

JOHN

I. Introduction

- A. Today we are going to work our way through the remainder of **John 16**, beginning at **vs 12** and ending with **vs 33**. In these twenty-one verses, there are six truths and lessons I want us to consider – and they are:
1. Part of the Holy Spirit's work is to speak what Jesus tells Him to say, to guides us into truth, and to disclose what is to come.
 2. Jesus continues to affirm that He and God are one.
 3. Sometimes, it takes a real-world experience – or experiences – to grasp the true meaning of what God says in His word.
 4. Praying in Jesus' name does not mean Jesus is our intermediary.
 5. What we believe is verified by what we think and how we behave in the face of life's challenging situations, especially those that are extra difficult or painful.
 6. Inner peace and courage in the face of trials and tribulations are based on the faith that God has already overcome, and therefore we can be at peace because a good outcome is assured.
- B. Prayer

II. Six lessons from **John 16:12-33**

- A. **First:** Part of the Holy Spirit's work is to speak what Jesus tells Him to say, to guides us into truth, and to disclose what is to come.
1. **John 16:12-13** . . . "I have many more things to say to you, but you cannot bear them now. [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.
 2. Jesus begins with a statement that teaches us a principle for talking to unbelievers, children, young people, and new or immature believers.
 - a. Some people are not spiritually or mentally mature enough to hear all there is to hear about God, His word, what is coming, and other such things.
 - b. New believers, children, and young people ought to be dealt with as those who can only handle the beginning teachings about God and the scriptures. To give them meat when they are still in the baby bottle stage is to unnecessarily choke them with information they aren't yet ready to handle, and in fact, don't yet need.

- c. The principle here is that discerning what a person can handle is an important part of communicating the gospel, for it determines how much we ought to say and how we ought to say it. To go ignore this principle often does harm that may be hard to recover from.
3. Jesus goes on to say that the Holy Spirit will guide us into all the truth. In using the word “guide,” Jesus is telling us two things about being led into all truth.
 - a. **First**, it is the Holy Spirit who knows all the truth that we need to know in order to live a God-pleasing life in word and deed – which means we are wise to look to Him and depend on Him and even exhort Him to do this gracious educational work in us.
 - b. **Second**, to have a guide implies following. To be a follower requires being careful, purposeful, and vigilant about keeping up with your guide and following the directions of your guide as He leads you through difficult and challenging places in the process of teaching you the truths you need to know.
 - c. In other words, the HS bears the burden of teaching, while we bear the responsibility of learning what is being taught.
4. Now you may be wondering what the words “all truth” refer to. My belief is that the “all truth” refers to whatever we need to know to live a godly life and serve God in building His church and His kingdom. For example, the “all truth” surely included what the disciples needed to know to move forward in evangelizing the world and establishing the form and practices of the church.
5. Moving on, Jesus points out that the HS will function as Jesus functioned when it comes to speaking and doing what He is told by God to speak and do.
6. Finally, Jesus says that the HS will disclose what is to come. We see the reality of this in the first century church and among believers today whose faith is such that they believe He speaks, and godly enough to accurately understand what He is saying.
7. Examples from the NT of the HS disclosing what is to come include:
 - a. **Acts 11:27-28**, where we read that the HS spoke through Agabus about a world-wide famine that was coming – which took place in the reign of Claudius.
 - b. And in **Acts 20:28-30**, we read that Paul, speaking by the HS, said that after his departure, savage wolves would come into the church, and some false teachers would arise from within the church, teaching perverse things in order to gain a following.

- c. Finally, Paul writes in **1 Timothy 4:1-3**, “But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, [2] by means of the hypocrisy of liars seared in their own conscience as with a branding iron, [3] men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth.”

B. Second: Jesus continues to affirm that He and God are one.

1. **John 16:14-15** . . . “He will glorify Me, for He will take of Mine and will disclose it to you. [15] All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.”
2. Just a quick aside here, it is interesting to note that the Holy Spirit glorifies Jesus just as Jesus glorified the Father. And when Jesus is glorified, God is glorified – for all glory is to go to God.
3. However, I said that in these two verses Jesus affirms that He and God are one, and He does this when He says, “All things that the Father has are Mine.”
 - a. It is the two words, “ALL THINGS” that tells us Jesus is God and God is Jesus.
 - b. If Jesus had said, “Some things that the Father has are Mine,” we would rightly conclude that though Jesus was a form of deity, or had a unique connection to God, He was not equal to God.

C. Third: Sometimes, it takes a real-world experience – or experiences – to grasp the true meaning of what God says in His word.

1. **John 16:16-22** . . . “A little while, and you will no longer see Me; and again a little while, and you will see Me.” [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'?" [18] So they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about.” [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'? [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. [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. [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.”

2. Being on the front side of the cross, the disciples did not understand what Jesus was talking about. They could not make sense of Jesus’ words about grieving first and rejoicing afterward.
 - a. And, according to Jesus (**vs 12**), they were neither in a state of mind, nor a condition of maturity, nor had the strength of faith to hear and properly handle the full details of what Jesus and they were about to go through – which included His resurrection on the third day.
 - b. But after it was over and Jesus appeared to them, then they understood.
 3. The same is true for us today. There are truths about God and parts of the Christian life that you cannot understand or fully cooperate with until you have experienced specific situations that bring you into the state of mind, and condition of maturity, and strength of faith required to see and understand what you could not see or properly understand before.
 4. And there are two points I want to make about this reality.
 - a. **First**, this reality is a natural condition of learning which everyone experiences as a normal part of growth – whether a believer or unbeliever, a child or an adult. So do not despise or disparage this reality. Instead, accept its inevitability in your own life and when teaching, counseling, or working with others.
 - b. **Second**, before worrying about what you don’t know, make sure you are using, applying, and living up to what you do know. Responsibly living up to what you know is what gives you the necessary experiences, the strength of faith, and the spiritual understanding to keep learning and growing.
- D. **Fourth:** Praying in Jesus’ name does not mean Jesus is our intermediary.
1. **John 16:23-28** . . . "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. [24] Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full. [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. [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; [27] for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. [28] I came forth from the Father and have come into the world; I am leaving the world again and going to the Father."

