar, or can we get in on it? "Whatsoever is born of God overcometh the world..." (1 John 5:4). All who are born again can rise above the pressures of this present world. They transform some things and others they transcend.

John proceeds further, "Who is he that overcometh the world?" (1 John 5:5). The answer is plain, "He that believeth that Jesus is the Son of God." He has just said, in the fourth verse, "... this is the victory that overcometh the world, even our faith." This is a double-barreled faith, faith that starts out with heart trust in Jesus Christ as God's Son and goes on day by day faithing Jesus Christ for every situation as it arises—

Simply trusting every day,
Trusting through a stormy way,
Even when my faith is small,
Trusting Jesus, that is all.

The discipline is sometimes severe, and the orders seem tougher than a marine sergeant's. The battle is not won on the parade ground but out in the thick of the fight.

Furthermore, while "there's always sumpin," there's always Someone. And He is with us as He said. Sometimes we find it difficult to feel that Presence, and we seem to fight alone with only the stub of a sword. He Himself was forsaken in His darkest hour, and Paul said "... all men forsook me.... Notwithstanding the Lord stood with me..." (2 Timothy 4:16, 17). If you feel deserted in the darkest hour, remember Another who cried, "My God, my God, why hast Thou forsaken me?" (Matthew 27:46). But three days later He overcame death itself. The lowest ebb was the turn of the tide. Your Waterloo is behind you. He won the battle and you share in the power of His resurrection. If He did it, you can and will, for greater is He that is not only with you but in you than he that is in the world.

H. Bonar - There is a plant called [sapphire](#), which grows only on cliffs near the sea. But though it grows near the salt waves, yet it is never found on any part of a cliff which is not above the reach of the tide. On one occasion, a party of shipwrecked sailors flung ashore were struggling up the face of precipitous rocks, afraid of the advancing tide overtaking them, when one of their number lighted upon a plant of sapphire, growing luxuriantly. Instantly he raised a shout of joy, assuring his companions by this token that they were now in safety. The sea might come near this spot, and perhaps cast up its spray, but would never be found reaching it. Such is the position of a soul in Christ; justified and united to Him, the person may be in full sight still of the world's threatening and angry waves; but he is perfectly safe, and cannot be overwhelmed.

H. Bonar - With what frankness Christ tells that the vessel of the Church shall not move over smooth seas, with favoring breezes filling her sails till she reaches the desired haven. No, not thus, but on the contrary, wind and wave shall often threaten shipwreck and disaster, though all shall be well at last. Perhaps your desponding heart replies, "This is tantalizing me, not helping. For He may well overcome, but that is not the same as my overcoming!" Is it not? Think again,—think better of the Lord's most gracious words. Did He not say, "Because I live, ye shall live also"? Every branch in the vine is one with the vine. Every believing sinner is a branch in the vine. You were united to Christ the first moment you leaned on Him. The Holy Spirit Who led you to Christ did also unite you to Him; and that union stands fast however great be your trials and tribulations. It was in your feeble nature ("the flesh is weak") that He overcame tribulation,—tribulation ten thousand times more terrible than yours,—and He is following up His victory, when from day to day the feeblest disciple, simply leaning on Him, is shown to be mightier than all hell and stronger than the world. He would lose His fame as Conqueror if you, a member of His body, were to fail.

C H Spurgeon - **John 16:33 Christ, the overcomer of the world** - (Sermon [Christ the Overcomer of the World](#))

When men find themselves in a world like this, they generally say, 'What is our market? What can we make out of it?' This is how

they are trained from childhood. 'Boy, you have to fight your own way; mind you look to your own interests and rise in the world.' The book which is commended to the young man shows him how to make the best use of all things for himself; he must take care of 'number one' and mind the main chance. The boy is told by his wise instructors, 'You must look to yourself or nobody else will look to you: and whatever you may do for others, be doubly sure to guard your own interests.' That is the world's prudence, the essence of all her politics, the basis of her political economy; every man and every nation must take care of themselves: if you wish for any other politics or economics, you will be considered to be foolish theorists and probably a little touched in the head. Self is the man, the world's law of self-preservation is the sovereign rule, and nothing can go on rightly if you interfere with the gospel of selfishness; so the commercial and political Solomons assure us. Now, look at the Lord Jesus Christ when he was in the world and you will learn nothing of such principles, except their condemnation: the world could not overcome him by leading him into a selfish mode of action. Did it ever enter into his soul, even for a moment, what he could do for himself? There were riches, but he had not where to lay his head. The little store he had he committed to the trust of Judas, and as long as there were any poor in the land they were sure to share in what was in the bag. He set so little account by estate, stock and funds that no mention is made of such things by any of his four biographers. He had wholly and altogether risen above the world.

C H Spurgeon - John 16:33 - Sweet peace for tried believers (Sermon [Sweet Peace for Tried Believers](#))

These things have I spoken unto you, that in me ye might have peace.' Our Lord Jesus Christ delights to see his people firm, calm, happy. I do not think that he is so pleased to see them excited, although we have those around us who seem to think that great grace can only display itself by raving and raging. The religion of the quiet Jesus was never intended to drive us to the verge of insanity. 'He shall not strive, nor cry; neither shall any man hear his voice in the streets.' His Holy Spirit is no raven or eagle, but a dove: his holy influences are powerful and therefore calm. Weakness hurries, rages and shouts, for it needs to do so. Strength moves with its own deliberate serenity and effects its purpose. To those who think that saints should be maniacs, Jesus says, 'Peace! Peace!' On the other hand we are quite certain that our Lord Jesus does not desire his disciples to be depressed. To some the fit colour for piety seems to be grey, drab or full mourning. But it is not so: the saints are arrayed in white linen, which is the emblem of gladness as well as of purity. The Saviour does not wish his disciples to go through the world as through a twilight of sadness, whispering in fear because of judgments to come, and suppressing all joy because of the evils with which they are surrounded. No, brethren, Jesus wishes us all to be happy in himself, with a quiet peacefulness like his own. He was no laughing maker of merriment, but still he was serenely confident, and he would have us keep to his pitch and be at peace. 'These things have I spoken unto you, that in me ye might have peace.'

C H Spurgeon - Morning and Evening - John 16:33

*Expect trouble then, but despond not on account of it,
for God is with thee to help and to strengthen thee*

Art thou asking the reason of this, believer? Look upward to thy heavenly Father, and behold him pure and holy. Dost thou know that thou art one day to be like him? Wilt thou easily be conformed to his image? Wilt thou not require much refining in the furnace of affliction to purify thee? Will it be an easy thing to get rid of thy corruptions, and make thee perfect even as thy Father which is in heaven is perfect? Next, Christian, turn thine eye downward. Dost thou know what foes thou hast beneath thy feet? Thou wast once a servant of Satan, and no king will willingly lose his subjects. Dost thou think that Satan will let thee alone? No, he will be always at thee, for he "goeth about like a roaring lion, seeking whom he may devour." Expect trouble, therefore, Christian, when thou lookest beneath thee. Then look around thee. Where art thou? Thou art in an enemy's country, a stranger and a sojourner. The world is not thy friend. If it be, then thou art not God's friend, for he who is the friend of the world is the enemy of God. Be assured that thou shalt find foe-men everywhere. When thou sleepest, think that thou art resting on the battlefield; when thou walkest, suspect an ambush in every hedge. As mosquitoes are said to bite strangers more than natives, so will the trials of earth be sharpest to you. Lastly, look within thee, into thine own heart and observe what is there. Sin and self are still within. Ah! if thou hadst no devil to tempt thee, no enemies to fight thee, and no world to ensnare thee, thou wouldst still find in thyself evil enough to be a sore trouble to thee, for "the heart is deceitful above all things, and desperately wicked." Expect trouble then, but despond not on account of it, for God is with thee to help and to strengthen thee. He hath said, "I will be with thee in trouble; I will deliver thee and honour thee."

