

JOHN 16 | *The Spirit: Our Great Advantage*

The Advocate Will Come

1 I have said all these things to you in order that you may not stumble (σκανδαλίζω).¹ 2 They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service (λατρεία) to God. 3 And they will do these things because they did not know (γινώσκω, aor.) the Father, nor me. 4 But I have said these things to you, that when their hour comes you may remember (μνημονεύω, pres.) that I told them to you. I did not say these things to you from the beginning, because I was with you. 5 But now I am going to him who sent me, and none of you asks me, Where are you going? 6 But because I have said these things to you, sorrow (λύπη)² has filled your heart.

7 Nevertheless, I tell you the truth: it is [continually] to your advantage (συμφέρω, pres.)³ that I go away, for if I do not go away, the Advocate (ὁ παράκλητος)⁴ will not come to you. But if I go, I will send him to you. 8 And when he comes, he will convict (ἐλέγχω, fut.)⁵ the world concerning sin (ἁμαρτία), righteousness (δικαιοσύνη), and judgment (κρίσις): 9 concerning sin on the one hand (μὲν), because they do not believe in (πιστεύουσιν εἰς, pres.) me;⁶ 10 concerning righteousness on the other hand (δέ), because I go to the Father, and you will see me no longer; 11 and concerning judgment, because the ruler of this world has been judged (κρίνω, perf. pass.).

The Spirit Will Inform You

12 I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide (ὁδηγέω)⁷ you (pl.) in all the truth (τῇ ἀληθείᾳ), for he will not speak from himself, but whatever he hears he will speak, and he will inform (ἀναγγέλλω)⁸ you (pl.) about the things that are to come. 14 He will glorify me, for he will take what is mine and inform (ἀναγγέλλω) (pl.) it to you. 15 All that the Father has is mine. Therefore I said that he will take what is mine and inform (ἀναγγέλλω) you (pl.).

¹ “[T]o cause to be brought to a downfall, *cause to sin* (the sin may consist in a breach of the moral law, in unbelief, or in the acceptance of false teachings)” (BDAG, 926).

² “[P]ain of mind or spirit, grief, sorrow, affliction” (BDAG, 604).

³ “[T]o be advantageous, help, confer a benefit, be profitable/useful” (BDAG, 960).

⁴ “[O]ne who appears in another’s behalf, *mediator, intercessor, helper*” (BDAG, 766).

⁵ “[T]o scrutinize or examine carefully, *bring to light, expose, set forth*...to bring a pers. to the point of recognizing wrongdoing, *convict, convince* someone of someth., *point someth. out to someone*...to express strong disapproval of someone’s action, *reprove, correct*” (BDAG, 315).

⁶ Not believing in Jesus is the consequential, fatal, and ultimate sin.

⁷ “[T]o assist in reaching a desired destination, *lead, guide*...to assist someone in acquiring information or knowledge, *lead, guide, conduct*” (BDAG, 690).

⁸ “[T]o provide information, disclose, announce, proclaim, teach” (BDAG, 59).

Temporary Sorrow, Permanent Joy

16 A little while, and you will see me no longer. And again a little while, and you will see me.

17 So some of his disciples said to one another, What is this that he says to us, A little while, and you will not see me, and again a little while, and you will see me? And, Because I am going to the Father? 18 So they were saying, What does he mean by a little while? We do not know what he is talking about. 19 Jesus knew that they wanted to ask him, so he said to them,

Is this what you are asking yourselves, what I meant by saying, A little while and you will not see me, and again a little while and you will see me? 20 Truly, truly, I say to you, you (pl.) will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy. 21 When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish (θλίψις), for joy that a human being has been born into the world. 22 So also you have sorrow now, but I will see you again, and your (pl.) hearts will rejoice, and no one will take your joy from you. 23 In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. 24 Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

Plain Speaking about the Father

25 I have said these things to you in figures of speech (παροιμία).⁹ The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly (παρρησία)¹⁰ about the Father. 26 In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf. 27 For the Father himself loves (φιλέω, pres.)¹¹ you, because you have loved (φιλέω, perf.) me and have believed (πιστεύω, perf.) that I came forth from God. 28 I came forth from the Father and have come into the world. Now I am leaving the world and going to the Father.