2. In vs 23, Jesus tells His disciples that they will no longer ask Him questions about anything. Then He says that if they ask God for anything, God will give it.
 - a. Though we cannot be completely certain what Jesus means when He uses the word "anything," we can look at the context and conclude that in this case it includes asking questions related to knowing more about Jesus, His purposes, His actions, His teachings, and His future.
 - b. Therefore, given this context, I want to encourage you to go to God with your questions about Him, about Jesus, the scriptures, the Christian life, and whatever else you need to know in order to better understand and hence better live a life that is pleasing to God – which includes serving God and loving those around you.
3. I am not ruling out asking someone older and wiser or looking to good literature for answers, but I am encouraging you to be keenly aware that if anyone knows the answers to your difficult questions, God does. So ask Him, and continue asking until you are certain you have the answer.

E. **Fifth:** What we believe is verified by what we think and how we behave in the face of life's challenging situations, especially those that are extra difficult or painful.

1. **John 16:29-32** . . . His disciples said, "Lo, now You are speaking plainly and are not using a figure of speech. [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." [31] Jesus answered them, "**Do you now believe?** [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.**
2. Just as Peter was confident he would not abandon or deny Jesus – even if it meant dying with Him (**Matthew 26:31-35**), so the disciples were confident they believed the truth about Jesus and God. However, Jesus did not take their words as fact. Why?
 - a. Because their claim to faith was yet to be tested, and it would be the testing that would reveal the reality of what they believed.

And it was revealed when they fled the Garden, leaving Jesus behind to face the soldiers and religious leaders alone.

- b. Now we can condemn these disciples for making claims they did not keep and abandoning Jesus in His hour of need. And we can criticize them for failing to trust God to be their protector and instead follow their own solutions for personal protection.
 - c. But such criticism and condemnation is of no benefit to us. Better we learn at least two important lessons from these disciples.
 - (1) **First**, let us learn that what we claim to believe may not be what we truly believe – for what we believe is revealed in the trials and testings of life, not in our claims. In other words, what we believe is revealed by how we respond to situations and people who present us with circumstances that are unwanted, unpleasant, difficult, hurtful, painful, and/or threatening to our sense of well-being.
 - (2) **Second**, let us learn that, along with the disciples, we do not have to remain in a state of weak or misguided faith. Like them, we can learn from our failures and pursue growth in faith and faithfulness to the point of becoming a Christian whose faith produces a life that brings glory to God – even in the worst of circumstances.
3. There is one more point I want to make from **verses 29-32**. Though Jesus knew He would be abandoned by His disciples, He also knew He **would not be** abandoned by His Father.
- a. What if we confidently believed, or what we choose to cling to the belief that God was with us regardless of the circumstances, and that His presence with us was to our benefit because He was at work bringing about a good that far exceeds whatever bad we were facing?
 - (1) We know Jesus believed this, for the scripture says that while being reviled, He did not revile in return; and while suffering, He uttered no threats, but kept entrusting Himself to God who judges righteously (**1 Peter 2:23**).
 - (2) And again we read that for the joy set before Him, He endured the cross, despising the shame, and ended up sitting at the right hand of the throne of God (**Hebrews 12:2**).
 - b. Did Jesus suffer a great suffering? Yes. Did His faith gain Him relief from His suffering? No. But His faith did sustain Him through His suffering so that He remained faithful to God in spite of His suffering. And that is the power of faith in God to effect

how we face the circumstances of life – just as if effected how David faced Goliath.

4. The life-changing truth here is this – regardless of your circumstances, God is with you, and if you will depend on this truth, your faith will have a profound effect on how you deal with your situations, and it will bring you to a good end – time-after-time – just as Jesus’ faith, and Noah’s faith, and Abraham’s faith, and Moses’ faith, and David’s faith brought them to a good end.
5. And along with that, your confident faith that God is with you and that He will bring a good that far exceeds the suffering and loss of your trials and tribulations, puts you in the mental, emotional, and spiritual condition to have an abiding inner peace in spite of the circumstances or people surrounding you.

F. **Sixth:** Inner peace and courage in the face of trials and tribulations are based on the faith that God has already overcome, and therefore we can be at peace because a good outcome is assured.

1. **John 16:29-33** . . . 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.
2. The weakness of humanity in the face of trials and tribulation is its propensity to conclude that relief is the optimum option, and therefore, make obtaining relief as soon as possible the primary focus.
3. However, when we trust God with a confident faith, or with the determination to trust Him regardless of how we feel about trusting Him, we will be able to rest in the fact that He has already gained the victory over evil. And it is this victory that gives us a rational reason to patiently and peacefully wait for Him to bring about a good that far exceeds the pain and suffering of our circumstances.
4. And I want to remind you that part of the great good God brings is spiritual development and growth in faith – which produces its own rewards that far exceed the pain and suffering we are facing.

III. Conclusion

- A. In conclusion, I want to say that there is nothing wiser, nothing more rational or sensible or sane than to side with the One who has already gained the victory – even though the current circumstances are such that it looks like defeat is imminent,