Spurgeon - The very fact that you have troubles is a proof of His faithfulness; for you have got one half of His legacy, and you will have the other half. You know that Christ's last will and testament has two portions in it. "In the world ye shall have tribulation:" you have got that. The next clause is—"In Me ye shall have peace." You have that too. "Be of good cheer; I have overcome the world." That is yours also.

James Smith - CHEER FOR THE TROUBLED. John 16:33.

1. The Place of Trial, "In the world."
 2. The Secret of Victory, "I have overcome."
 3. A Word of Comfort, "Be of good cheer."
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REST IN JESUS - JOHN 16:33

When we don't know how this is all going to work out, we have to hold tightly to the Lord Jesus Christ Himself and rest in Him. That's the message we often find in the New Testament.

In John 16:33 Jesus said to His disciples, "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world." Jesus had been talking about His future death, but then He said, "Don't get caught up in that. Make sure in the midst of these tumultuous times your trust is in Me."

When we go through a tough time, if we've spent any time at all in the Word of God, that tough time is like a magnet that draws us to the Lord Jesus. Nothing will happen in the future that will catch Jesus Christ by surprise. And there's nothing that will happen that He can't help His children work through.

So rather than spending our time trying to figure out the nuances of what will happen, we should spend at least as much time getting to know Him better. (David Jeremiah - BORROW [A Resource of Power - page 34](#))

Victim Or Victor

Be of good cheer, I have overcome the world. — John 16:33

Today's Scripture : 1 John 5:1-5

The scar on my knee reminds me of a nasty fall from my first bicycle. While Mother bandaged my wound and Dad straightened my bike's twisted handlebars, they reassured me that I could be a victor over this mishap rather than a victim. They were right! I'm much older now, but during adversity I still need to remember that I can be an overcomer.

Jesus gave us grounds for good cheer and confidence by declaring, "I have overcome the world" (Jn. 16:33). He accomplished this by His death and resurrection, and secured the victory for all generations. Preacher and author Watchman Nee (1903-1972) wrote, "Oh, that we might learn the undefeatedness of God!"

According to Jesus, it's possible to experience His "undefeatedness" in every adversity. Paul testified, "In all these things we are more than conquerors through Him who loved us" (Rom. 8:37). And the apostle John wrote, "Whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith" (1 Jn. 5:4).

How are you facing life's trials these days? As a defeated victim? Or as an overcoming victor? Hear Jesus lovingly say, "Be of good cheer!" (Jn. 16:33). He has overcome all these things, and so can you—through Him! By: Joanie Yoder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

We need never be defeated
By the trials that come our way;
Since the Lord has overcome them,
Victory is ours today.
—Sper

We can go through anything because Jesus goes with us.

Streams in the Desert - John 16:33 - Borrow [Streams in the Desert page 300](#)

THERE is a vast difference between happiness and blessedness. Paul had imprisonments and pains, sacrifice and suffering up to the very limit; but in the midst of it all, he was blessed. All the beatitudes came into his heart and life in the midst of those very conditions.

Paganini, the great violinist, came out before his audience one day and made the discovery just as they ended their applause that there was something wrong with his violin. He looked at it a second and then saw that it was not his famous and valuable one.

He felt paralyzed for a moment, then turned to his audience and told them there had been some mistake and he did not have his own violin. He stepped back behind the curtain thinking that it was still where he had left it, but discovered that some one had stolen his and left that old second-hand one in its place. He remained back of the curtain a moment, then came out before his audience and

said:

“Ladies and Gentlemen: I will show you that the music is not in the instrument, but in the soul.” And he played as he had never played before; and out of that second-hand instrument, the music poured forth until the audience was enraptured with enthusiasm and the applause almost lifted the ceiling of the building, because the man had revealed to them that music was not in the machine but in his own soul.

It is your mission, tested and tried one, to walk out on the stage of this world and reveal to all earth and Heaven that the music is not in conditions, not in the things, not in externals, but the music of life is in your own soul.

If peace be in the heart,
The wildest winter storm is full of solemn beauty,
The midnight flash but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all catch a ray of glory,
If peace be in the heart.
—Charles Francis Richardson.

Not Taken, But Given

In the world you will have tribulation. — John 16:33

Today's Scripture : Genesis 22:1-14

All of us hope that we will be the exception to Jesus' words, “In the world you will have tribulation” (Jn. 16:33). But if we realize that hardship may be our Father's wise plan for our lives, we will not be surprised and shocked when painful difficulty or tragedy occurs.

William Sangster (1900-1960), the noted English preacher, visited a young girl in the hospital at a time when doctors were struggling in vain to keep her from becoming blind. With sadness she said to him, “God is going to take away my sight.” He listened but at first made no reply. Then he answered compassionately, “Don't let Him, Jessie. Give it to Him.” “I don't understand,” she responded. So he explained, “Try to pray this prayer: ‘Father, if I must lose my sight, help me to give it to You.’”

If we know that a loved one will probably die, or if we are told that we may be permanently disabled, let us give it to God as a love-offering. As Abraham surrendered his precious son Isaac on Mount Moriah (Gen. 22:1-14), so let us pray, “Father, I am not clinging fiercely to this cherished person or this rich blessing that has temporarily been mine. I am grateful to You for lending me this life-enriching good, but now I freely give it to You.” By: Vernon Grounds (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Some through the waters, some through the flood,
Some through the fire, but all through the blood,
Some through great sorrow, but God gives a song,
In the night season and all the day long.
—Young

God designs what we go through; we decide how we go through it.

Take Heart!

In this world you will have trouble. But take heart! I have overcome the world. John 16:33

Today's Scripture & Insight : 2 Corinthians 4:8-18

I like to watch birds at play, so years ago I built a small sanctuary in our backyard to attract them. For several months I enjoyed the sight of my feathered friends feeding and flitting about—until a Cooper's Hawk made my bird refuge his private hunting reserve.

Such is life: Just about the time we settle down to take our ease, something or someone comes along to unsettle our nests. Why, we ask, must so much of life be a vale of tears?

I've heard many answers to that old question, but lately I'm satisfied with just one: “All the discipline of the world is to make [us] children, that God may be revealed to [us]” (George MacDonald, *Life Essential*). When we become like children, we begin trusting, resting solely in the love of our Father in heaven, seeking to know Him and to be like Him.

Cares and sorrow may follow us all the days of our lives, but “we do not lose heart. . . . For our light and momentary troubles are

achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal” (2 Cor. 4:16-18).

Can we not rejoice, then, with such an end in view? By: David H. Roper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, we do rejoice even in our struggles because we are rejoicing in who You are and Your good purposes for us. You are powerful, loving, in control, and eternal. We trust You and love You.

Heaven’s delights will far outweigh earth’s difficulties.

Joseph Stowell - THE HIDING PLACE—John 16:33 (BORROW [Strength for the journey : day-by-day with Jesus PAGE 52](#))

This world is trouble looking for a place to happen. I have a friend who says that the trouble with life is that it is so daily! We all know about Murphy’s law. But we might not be aware of O’Toole’s law, which says that Murphy was an optimist! Actually, if we understood the depth of the Fall, we would be surprised that anything good happens at all. And when it does, it is an intervention of God’s amazing grace.

Christ warned that in this world we would have trouble. In the face of that reality He welcomed us to find refuge in Him. He told His disciples, “In me you may have peace” (John 16:33). This peace is rooted in the realities of the things that Christ had just told the disciples. Christ gives us five resources for peace: our love for one another, the assured hope of His coming to take us to heaven, the provision of the indwelling Holy Spirit, the wonderful privilege of abiding in Him, and the opportunity through prayer to receive what we need (John 14:1–16:33).

Christ went on to assure us that while He would give us peace in the midst of the world’s pain, He also would be the source for our courage and confidence, for He had “overcome the world.” Interestingly, the word overcome carries the suggestion of a past event that has a continuing effect. Not only has He conquered the fallen world system through His death and resurrection, but He also continues to provide victory for all who will find it in Him.

The believer’s hope and confidence are that no matter how tough times get here, Christ’s overcoming power guarantees that “in all things God works for the good” (Romans 8:28).