⁹ “[A] brief communication containing truths designed for initiates, *veiled saying, figure of speech*, in which esp. lofty ideas are concealed” (BDAG, 780).

¹⁰ “[A] use of speech that conceals nothing and passes over nothing, *outspokenness, frankness, plainness*” (BDAG, 781).

¹¹ “[T]o have a special interest in someone or someth., freq. with focus on close association, *have affection for, like, consider someone a friend*” (BDAG, 1056).

Jesus Has Overcome the World

29 His disciples said,

Ah, now you are speaking plainly and not using figurative speech! 30 Now we know that you know (οἶδα) all things and do not need anyone to question you. This is why we believe that you came from God.

31 Jesus answered them,

Do you now believe? 32 Behold, the hour is coming, indeed it has come, when you will be scattered (σκορπίζω, aor. pass.), each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me. 33 I have said these things to you, that in me you may have peace (εἰρήνη). In the world you have trouble (θλίψις). But take heart (θαρσέω, pres.)!¹² I have overcome (νικάω, perf.)¹³ the world.

¹² “[T]o be firm or resolute in the face of danger or adverse circumstances, *be enheartened, be courageous*” (BDAG, 444).

¹³ “[T]o win in the face of obstacles, be victor, conquer, overcome, prevail...in a battle or contest...in a legal action...to overcome someone, *vanquish, overcome*.... Of Christ νενίκηκα τὸν κόσμον *I have overcome the world* (i.e. the sum total of everything opposed to God...)” (BDAG, 673).

Commentary

1. John at a Glance.

2. John 16.

- a. John 16 is a part of Jesus' message to his disciples just before his arrest, trial, and death. Jn 13-14 happens in the upper room; John 15-16 happens outside in the night; John 17 is a prayer to conclude Jesus' discourse.
- b. Jn 16 chapter focuses on the communication that will happen between the Trinity and the disciples once Jesus has returned to the Father.
- c. See Francis A. Schaeffer, *He Is There and He Is Not Silent* (https://www.amazon.com/dp/B007V69CS2/ref=cm_sw_em_r_mt_dp_o5pxFbRNX1ZGX).

3. The Advocate Will Come (Jn 16:1-11).

- a. For Jesus, the primary objective of the Upper Room discourse (Jn 13-17) is that the disciples won't stumble when he departs (v. 1).
- b. There is a real danger the disciples will stumble, because of the world's persecution.
 - (1) "The word 'offended' presents the idea of stumbling because of an obstacle in the path rather than because of an inner tendency to defection."¹⁴
- c. The disciples will be put out of the synagogues and even killed in name of God (vv. 2-3).
 - (1) **Ac 26:9-10** 9 I myself [Paul] was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. 10 And I did so in Jerusalem. I not only locked up many of the saints in prison after receiving authority from the chief priests, but when they were put to death I cast my vote against them.
- d. The world does not know the Father (v. 3).
 - (1) **Jn 15:21** 21 ...All these things [the world] will do to you [disciples] on account of my name, because they do not know [the Father] who sent me [Jesus].
- e. When Jesus' hour comes, the disciples are to remember he said these things (v. 4).
 - (1) **Jn 13:19** 19 I [Jesus] am telling you [disciples] this now, before it takes place, that when it does take place you may believe that I Am.
 - (2) **Jn 14:29** 29 ...Now I [Jesus] have told you [disciples] before it takes place, so that when it does take place you may believe.
 - (3) "The memory that Jesus had forewarned His disciples would enable them to realize that things were not out of control when they seemed to be" (T. Constable, *John*, 411).
- f. Jesus is going to the Father, and he knows sorrow is filling the hearts of the disciples (v. 6). The disciples are afraid to ask Jesus where he is going (v. 5). They don't want him to go. They don't want to be orphans (Jn 14:18).
- g. This experience of sorrow sets up a great promise: Jesus will send the Spirit to the disciples (v. 7)! This is greatly to the advantage of the disciples (v. 7) and can only happen if Jesus goes away (v. 7).