I don’t know what you expect from this world, but if you’re looking for peace in life, it is found only in Christ. Although this world is our place, He is our peace. No wonder He said, “Take heart! I have overcome the world.”

Have you sought refuge in the things, people, and pleasures of this world? Rest in Him and make His truth your hiding place!

Joseph Stowell - UNINTIMIDATED FAITH —John 16:33 (BORROW [Strength for the journey : day-by-day with Jesus PAGE 252](#))

I am not an alarmist by nature and I cringe when I hear doom and gloom conspiracy theories about clandestine plans to discredit Christians and our values. But in spite of my unrepentant optimism, I have to admit that increasingly I notice that Christians who unashamedly identify themselves with Christ are often marginalized and maligned.

When Steve Jones won the U.S. Open in 1996, an irritated journalist wrote this of the victory: “Jones paid tribute to another source of inspiration—his religion. An avowed Christian, he was playing with Lehman, another Christian, and, somewhat to his surprise, Lehman turned to him on the first green and said: ‘Steve, God wants us to be strong and courageous, for that is the will of the Lord.’ Lehman said something similar on the 16th hole, too.”

The story went on to censure Jones and Lehman: “Aside from expressing the old-fashioned concept that one player can encourage a rival, one has to say that the flaunting of God and religion is becoming wearing. . . . One does not know Jones’ shoe, hat or glove size, nor the state of his bank account. Do we need to know his religion?”

Surprisingly, these reflections were not written in a personal opinion editorial, but rather in a lead article in the sports section of the Times, Great Britain’s leading daily.

Do you ever wonder why the people least tolerated in our culture are those of us who believe that there is a right and a wrong and a God who will ultimately judge the rebellion mirrored in the hearts of mankind? That might seem like an odd bias in a culture that values tolerance above all else, but there is a reason for it. An unrighteous society is uncomfortable with reminders of God and His brand of righteousness.

What do we do when we feel the increasing press of a resistant culture? We don’t fold; we don’t get mad; we don’t sulk or whine. We stay the course, remembering that Jesus said, “In this world you will have trouble. But take heart! I have overcome the world”

(John 16:33).

Is the approval of man or the approval of Christ more compelling to you?

God's Epic Story

In this world you will have trouble. But take heart! I have overcome the world. John 16:33

Today's Scripture & Insight : John 16:25–33

Life magazine's July 12, 1968, cover displayed a horrifying photograph of starving children from Biafra (in Nigeria during a civil war). A young boy, distressed, took a copy of the magazine to a pastor and asked, "Does God know about this?" The pastor replied, "I know you don't understand, but, yes, God knows about that." The boy walked out, declaring he was uninterested in such a God.

These questions disturb not only children but all of us. Alongside an affirmation of God's mysterious knowledge, I wish that boy had heard about the epic story God is continuing to write, even in places like the former nation of Biafra.

Jesus unfolded this story for His followers, those who assumed He'd shield them from hardship. Christ told them instead that "in this world you will have trouble." What Jesus did offer, however, was His promise that these evils weren't the end. In fact, He'd already "overcome the world" (John 16:33). And in God's final chapter, every injustice will be undone, every suffering healed.

Genesis to Revelation recounts the story of God destroying every unthinkable evil, making every wrong right. The story presents the loving One whose interest in us is unquestioned. Jesus said to His disciples, "I have told you these things, so that in me you may have peace" (v. 33). May we rest in His peace and presence today. By: Winn Collier (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How does the story you see feel tragic? How does Jesus' promise to write a good ending free you?

Dear God, it's hard for me to see how You'll right all the evils. But I trust You to do it.

Learn more about [the grand story of the Bible](#).

Kenneth Osbeck - PEACE, PERFECT PEACE Edward H. Bickersteth, 1825–1906 - BORROW [Amazing Grace page 204](#)

I have told you these things, so that in Me you may have peace. In this world you will have trouble. But take heart! I have overcome the world. (John 16:33)

The quest for inner calm and peace has been a universal struggle for mankind throughout the ages. Even for those of us who profess to be followers of Christ, it is difficult to realize with consistency that "God's ways are higher than our ways and His thoughts than our thoughts." It often becomes normal for us to make our own plans without consulting Him for His perfect will.

This comforting hymn, which reminds us that God's perfect peace is found only in Christ Jesus, was written by an English minister of the Anglican church. Edward Bickersteth, Jr. served as the Bishop of Exeter, England, and became well-known for his many books of sermons, poetry, and hymns.

While vacationing in August, 1875, Bickersteth heard a sermon on Isaiah 26:3 and was deeply moved by the way this verse reads in Hebrew: "Thou wilt keep him in peace, peace whose mind is stayed on Thee ..." The repetition of the word conveyed the idea of absolute perfection. That afternoon while visiting a dying aged relative, Bickersteth read this verse from Isaiah to comfort the man. Then at the bedside he quickly composed the lines of this hymn text just as it reads today.

From the Hebrew expression of "peace peace" came the beginning phrase of each stanza, "Peace, perfect peace." Then questions were posed. For each of these five questions Edward Bickersteth supplied a positive spiritual answer.

As these completed lines were read to the dying relative, they were no doubt a source of great comfort—as they have continued to be for troubled hearts throughout the years.

Peace, perfect peace—in this dark world of sin? The blood of Jesus whispers peace within.
Peace, perfect peace—by thronging duties pressed? To do the will of Jesus, this is rest.
Peace, perfect peace—with sorrows surging round? On Jesus' bosom naught but calm is found.
Peace, perfect peace—with loved ones far away? In Jesus' keeping we are safe, and they.
Peace, perfect peace—our future all unknown? Jesus we know, and He is on the throne.

For Today: Isaiah 26:3; 32:17; John 14:27; Ephesians 2:14; Philippians 4:7

Experience the perfect peace of God in your life by realizing anew that it is only obtained through the presence of Christ in our lives

—He is our peace (Ephesians 2:14). Carry this musical message as you go—

A Light in the Darkness

In this world you will have trouble. But take heart! I have overcome the world. John 16:33

Today's Scripture & Insight : John 1:5; 16:1–11, 33

In *These Are the Generations*, Mr. Bae describes God's faithfulness and the power of the gospel to penetrate the darkness. His grandfather, parents, and his own family were all persecuted for sharing their faith in Christ. But an interesting thing happened when Mr. Bae was imprisoned for telling a friend about God: his faith grew. The same was true for his parents when they were sentenced to a concentration camp—they continued to share Christ's love even there. Mr. Bae found the promise of John 1:5 to be true: "The light shines in the darkness, and the darkness has not overcome it."

Before His arrest and crucifixion, Jesus warned His disciples about the trouble they'd face. They would be rejected by people who "will do such things because they have not known the Father or me" (16:3). But Jesus offered words of comfort: "In this world you will have trouble. But take heart! I have overcome the world" (v. 33).

While many believers in Jesus haven't experienced persecution on the level of that endured by the family of Mr. Bae, we can expect to face trouble. But we don't have to give in to discouragement or resentment. We have a Helper—the Holy Spirit Jesus promised to send. We can turn to Him for guidance and comfort (v. 7). The power of God's presence can hold us steady in dark times. By: Linda Washington

What trouble have you experienced as a believer in Christ or witnessed others experiencing? What is your first reaction during hard times?

Heavenly Father, please protect Your children who are experiencing persecution.

Vance Havner - THROUGH TRIBULATION

We must through much tribulation enter into the kingdom of God. Acts 14:22.

The saints of Lystra, Iconium, and Antioch were not promised an idyllic life to live happily after conversion but rather the same pressure our Lord promised His disciples (John 16:33) and Paul the new convert (Acts 9:16). In this day when all kinds of inducements are offered for joining the army, going to school, how to get rich without trying, how becoming an artist or an athlete can be a lot of fun, we need to find out early that to be a saint calls for faithful drudgery at times and is not just a better way to have a big time. Our Lord promised a cross and scars, not medals, down here. The honors are given out later. The Gospel is not entertainment and the way of the cross is not fun.

Be of Good Cheer: I Have Overcome the World Scripture: John 16:33

Introduction: Loren Bailey, a soldier in Iraq during the last war, wrote home about his experiences, saying: "We got hit by an Improvised Explosive Devices (IED) today. My brothers-in-arms, lekar (eye-car) and Kohail, were walking out to inspect a civilian car when it exploded. They both were blown back about 100 feet or so. The hilarious part is when they got up, they started yelling and laughing. lekar came back screaming, "Yee-Haw! I'm still alive! Praise God Almighty, I'm alive!" He had the biggest smile in the world on his face. When he got back, he asked me to help him do something. I said sure, and he asked if I would pray to God for thanksgiving with him." Loren, a new Christian, ended his letter by thanking God for the opportunity to pray with an Iraqi and by saying, "Jesus has been the BEST companion over here. He listens to my every prayer and answers me every morning with renewed strength and a clear mind."

We're in the combat zone of life, faced with satanic IEDs and demonic snipers every day. Jesus said, "In this world you will have tribulation, but be of good cheer, for I have overcome the world." We can have a peace that passes all understanding. The Upper Room Discourse of our Lord is found in John 13–17, and the last sentence of His last sermon gives us several principles for inner peace.

1. In Me You May Have Peace. This is arguably the most powerful phrase in the Bible—in Me. It was Paul's theme. He used the phrase "In Christ" about 100 times. It refers to union with Him. Suppose I saw a bottle on the shore. Unscrewing the top, I walked over to the sea, filled the bottle up with water, screwed on the top, and tossed the bottle into the surf. The water would be in the bottle, and the bottle would be in the water. When we confess Jesus Christ as Lord, He comes to live within us by the living water of the Holy Spirit, and we are in Christ.

2. These Things I Have Spoken... Our sense of inner peace grows from trusting His words. What did Jesus mean by “these things?” In the broadest sense, we can claim the entirety of the Word of God. In another sense, Jesus was thinking of all the teachings He had given His disciples since He called them by the shore of Galilee. Specifically, “these things” refer to the Upper Room Discourse. John 13–17 are remarkable chapters because Jesus spoke them in an atmosphere of incredible tension, yet His message was one of supernatural peace. (Review the key verses and promises found in John 14, 15, and 16.)

3. In the World You Will Have Tribulation. John 16:33 goes on to issue a warning. Our inner peace, which is based on our union with Christ and grows as we trust His words, will be assaulted by the world. Jesus promises that we’ll have problems in the world. Opposition. Persecution and satanic attacks. Misunderstandings, hurts, heartaches, and things that challenge your faith.

4. But Be of Good Cheer. I Have Overcome... But Jesus did not end His teachings there. Here is the last thing He said before His prayer in chapter 17, the concluding sentence of three years of ministry, the last syllables of the last sermon He preached prior to Calvary: BUT BE OF GOOD CHEER; I HAVE OVERCOME THE WORLD. He was saying: “I’ve come into the world and lived here for thirty-three years without sinning so I can serve as an innocent, sacrificial victim whose blood can atone for the sins of the world. I am going to lay down my life willingly and I will take it up again. The grave cannot hold Me, death cannot keep Me, and I’m going to burst from the tomb like a fist through cardboard. I have overcome the world.”

Conclusion: If Jesus Christ has overcome the world, He can overcome your anxieties and make all things work together for good in your experiences. He is the great Overcomer, whatever tribulations we face. Our peace is in Him. It’s reinforced by His words. It’s assaulted by the world, but He says to you in His last ex cathedra utterance: Be of good cheer. I have overcome the world.

Amy Carmichael, in one of her prescient observations from Scripture, pointed out that Jesus did not say, “These things I have spoken to you, that in your circumstances you might have peace.” He did not say, “These things I have spoken to you that in the love of others you might have peace.” He said: “In Me!”

D. L. Moody once said that if he saw a man in a cellar, shivering some from the cold and dampness and trying to see in the dim light, he would say to him, “Come on up, out into the sunshine. It’s warm and bright up here.” But suppose the man said, “No, I’m trying to see if I can make my own light down here, and I am trying to work up a warm feeling.” That’s where a lot of people are today. They’re in the cellar of life, trying to generate a little light and trying to work up a warm feeling when what they really need is the light and the warmth of the sunlight of Jesus Christ. He said, “In Me you will have peace.” So our peace comes from being in union with Christ.

James Smith - CHEER FOR THE TROUBLED JOHN 16:33

1. The Place of Trial, “In the world.”
 2. The Secret of Victory, “I have overcome.”
 3. A Word of Comfort, “Be of good cheer.”
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James Smith - ASSURANCE OF VICTORY JOHN 16:33

1. The Christian’s Sphere of Service. “In the world.”
 2. The Christian’s Source of Suffering. “In the world ye shall have tribulation.”
 3. The Christian’s Secret of Comfort. “In Me ye might have peace.”
 4. The Christian’s Source of Joy. “Be of good cheer.”
 5. The Christian’s Assurance of Victory. “I have overcome the world.”
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Missionary C. T. Studd once traveled to China on a ship whose captain was an embittered opponent of Christianity. When he learned Studd was on board, the captain lit into him. Instead of arguing with him, Studd put his arm around the captain and said, “But, my friend, I have a peace that passeth all understanding and a joy that nothing can take away.” The captain finally replied, “You’re a lucky dog,” and walked away. Before the end of the voyage, he became a rejoicing believer in Jesus Christ. (BORROW Norman P. Grubb, [C. T. Studd, Cricketer and Pioneer](#).)

[The Ups and Downs of Life](#)

I have told you these things, so that in me you may have peace. John 16:33

Today’s Scripture & Insight : John 16:31-33

A Facebook memory popped up, showing me a picture of my triumphant five-year-old when she’d won a fun and competitive game

of Chutes and Ladders. I'd tagged my brother and sister in the post because we'd often played this board game when we were kids. Chutes and Ladders is based on a game that's been played for centuries, helping people learn to count and providing the thrill of being able to climb a ladder and win the game by getting to 100 the fastest. But watch out! If you land on spot 98, you slide far down the chute, delaying—or even prohibiting—victory.

Isn't that just like life? Jesus lovingly prepared us for the ups and downs of our days. He said we'd experience "trouble" (John 16:33), but He also shared a message of peace. We don't have to be shaken by the trials we face. Why? Christ has overcome the world! Nothing is greater than His power, so we too can face whatever comes our way with "the mighty strength" He's made available to us (Ephesians 1:19).

Just like in Chutes and Ladders, sometimes life presents a ladder allowing us to happily ascend, and other times we tumble down a slippery slide. But we don't have to play the game of life without hope. We have the power of Jesus to help us overcome it all. By: Katara Patton (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

What challenges do you need help to overcome today? How can focusing on Jesus' power in overcoming life's trials and troubles encourage you?

Dear Jesus, thank You for the reminder that You've overcome the world! Please help me to rely on Your power to handle the ups and downs of life.

James Smith - ASSURANCE OF VICTORY John 16:33

1. The Christian's Sphere of Service. "In the world."
2. The Christian's Source of Suffering. "In the world ye shall have tribulation."
3. The Christian's Secret of Comfort. "In Me ye might have peace."
4. The Christian's Source of Joy. "Be of good cheer."
5. The Christian's Assurance of Victory. "I have overcome the world."

John MacArthur- ATTACK ON THE CHURCH JOHN 16:33 - Borrow [Truth for Today page 330](#)

We shouldn't be surprised when the church comes under attack because Christ said it would happen. Because the world, the flesh, and the devil are behind such hostility, Christ instructed us to "watch and pray, lest [we] enter into temptation" (Matt. 26:41). Peter warned, "Be sober, be vigilant, because your adversary the devil walks about like a roaring lion, seeking whom he may devour" (1 Pet. 5:8). To be prepared, Paul said, "Let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation" (1 Thess. 5:8).

It can be difficult to maintain your Christian testimony when persecution is subtle rather than open. I remember asking a Russian pastor, "Is it difficult to pastor a church in your country?" The pastor responded, "No, it's easy because I know where everyone stands. But how can someone pastor a church in America, where compromise is so common and subtle?" Many so-called Christians want the world's acceptance and are therefore unwilling to take a stand for Christ.