¹⁴ Harrison, 1109.

- (1) **Jn 7:39** 39 ... This [Jesus] said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.
- (2) **Ac 2:33** 33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, [Jesus] has poured out this that you yourselves are seeing and hearing.
- h. The Spirit is the disciples' Advocate (v. 7). A παράκλητος is "one who appears in another's behalf, mediator, intercessor, helper" (BDAG, 766).
 - (1) "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. ... The Spirit does not 'float' in some ghostly way up and down the rows of a church building, seeking to win the lost. The Holy Spirit works through the people in whom He lives" (W. Wiersbe, 1:362).
- i. One role of the Holy Spirit is to convict (ἐλέγχω) the world (v. 8).
 - (1) ἐλέγχω means "to scrutinize or examine carefully, bring to light, expose, set forth... to bring a pers. to the point of recognizing wrongdoing, convict, convince someone of someth., point someth. out to someone... to express strong disapproval of someone's action, reprove, correct" (BDAG, 315).
 - (2) The Spirit's conviction is the final C of the "six Cs" of God's general call. See *God's General Call*.
 - (3) This sense of guilt is an indispensable prerequisite for salvation (T. Constable, *John*, 413).
- j. The three subjects about which the Spirit will convict the world are:
 - (1) The sin of unbelief (vv. 8-9).
 - (a) It is the sin of unbelief that results in condemnation. Not believing in Jesus is the consequential, fatal, ultimate sin. See *Unbelief*.
 - (b) **Jn 3:18** 18 Whoever believes in [the Son] is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.
 - (c) **Jn 8:24** 24 I [Jesus] told you [Jewish leaders] that you would die in your sins, for unless you believe that I Am (ἐγώ εἰμι) you will die in your sins.
 - (2) The righteousness required by God and available through faith in Jesus (vv. 8, 10).
 - (a) Jesus' exaltation at the Father's right hand proves he is the Righteous One in whom we are to believe.
 - (b) Jesus is the Righteous One.
 - 1) **Ac 3:14** 14 ... You [Jewish leaders] denied the Holy and Righteous One, and asked for a murderer to be granted to you....
 - 2) **Ac 7:52** 52 Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you [Jewish leaders] have now betrayed and murdered....
 - 3) **Ac 22:14** 14 ... The God of our fathers appointed you [Saul] to know his desire, to see the Righteous One, and to hear a voice from his mouth.
 - (c) We become righteous through faith in Jesus.
 - 1) **Ro 1:17** 17 ... In [the gospel] the righteousness of God is revealed from faith to faith. As it is written, The righteous shall live by faith.

- 2) **Ro 3:22** 22 ...The righteousness of God through faith in Jesus Messiah for all who believe. For there is no distinction....
- 3) **Ro 3:26** 26 It was to show [God's] righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.
- (3) Unfavourable judgment for all those who oppose Jesus (vv. 8, 11).
 - (a) Satan, the ruler of this world has been judged (v. 11). See *Satan*.
 - (b) **Jn 12:31** 31 Now is the judgment of this world. Now will the ruler of this world [Satan] be cast out.
 - (c) **Heb 2:14** 14 Because...the children share in flesh and blood, [Jesus] himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil....