C H Spurgeon - Faith's Checkbook - John 16:33

MY Lord's words are true as to the tribulation. I have my share of it beyond all doubt. The flail is not hung up out of the way, nor can I hope that it will be laid aside so long as I lie upon the threshing-floor. How can I look to be at home in the enemy's country, joyful while in exile, or comfortable in a wilderness? This is not my rest. This is the place of the furnace, and the forge, and the hammer. My experience tallies with my Lord's words.

I note how he bids me "be of good cheer." Alas! I am far too apt to be downcast. My spirit soon sinks when I am sorely tried. But I must not give way to this feeling. When my Lord bids me cheer up I must not dare to be cast down.

What is the argument which he uses to encourage me? Why, it is his own victory. He says, "I have overcome the world." His battle was much more severe than mine. I have not yet resisted unto blood. Why do I despair of overcoming? See, my soul, the enemy has been once overcome. I fight with a beaten foe. O world, Jesus has already vanquished thee; and in me, by his grace, he will overcome thee again. Therefore am I of good cheer, and sing unto my conquering Lord.

Hope for the World John 16:33- [Living Water](#) - James Scudder

Several Christian legislators were taking a walk one evening. Their conversation, as was typical of this group of men, turned toward

the state of the world and the ills of American society. They had just concluded that the world was swiftly headed downhill. Soon, they happened by a tiny chapel, where the sounds of a familiar hymn filled their ears. Then, they mouthed the words:

*There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.*

Suddenly, their sorrow turned to joy. They realized that in spite of all the troubles in the world, they possessed greater hope: faith in Jesus Christ. Then, their discussion centered on the Second Coming. Their faces broke into smiles. They rediscovered their source of hope, their reason for living.

Like those congressmen, I, too, grow distressed with the world around me. I see the onslaught of ungodly values in our culture. I get discouraged when I see how very few people, even Christians, care about God.

But, then God gently reminds me that He is greater than the problems in the world. The aging apostle John gave us this encouragement: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." (1 John 4:4)

Just when the world seems to fall in around us, we must remember that God is in control. We must cling to the hope of His Coming, when everything will be made right.

Greater is he that is in you, than he that is in the world.

1 John 4:4

The Way to Win John 16:33 - [Living Water](#) - James Scudder

Sometimes it seems as if we just can't win. No matter how hard we try or what we do, victory seems to elude us.

On our own, in our own strength, we are powerless. We are helpless. Only through Christ we can get the victory. The apostle John heard this verse only an hour before Jesus was crucified. For the rest of his life, this was engraved into his thinking. It would guide his life.

Every battle is different than the next. Sometimes it is with our finances. It may seem we can never get over the hurdle. Just when it looks like we finally have financial security, along comes an unexpected expense. There can be victory through Christ, even in the most difficult circumstances.

At other times, our battles involve relationships at work. It may seem that you just cannot get along with your boss. You try and try to please him, but it seems that he gets angry at every effort. Don't fear. If you trust Him, God will give you victory.

A common place of battle is with our children. You may have a child who doesn't seem to want to do good. You may have followed every principle in Scripture, counseled with your pastor, and have shown love. Yet, he seems to act worse and worse. Let me assure you dear parent, God will give you victory.

Is there a battle that you're presently fighting? Are you wondering if it is even worth it? Don't quit. God will give you victory.

If God is your partner, make your plans big.

Suffering For God John 16:33 - [Living Water](#) - James Scudder

Today's Christian marketplace is full of soft-sell materials that tell of the splendors of becoming a Christian, as if the believer encounters no hardships or trials in service. "Come to Christ," they say, "and all your problems, your sicknesses, and your struggles will be over."

If the Christian life were such a cakewalk, then how do we explain the testimony of someone like [Adoniram Judson](#). Judson was a dedicated missionary to the Burmese people in the early 1800's. Tragedy seemed to strike the man as soon as he began his work. The British sent 5,000 troops into the town of Rangoon where Judson and his family settled. The Burmese wrongly associated the missionaries with the British, putting Judson and a fellow laborer in jail. After two years, they were set free, but the suffering was only beginning. Soon after his release, Judson's wife and daughter died. Eight years later, Judson remarried only to see his second wife die after eight years.

None of these hardships kept Judson from continuing the ministry. Through trial and tragedy, he converted 7,000 Burmese, founded 63 churches, and trained 123 pastors and missionaries before passing away in April of 1850.

Complete surrender to God doesn't guarantee a life of bliss. It may lead to a life of trial. Yet, we can see, through the example of a missionary like Adoniram Judson, that God gives us the strength to persevere. It is His abiding presence that makes the effort worthwhile.

*God doesn't guarantee a life of ease,
but He does promise a life of blessing to those who follow Him.*

The Promise of Victory John 16:33 - [Living Water](#) - James Scudder

John 16:33 is one of the most remarkable verses in the entire Bible, because it gives the believer such hope. But, the setting when Christ spoke these magnificent words was less than hopeful.

Imagine the feelings of the Apostles in that Upper Room! They had invested three years of their lives with, put all of their faith in, and had entrusted everything to Jesus. Yet, He was going to be arrested and murdered. How could this happen? All of their hopes were dashed. They were crestfallen. Their world had seemingly come to a bitter end.

Yet, in the midst of this, Christ delivers the Scripture's most precious words, "Be of good cheer, I have overcome the world." Christ promised victory. No force on this earth could contain Jesus Christ. There was no peril or tragedy too great for Him.

When it seemed as though the disciples would suffer tremendous loss, Christ assured them of His incredible power over His enemies. In the midst of their darkest night, Christ gave them hope of victory.

And today, that same victory is possible. When it seems as though all is lost, we can cling to the promises of God. We can be assured that through Him, we can overcome. We can have victory. No matter how dark the night, no matter how severe our circumstance, there is nothing too great for God, because He has overcome the world.

When you are in your darkest moments, be reminded that God is in control. He does have power over the darkest and strongest forces of this world.

***But thanks be to God, which giveth us the victory
through our Lord Jesus Christ.***

1 Corinthians 15:57

Take Heart!

Today's Reading: John 16:16–33

Take heart, because I have overcome the world. -John 16:33

Corrie and her sister, Betsie, stood in line for their weekly medical inspection. As they shivered in the cold corridor and endured the humiliation of walking naked past the guards, Corrie remembered, Jesus hung naked on the cross. To her sister in front of her, she whispered, "Betsie, they took His clothes, too." Betsie gasped and replied, "Oh Corrie. And I never thanked Him."

There, in the horrific setting of the Ravensbruck concentration camp in Germany during World War II, Corrie remembered what Jesus endured—and it sustained her.

Dutch watchmaker Corrie ten Boom and her aged father and sister had been betrayed and imprisoned for hiding Jews in their home. Corrie's father and sister died while imprisoned, but Corrie was released due to a "clerical error" and went on to speak to thousands about God's amazing love and forgiveness.

Jesus suffered betrayal and humiliation and beatings—and died naked on a cross while soldiers bartered for His clothes (Mark 15:15–25). He endured it all because He loves us (John 3:16)! As His disciples, like Corrie, we too can find comfort in trials, in persecution, and in pain. Our suffering Savior understands what we're going through and offers this reassurance: "I have told you all this so that you may have peace in me. Here on earth you will have many trials and sorrows. But take heart, because I have overcome the world" (John 16:33). -Alyson Kieda (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How is it comforting to know that you're not alone in your suffering? When have you experienced peace in the midst of trouble?

Jesus, thank You for facing humiliation and suffering and even death for me. I don't deserve it, but You love me. You love me!