4. The Spirit Will Guide and Inform (Jn 16:12-15).

- a. Jesus has many things to say to the disciples, but he isn't able to yet (v. 12).
- b. When the Spirit comes, he will guide (ὁδηγέω) the disciples in all the truth (v. 13).
 - (1) ὁδηγέω means “to assist in reaching a desired destination, *lead, guide*...to assist someone in acquiring information or knowledge, *lead, guide, conduct*” (*BDAG*, 690).
 - (2) ἀναγγέλλω means to “to provide information, disclose, announce, proclaim, teach” (*BDAG*, 59).
 - (3) “The truth” refers to Christian doctrine, the teachings of the apostles we find in the New Testament. See *Special Revelation, Progressive Revelation, and Truth*.
 - (4) **Jn 14:26** 26 ...The Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.
 - (5) **1 Co 2:6-13** 6 Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. 7 But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. ...9 As it is written, What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him— 10 these things God has revealed to us through the Spirit. ...12 Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. 13 And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.
 - (6) “The Spirit worked in the apostles’ minds so that they could perceive, understand, and teach about the Savior” (Blum, 328).
 - (7) Specifically, the Spirit will teach the disciples about “the things that are to come” (v. 13). See *End Times*.
 - (a) **Ac 21:11** 11 ...Coming to us, [Agabus] took Paul’s belt and bound his own feet and hands and said, Thus says the Holy Spirit, This is how the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.
 - (b) **1 Ti 4:1** 1 ...The Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons....

- (c) **Re 2:7** 7 He who has an ear, let him hear what the Spirit says to the churches.
- c. The Spirit glorifies Jesus (vv. 13-15).
 - (1) All the truth the Father has belongs to Jesus (v. 15). It is the Spirit's role to take Jesus' truth and teach the disciples (v. 14-15). He does not speak from himself but whatever he hears from Jesus (v. 13). In this way he glorifies Jesus (v. 14).
 - (2) It is not the Spirit's function to attract attention to himself or to promote himself. His purpose is to promote Jesus (T. Constable, *John*, 418).
- d. Jesus revealed that the Spirit would have a threefold ministry when he came. He would convict the world (vv. 8-11), enlighten the disciples (vv. 12-13), and glorify Jesus (vv. 14-15)(T. Constable, *John*, 418).

5. Temporary Sorrow, Permanent Joy (Jn 16:16-24).

- a. Jesus again tells the disciples they will not see him, and then they will see him (v. 16). He is speaking of his death and resurrection. Going to the Father (v. 17) refers to Jesus' ascension and exaltation. Basically, Jesus is informing the disciples ahead of time about his death, resurrection, ascension, and exaltation.
- b. The disciples are puzzled at Jesus' words (vv. 17-18), and Jesus knows this (v. 19).
- c. The disciples they will weep, lament, and be sorrowful as the world rejoices (v. 20). But their sorrow will be turned to joy (v. 20).
 - (1) **Lk 23:27** 27 ...There followed him a great multitude of the people and of women who were mourning and lamenting for [Jesus].
 - (2) **Lk 24:52** 52 And they worshiped him and returned to Jerusalem with great joy....
- d. Jesus then relates a short, one-verse parable to illustrate.
 - (1) Just as a mother sorrows and anguishes as she gives birth (v. 21) , so the disciples will sorrow when Jesus goes away to death. But just as a mother no longer remembers the anguish once her baby is born (v. 21), so the disciples will experience tremendous joy when Jesus comes back to them, having risen from the dead. The disciples will sorrow (v. 22) because of Jesus' arrest, trial, crucifixion, and burial, but then their hearts will rejoice when they see Jesus again (v. 22). Once they see the risen Jesus, they will possess permanent joy no one can take away (v. 22).
- e. In that day of permanent joy, the disciples will ask no more questions of Jesus (v. 23). If they desire something, all they have to do is to ask the Father in Jesus' name, and the Father will give it (v. 23). The disciples have not been asking the Father for things in Jesus' name (v. 24). But they now are to start asking (v. 24). If they ask, they will receive, and their joy will be full and complete (v. 24).
 - (1) **Jn 15:11** 11 These things I have spoken to you, that my joy may be in you, and that your joy may be full.

6. Plain Speaking about the Father (Jn 16:25-28).

- a. Jesus admits he has spoken to the disciples in coded language (*παροιμία*)(v. 25). A *παροιμία* is "a brief communication containing truths designed for initiates, *veiled saying, figure of speech*, in which esp. lofty ideas are concealed" (*BDAG*, 780). Jesus' revelation to the disciples has been progressive, just as God's revelation to humanity has been progressive.

- b. But the hour is coming when Jesus will speak plainly (παρρησία) about the Father (v. 25). παρρησία means “a use of speech that conceals nothing and passes over nothing, *outspokenness, frankness, plainness*” (BDAG, 781). Jesus (v. 25) and the disciples (v. 26) will speak to one another with frankness and plainness.
- c. When the disciples ask in Jesus’ name, Jesus will not have to ask the Father on the disciples’ behalf (v. 26). This is because the Father loves (φιλέω) the disciples (v. 27). He loves them because they have loved (φιλέω) Jesus and have believed he came forth from God (v. 27).
 - (1) φιλέω means “to have a special interest in someone or someth., freq. with focus on close association, *have affection for, like, consider someone a friend*” (BDAG, 1056).
 - (2) In *John*, φίλος love seems to imply a closer level of intimacy than ἀγάπη love.
 - (3) Perhaps φίλος love is “personal love” that depends on the object, while ἀγάπη love is impersonal love that depends on the subject.
- d. Finally, Jesus clearly relates to the disciples that he came forth from the Father into the world. Now he is leaving the world and returning to the Father (v. 28).

7. Jesus Has Conquered the World (Jn 16:29-33).

- a. The disciples are relieved Jesus is finally speaking to them in plain language (v. 29).
- b. They know Jesus knows all things (v. 30).
- c. Jesus does not need anyone to question him (v. 30).
- d. The disciples believe Jesus came from God (v. 30).
- e. The hour has come with the disciples will be scattered, each to his own home (v. 32).
 - (1) **Mt 26:31** 31 ...You will all fall away because of me this night. For it is written, I will strike the shepherd, and the sheep of the flock will be scattered.
- f. The disciples will leave Jesus alone (v. 32).
- g. Jesus is not alone, for the Father is with him (v. 32).
 - (1) **Jn 8:29** 29 And he who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him.
- h. Jesus has said everything in Jn 13-16 in order that in him the disciples may have peace (v. 33).
 - (1) **Col 3:15** 15 ...Let the peace of Messiah rule in your hearts, to which indeed you were called in one body. And be thankful.
- i. In the world the disciples will have trouble (v. 33).
 - (1) **Ac 14:22** 22 ...Strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.
 - (2) **Re 1:9** 9 I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus.
- j. However, the disciples are to keep taking heart (θαρσέω, pres.)(v. 33). θαρσέω means “to be firm or resolute in the face of danger or adverse circumstances, *be enheartened, be courageous*” (BDAG, 444).
 - (1) **Jn 14:1** 1 Let not your hearts be troubled. Believe in God. Believe also in me.
 - (2) **Jn 14:27** 27 Peace I leave with you. My peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

- (3) “Jesus was the great encourager” (T. Constable, 425).
- k. Jesus has conquered the world (νικάω, perf.)(v. 33).
- (1) νικάω. means “to win in the face of obstacles, be victor, conquer, overcome, prevail...in a battle or contest” (*BDAG*, 673).
- (2) Just as Jesus conquered, we may conquer.
- (a) **Ro 8:37** 37 No, in all these things we are more than conquerors through him who loved us.
- (b) **1 Jn 4:4** 4 Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world.
- (c) **1 Jn 5:4-5** 4 ...Everyone who has been born of God conquers the world. And this is the victory that has overcome the world—our faith. 5 Who is it that conquers the world except the one who believes that Jesus is the Son of God?
- (d) **Re 3:21** 21 The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.
- (e) **Re 12:11** 11 ...They have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.

8. Application.

- a. Recognise we will have trouble in this world.
- b. Seek a better understanding of the role and ministry of the Spirit.
- c. Be firm and resolute in the face of adverse circumstances.
- d. Believe that Jesus has conquered the world.