Jesus—The True Peacemaker

I have told you these things, so that in me you may have peace. John 16:33

Today's Scripture & Insight : John 16:25-33

On December 30, 1862, the US Civil War raged. Union and Confederate troops camped seven hundred yards apart on opposing sides of Tennessee's Stones River. As they warmed themselves around campfires, Union soldiers picked up their fiddles and harmonicas and began playing "Yankee Doodle." In reply, the Confederate soldiers offered "Dixie." Remarkably, both sides joined for a finale, playing "Home, Sweet Home" in unison. Sworn enemies shared music in the dark night, glimmers of an unimagined peace. The melodic truce was short-lived, however. The next morning, they put down their fiddles and picked up their rifle—resulting in 24,645 casualties.

Our human efforts to create peace inevitably wear thin. Hostilities cease in one place, only to ignite somewhere else. One relational dispute finds harmony, only to be embroiled in distress again months later. The Scriptures tell us that God is our only trustworthy peacemaker. Jesus said it plainly, "In me you . . . have peace" (John 16:33). We have peace in Jesus. While we participate in His peacemaking mission, it's God's reconciliation and renewal that make real peace possible.

Christ tells us we can't escape conflict. "In this world [we] will have trouble," Jesus says. Strife abounds. "But take heart!" He adds, "I have overcome the world" (v. 33). While our efforts often prove futile, our loving God (v. 27) makes peace in this fractious world. By: Winn Collier (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Where do you see humans working for peace? How is God's peacemaking different?

Dear God, please show me the way of peace.

J R Miller - **Tribulation is God's threshing—not to destroy us, but to get what is good, heavenly, and spiritual in us separated from what is wrong, earthly, and fleshly.** Nothing less than blows of pain will do this. The evil clings so to the good, the golden wheat of goodness in us is so wrapped up in the strong chaff of the old life that only the heavy flail of suffering can produce the separation.

[Escape or Peace?](#)

I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world. John 16:33

Today's Scripture & Insight : John 16:25–33

"ESCAPE." The billboard shouts the benefits of having a hot tub installed. It gets my attention—and gets me thinking. My wife and I have talked about getting a hot tub . . . someday. It'd be like a vacation in our backyard! Except for the cleaning. And the electric bill. And . . . suddenly, the hoped-for escape starts to sound like something I might need escape from.

Still, that word entices so effectively because it promises something we want: Relief. Comfort. Security. Escape. It's something our culture tempts and teases us with in many ways. Now, there's nothing wrong with resting or a getaway to someplace beautiful. But there's a difference between escaping life's hardships and trusting God with them.

In John 16, Jesus tells His disciples that the next chapter of their lives will test their faith. "In this world you will have trouble," He summarizes at the end. And then He adds this promise, "But take heart! I have overcome the world" (v. 33). Jesus didn't want His disciples to cave in to despair. Instead, He invited them to trust Him, to know the rest He provides: "I have told you these things," he said, "so that in me you may have peace" (v. 33).

Jesus doesn't promise us a pain-free life. But He does promise that as we trust and rest in Him, we can experience a peace that's deeper and more satisfying than any escape the world tries to sell us. By: Adam Holz (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How have you seen invitations to escape in the world around you recently? How well do you think they might deliver on those promises?

Father, help me to trust You so that I may find peace and rest in You.

For further study, read [Finding Peace in a Troubled World](#)

[Troubled Times](#)

In the world you will have tribulation; but be of good cheer, I have overcome the world. — John 16:33

Today's Scripture : John 16:25-33

If you've never heard of Murphy's Law, you've probably experienced it: "If anything can go wrong, it will."

Murphy's maxim reminds me of the principle Jesus shared with His disciples when He told them, "In this world you will have trouble" (John 16:33 NIV). In other words, we can count on it—sooner or later we will hit troubled times. It's not the way God originally intended life to be, but when the human race first succumbed to Satan's seduction in the garden, everything on this planet fell into the grip of sin. And the result has been disorder and dysfunction ever since.

The reality of trouble in life is obvious. It's the reality of peace that often eludes us. Interestingly, when Jesus warned His followers about trouble, in the same breath He also promised peace. He even told them to "be of good cheer, I have overcome the world" (v.33). The word overcome indicates a past event that has a continuing effect. Not only did Jesus conquer the fallen world through His death and resurrection, but He continues to provide victory, no matter how much trouble we may face.

So, although we can expect some trouble in this fallen world, the good news is that we can count on Jesus for peace in troubled times. By: Joe Stowell (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Dear Lord, thank You for always being with us.
We ask that when troubles invariably come,
You would renew in us once again the blessed
peace of Your presence. Amen.

In the midst of troubles, peace can be found in Jesus.

[The Christ Of Christmas](#)

In the world you will have tribulation; but be of good cheer, I have overcome the world. — John 16:33

Today's Scripture : John 16:16-33

A discouraged Christian said to me one Christmas, "Christ's coming to earth has made little difference in my life. I still have so many trials." That made me think about the difference Jesus' life has made. I reflected on these four truths:

Jesus didn't remain a baby. He grew up to be "strong in spirit" (Lk. 1:80) and had an effective ministry of teaching and healing (Mt. 9:35).

Our crucified Lord didn't remain in the grave. He arose to be our living Savior (Mt. 28:1-7; Rev. 1:18).

Our risen Savior didn't remain on the earth. He ascended to heaven to prepare a place for us and to send the Holy Spirit to indwell us (Jn. 14:2,25-26; Acts 1:9).

Our ascended Lord won't remain in heaven. He will come back to take us home to be with Him (Jn. 14:3).

The birth of Christ has made a difference, but it doesn't mean we will have a trouble-free life. Jesus said, "In the world you will have tribulation." But then He added, "Be of good cheer, I have overcome the world" (Jn. 16:33). Because Christ's presence and power is within us, we can triumph over trials. That's grounds for good cheer!

Instead of being overwhelmed by trials, we can face them confidently because Christ does make a difference. By: Joanie Yoder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Jesus said that we'd have trouble
In this world so filled with sin,
But we need not be discouraged—
He'll give peace and joy within.
—Sper

We will not be defeated by anything if we depend on Christ for everything.

[A Prize For Peace](#)

These things I have spoken to you, that in Me you may have peace. — John 16:33

Today's Scripture : Ephesians 2:11-18

Alfred Nobel made a fortune from the invention of dynamite, which changed the course of warfare. Perhaps because of the horrors that wars inflicted with the use of dynamite, he made a provision in his will for a prize to be given annually to those who work to promote peace. Today it's called the Nobel Peace Prize.

God's expression of peace to the world was His Son. When Jesus was born, the angels' clear, unmistakable message to the shepherds was "on earth peace, goodwill toward men" (Luke 2:14).

The biblical definition of peace is, first of all, peace with God (Rom. 5:1). Sin makes us enemies with God (v.10), but Jesus' coming to this earth and dying on the cross turned away God's wrath. We can now be reconciled with Him. Having put right our relationship with God, Jesus now enables us to work at breaking down the barriers between us and others.

Another kind of peace is having the peace of God (Phil. 4:7). There is no need to be anxious about anything, for we are told that we can make our requests known to Him.

Having brought peace, Jesus is now seated at the right hand of the Father (Heb. 12:2). Today, we can have peace with God and the peace of God. By: C. P. Hia (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Hark! The herald angels sing,
"Glory to the newborn King;
Peace on earth, and mercy mild—
God and sinners reconciled!"
—Wesley

True peace is not the absence of war; it is the presence of God. —Loveless

[Take Heart!](#)

In this world you will have trouble. But take heart! I have overcome the world. John 16:33

Today's Scripture & Insight : 2 Corinthians 4:8-18

I like to watch birds at play, so years ago I built a small sanctuary in our backyard to attract them. For several months I enjoyed the sight of my feathered friends feeding and flitting about—until a Cooper's Hawk made my bird refuge his private hunting reserve.

Such is life: Just about the time we settle down to take our ease, something or someone comes along to unsettle our nests. Why, we ask, must so much of life be a vale of tears?

I've heard many answers to that old question, but lately I'm satisfied with just one: "All the discipline of the world is to make [us] children, that God may be revealed to [us]" (George MacDonald, *Life Essential*). When we become like children, we begin trusting, resting solely in the love of our Father in heaven, seeking to know Him and to be like Him.

Cares and sorrow may follow us all the days of our lives, but "we do not lose heart. . . . For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal" (2 Cor. 4:16-18).

Can we not rejoice, then, with such an end in view? By: David H. Roper

Lord, we do rejoice even in our struggles because we are rejoicing in who You are and Your good purposes for us. You are powerful, loving, in control, and eternal. We trust You and love You.

Heaven's delights will far outweigh earth's difficulties.

[Rough Going](#)

In the world you will have tribulation; but be of good cheer, I have overcome the world. — John 16:33

Today's Scripture : John 16:19-33

There's a lake near our home in the mountains that is known for good fishing. To get there, I had to hike 2 miles up a steep ridge—a hard climb for an old-timer like me. But then I discovered that it's possible to drive within a half-mile of the lake. I spent most of a day

driving several mountain roads until I found the one that got me the closest. Then I carefully mapped the road so I could find it again.

Several months later, I drove the road again. I came to a section that was much worse than I remembered—rocky, rutted, and steep. I wondered if I had missed a turn, so I stopped and checked my map. There, penciled alongside the stretch on which I was driving, were the words: “Rough and steep. Hard going.” I was on the right road.

Jesus said that our life’s journey will be rough going if we choose to follow Him. “In the world you will have tribulation” (John 16:33). So we shouldn’t be surprised if our path becomes difficult, nor should we believe we’ve taken a wrong turn. We can “be of good cheer” because Jesus also said that in Him we can have peace, for He has “overcome the world” (v.33).

If you’re following Christ and experiencing some bumpy times, take heart—you’re on the right road! By: David H. Roper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Following Jesus is always right—but not always easy.

The Factory of Sadness

[God] will wipe every tear from their eyes. Revelation 21:4

Today’s Scripture & Insight : John 16:28-33

As a lifelong Cleveland Browns football fan, I grew up knowing my share of disappointment. Despite being one of only four teams to have never appeared in a Super Bowl championship game, the Browns have a loyal fan base that sticks with the team year in and year out. But because the fans usually end up disappointed, many of them now refer to the home stadium as the “Factory of Sadness.”

The broken world we live in can be a “factory of sadness” too. There seems to be an endless supply of heartache and disappointment, whether from our own choices or things beyond our control.

Yet the follower of Christ has hope—not only in the life to come but for this very day. Jesus said, “I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world” (John 16:33). Notice that without minimizing the struggles or sadness we may experience, Christ counters them with His promises of peace, joy, and ultimate victory.

Great peace is available in Christ, and it’s more than enough to help us navigate whatever life throws at us. By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

When peace, like a river, attendeth my way,
when sorrows like sea billows roll; whatever my lot,
Thou hast taught me to say,
It is well, it is well, with my soul.
Horatio G. Spafford

Our hope and peace are found in Jesus.

Flight Simulator

These things I have spoken to you, that in Me you may have peace. — John 16:33

Today’s Scripture : John 16:25-33

When airplane pilots are training, they spend many hours in flight simulators. These simulators give the students a chance to experience the challenges and dangers of flying an aircraft—but without the risk. The pilots don’t have to leave the ground, and if they crash in the simulation, they can calmly walk away.

Simulators are tremendous teaching tools—helpful in preparing the aspiring pilot to take command of an actual aircraft. The devices, however, have a shortcoming. They create an artificial experience in which the full-blown pressures of handling a real cockpit cannot be fully replicated.

Real life is like that, isn’t it? It cannot be simulated. There is no safe, risk-free environment in which we can experience life’s ups and downs unharmed. The risks and dangers of living in a broken world are inescapable. That’s why the words of Jesus are so reassuring. He said, “These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world” (John 16:33).

Although we can't avoid the dangers of life in a fallen world, we can have peace through a relationship with Jesus. He has secured our ultimate victory. By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Outward troubles may not cease,
But this your joy will be:
"Thou wilt keep him in perfect peace
Whose mind is stayed on Thee."
—Anon.

No life is more secure than a life surrendered to God.

What Do You Expect?

Read: John 16:25-33

In the world you will have tribulation; but be of good cheer, I have overcome the world. — John 16:33

In **C. S. Lewis'** book [God in the Dock \(BORROW\)](#), he wrote: "Imagine a set of people all living in the same building. Half of them think it is a hotel, the other half think it is a prison. Those who think it a hotel might regard it as quite intolerable, and those who thought it was a prison might decide that it was really surprisingly comfortable." Lewis cleverly used this contrast between a hotel and a prison to illustrate how we view life based on our expectations. He says, "If you think of this world as a place intended simply for our happiness, you find it quite intolerable; think of it as a place of training and correction and it's not so bad."

Sometimes we expect that life should be happy and pain-free. But that is not what the Bible teaches. For the believer, this world is a place of spiritual development through both good times and bad. Jesus was realistic when He explained what to expect in life. He told His disciples, "In the world you will have tribulation; but be of good cheer, I have overcome the world" (John 16:33). In facing life's blessings and bruises, we can have the inner peace that God is orchestrating events according to His sovereign plan.

Christ's presence in our lives enables us to "be of good cheer" even in the midst of pain. — Dennis Fisher (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

He whose heart is kind beyond all measure
Gives unto each day what He deems best—
Lovingly, its part of pain and pleasure,
Mingling toil with peace and rest.
— Berg

In the midst of troubles,
peace can be found **IN** Jesus.

Trouble

In the world you will have tribulation; but be of good cheer, I have overcome the world. — John 16:33

Today's Scripture : John 16:25-33

I was glad to see the final days of the year draw to a close. It had held so much sorrow, sickness, and sadness. I was ready to welcome January with its very own brass band!

But as the first month of the new year arrived, so did one bit of sad news after another. Several friends lost their parents. My dad's brother slipped away in his sleep. Friends discovered they had cancer. A colleague's brother and a friend's son both died tragically and abruptly. Rather than the sad times ceasing, the new year seemed to bring a whole new tsunami of sorrow.

John 16:33 tells us, "In the world you will have tribulation." Even God's children are not promised a life of ease, of prosperity, nor of good health. Yet we are never alone in our trouble. Isaiah 43:2 reminds us that when we pass through deep waters, God is with us. Although we don't always understand God's purposes in the trials we experience, we can trust His heart because we know Him.

Our God is a God of abundant love and "neither death nor life. . . nor things present nor things to come [will ever] separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:38-39). When trouble comes, His presence is His promise. By: Cindy Hess Kasper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Swift cometh His answer, so clear and so sweet;
“Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee, I never will leave.”
—Flint

Faith is believing that God is present when all we hear is silence.

Safe Forever

[Jesus said,] “In the world you will have tribulation; but be of good cheer, I have overcome the world.” —John 16:33

Today's Scripture : Psalm 34:8-22

Amy Beth was out in her neighborhood taking her dog for a walk when she saw a young man run into a nearby alley. A car followed. The young man grabbed a huge piece of wood from a dumpster and started swinging at the car. Amy Beth froze. She was caught in a gang fight.

Suddenly, the young driver of the car tried to get away by accelerating backwards. He slammed into Amy Beth. She landed on the trunk and was thrown into the street. Amazingly, she wasn't seriously hurt.

Later, she tried to make sense of her experience and attempted to turn it around to make it seem good. She came to this conclusion: “Bad things happen—tragic and horrible things. Good things happen—amazing and miraculous things. And all this happens randomly to us. But it is not random to the God who cradles our aching hearts. He knows. . . . Suffering will come. But God is . . . larger than the events that seem to contradict God's goodness.”

We will experience sickness, accidents, sorrow, and death. But we are not on our own. God is in control. “Many are the afflictions of the righteous, but the Lord delivers him out of them all” (Ps. 34:19). We can be confident that one day we will be safe with Him forever. By: Anne Cetas

There is only One who knows
All the answers to my woes;
He will all my needs supply
When in faith to Him I cry.
—Morgan

God is always in control behind the scenes.
(God is behind all scenes and controls all scenes He is behind).

What Do You Expect?

In the world you will have tribulation; but be of good cheer, I have overcome the world. — John 16:33

Today's Scripture & Insight : John 16:25-33

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Sometimes we expect that life should be happy and pain-free. But that is not what the Bible teaches. For the believer, this world is a place of spiritual development through both good times and bad. Jesus was realistic when He explained what to expect in life. He told His disciples, “In the world you will have tribulation; but be of good cheer, I have overcome the world” (John 16:33). In facing life's blessings and bruises, we can have the inner peace that God is orchestrating events according to His sovereign plan.

Christ's presence in our lives enables us to “be of good cheer” even in the midst of pain. By: Dennis Fisher (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

He whose heart is kind beyond all measure
Gives unto each day what He deems best—

Lovingly, its part of pain and pleasure,
Mingling toil with peace and rest.
—Berg

In the midst of troubles, peace can be found in Jesus.

Debits and Credits

In this world you will have trouble. But take heart! I have overcome the world. —NIV John 16:33

Today's Scripture & Insight : John 16:1-11

When my husband was teaching an accounting class at a local college, I took one of the tests just for fun to see how well I could do. The results were not good. I answered every question wrong. The reason for my failure was that I started with a faulty understanding of a basic banking concept. I reversed debits and credits.

We sometimes get our debits and credits confused in the spiritual realm as well. When we blame Satan for everything that goes wrong—whether it's bad weather, a jammed printer, or financial trouble—we're actually giving him credit that he doesn't deserve. We are ascribing to him the power to determine the quality of our lives, which he does not have. Satan is limited in time and space. He has to ask God's permission before he can touch us (Job 1:12; Luke 22:31).

However, as the father of lies and prince of this world (John 8:44; 16:11), Satan can cause confusion. Jesus warned of a time when people would be so confused that they wouldn't know right from wrong (16:2). But He added this assurance: "The prince of this world now stands condemned" (v. 11 niv).

Problems will disrupt our lives, but they cannot defeat us. Jesus has already overcome the world. To Him goes all the credit. By: Julie Ackerman Link (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Thank You, Father, for being Lord over everything in our lives. We praise You for overcoming the world through Your Son.

While Satan accuses and confuses, God controls.

ILLUSTRATIONS OF PEACE -

(1) In 1555, [Nicholas Ridley](#) was martyred by burning at the stake because of his witness for Christ. On the night before Ridley's execution, his brother offered to remain with him in the prison chamber to be of assistance and comfort. Nicholas declined the offer and replied that he meant to go to bed and sleep as quietly as ever he did in his life. Because he knew the PEACE OF GOD, he could rest in the strength of the everlasting arms of his Lord to meet his need. So can we!

(2) [Horatio Spafford](#) had just been ruined financially by the great Chicago Fire of October, 1871. Shortly thereafter, while crossing the Atlantic, all four of Spafford's daughters died in a collision with another ship. Spafford's wife Anna survived and sent him the now famous telegram, "Saved alone." Several weeks later, as Spafford's own ship passed near the spot where his daughters died, the Holy Spirit suddenly overwhelmed him with what can only be described as an inrush of SUPERNATURAL PEACE (the peace of God). With tears streaming down his face, he picked up a pen to record his feelings & from his heart filled with the peace of God flowed the timeless words that speak of that peace God provides even though our world is falling apart.

When peace, like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou has taught me to say,
It is well, it is well, with my soul.

Refrain

It is well, with my soul,
It is well, with my soul,
It is well, it is well, with my soul.

[\(Play Hymn\)](#)

(3) **The Compass on a Steamboat** - The compass on board an iron steamboat is placed aloft (at great height in the air), so that it may not be influenced by the metal of the ship. Though the compass is surrounded by that which would put it out of place, the needle faithfully adheres to the pole, because it is set above misleading influence. So it is with the child of God when the Lord has given him/her peace: he/she is lifted beyond the supremacy of his sorrowful surroundings, and his heart is delivered from its sad

surroundings. (Spurgeon)

(4) When Australian pastor **H. B. Macartney** visited **Hudson Taylor** in China, he was amazed at the missionary's serenity in spite of his many burdens and busy schedule. Macartney finally mustered up the courage to say, "You are occupied with millions, I with tens. Your letters are pressingly important, mine of comparatively little value. Yet I am worried and distressed while you are always calm. Tell me, what makes the difference?" Taylor replied, "I could not possibly get through the work I have to do without the PEACE OF GOD which passes all understanding keeping my heart and mind." Macartney later wrote, "He was (abiding) in God all the time, and God was in him. It was the true abiding spoken of in [John 15:5](#)." Peace floods the soul when Christ rules the heart (Our Daily Bread)

(5) A contest was held in which artists were invited to paint a picture of PERFECT PEACE. The judges eventually narrowed the number of competitors to two. The first had created a scene of a quiet mountain lake. The second depicted a thundering waterfall with the branch of a birch tree bending over the foam. On the fork of that limb, wet with spray, a robin sat undisturbed on her nest. The first picture spoke of tranquility, but the second won the prize because it showed in dramatic detail that absolute calmness can be found in the midst of turbulent surroundings. Yes, it is easy to remain unruffled when everything is quiet and serene. But to rest while the storm is raging—that is "perfect peace." (Our Daily Bread)

(6) During World War II in London there was a blitz bombing at night. The people stayed each night in underground protection. But one Christian lady just stayed at home and slept through all the bombing. When asked about it, she said, "Well, my God neither slumbers nor sleeps, and there's no need for both of us to stay awake!"

(7) One night an unexpected storm swept over a passenger ship sailing from England to New York, tossing the ship violently and awakening everyone on board, including the captain's eight-year-old daughter. "What's the matter?" the frightened child cried. After her mother explained about the storm, she asked, "Is Father on deck?" Assured that he was, the little girl snuggled back into her bed and in a few moments was sound asleep. Although the winds still blew and the waves still rolled, she had peace because her father was at the helm. Although the squalls of life strike us, we are assured of our Father's presence. He controls our lives and upholds us with His right hand. We may not dodge the storm, and the winds may still blow, but the Master of wind and wave is on board. And if we trust Him, He will either calm the waves or quiet our hearts. We need not nervously pace the deck if the Captain of our salvation is at the helm. Christ calls the restless ones to find their rest in Him. (Our Daily Bread)

(8) PEACE WITH GOD is "JUDICIAL" which means that for the believer the "war with God" is over forever. PEACE OF GOD is "EXPERIENTIAL" for it describes the believer's day by day experience of peace which can be forfeited. This truth was tragically illustrated by the story of the post-WWII Japanese soldier who failed to experience peace, because he had not received news of the end of the war & as a result had hidden in the jungle, more than 20 years after peace had been declared between the United States and Japan.

(9) There is what is called "**the cushion of the sea**." Down beneath the surface that is agitated with storms, and driven about with winds, there is a part of the sea that is never stirred. When we dredge the bottom and bring up the remains of animal and vegetable life, we find that they give evidence of not having been disturbed in the least for hundreds and thousands of years. The peace of God is that eternal calm which, like the cushion of the sea, lies far too deep down to be reached by any external trouble and disturbance, and he who enters into the peace of God, and has the peace of God enter into him, becomes partaker of that undisturbed and undisturbable calm. (James Hastings, Editor - The Christian Doctrine of Peace)

(10) There is a story about a submarine that was being tested and as part of its test, it had to remain submerged beneath the surface for a long time. While the submarine was submerged, a powerful storm passed through the area, causing a great deal of damage. When the submarine returned to the harbor, the head of the team that was evaluating the submarine asked the captain, "How did that terrible storm affect you?" The captain looked at the man in surprise and exclaimed, "Storm? We didn't even know there was one!" The reason for the captain's surprise was that his submarine had been so far beneath the ocean's surface that it reached this area known to sailors as "**the cushion of the sea**." Although a storm's high winds may whip the surface into huge waves, the waters in the "cushion" are not even stirred. So while vessels up above were being subjected to turmoil and damage, the submarine down below was not affected. It remained "at peace" so to speak safely set on the "cushion." This illustration pictures the supernatural peace of God which guards the believer's heart, in response to thankful prayer (Php 4:6).