Sermon: The Spirit, Our Unseen Advantage

1. Introduction.

- a. Image:
 - (1) Me.
 - (1) It's been a difficult year—hard, confusing, disappointing, uncertain—Averil's breast cancer, COVID-19, failure to promote in the Air Force, the difficulty of revitalising Cavy, dad getting older, challenges of NZ culture. I feel I'm in danger of stumbling and losing my focus.
 - (2) We.
 - (a) This topic is important to all of us. The tension we are feeling is so important for us to discuss. I bet you're experiencing some the same uncertainties and disappointments, too. The fact is, we all have. We are people living in a fallen world, and the pace of life is becoming overwhelming.
 - (3) God.
 - (a) Let's hear what God says about this tension. God actually has lot to say about tension, anxiety, and uncertainty. Let's check it out together.
- b. Subject: How to Keep from Stumbling as Disciples of Jesus
- c. Text: John 16

2. John at a Glance.

- a. John 16 is a part of Jesus' message to his disciples just before his arrest, trial, and death. Jn 13-14 happens in the upper room; John 15-16 happens outside in the night; John 17 is a prayer to conclude Jesus' discourse.
- b. Jn 16 chapter focuses on the communication that will happen between the Trinity and the disciples once Jesus has returned to the Father.

3. Problem: We're danger of stumbling (v. 1) because of:

- a. The world's opposition (vv. 2-3, 33).
 - (1) We're in election season, and many of us are experiencing conflict in our own families around political candidates.
 - (2) Christians are pushed out of the public square, minimised, and ridiculed.
 - (3) Secular humanism, postmodernism, and spiritualism have replaced Christianity.
 - (4) Christian consensus that provided a stable ethical framework has been destroyed. In every area of ethics, human beings are pushing the envelope.
- b. Sorrow Jesus isn't here (vv. 6, 20).
 - (1) If Jesus is ruling and reigning, where is he? Why can't he come now? He seems to be losing.
- c. Our lack of understanding (vv. 17-18).
 - (1) It's hard to know what God is doing. What's Averil's breast cancer all about? Why didn't I get promoted when 18/22 majors did?

4. Solution: The Advantage of the Spirit (v. 7).

- a. The Spirit can come only if Jesus goes away (v. 7).

- (1) **Jn 7:39** 39 ... This [Jesus] said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.
- (2) **Ac 2:33** 33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, [Jesus] has poured out this that you yourselves are seeing and hearing.
- b. The Spirit is the Advocate of the disciples (v. 7). Α παράκλητος is “one who appears in another’s behalf, *mediator, intercessor, helper*” (BDAG, 766).
 - (1) “The Spirit does not ‘float’ in some ghostly way up and down the rows of a church building, seeking to win the lost. The Holy Spirit works through the people in whom He lives” (W. Wiersbe, 1:362).
- c. The Spirit convicts the world (vv. 8-11).
 - (1) One role of the Holy Spirit is to convict (ἐλέγχω) the world (v. 8). ἐλέγχω means “to scrutinize or examine carefully, *bring to light, expose, set forth*...to bring a pers. to the point of recognizing wrongdoing, *convict, convince* someone of someth., *point someth. out to someone*...to express strong disapproval of someone’s action, *reprove, correct*” (BDAG, 315).
 - (a) This sense of guilt is an indispensable prerequisite for salvation (T. Constable, *John*, 413).
 - (2) The three subjects about which the Spirit will convict the world are:
 - (a) The sin of unbelief (vv. 8-9).
 - 1) **Jn 3:18** 18 Whoever believes in [the Son] is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.
 - 2) **Jn 8:24** 24 I [Jesus] told you [Jewish leaders] that you would die in your sins, for unless you believe that I Am (ἐγώ εἰμι) you will die in your sins.
 - (b) Righteousness (vv. 8, 10). Jesus’ exaltation proves he is the Righteous One in whom we are to believe.
 - 1) Jesus is the Righteous One.
 1. **Ac 3:14** 14 ... You [Jewish leaders] denied the Holy and Righteous One, and asked for a murderer to be granted to you....
 - 2) We become righteous through faith in Jesus.
 1. **Ro 3:22** 22 ... The righteousness of God through faith in Jesus Messiah for all who believe. For there is no distinction....
 - (c) Judgment (vv. 8, 11).
 - 1) Satan, the ruler of this world has been judged (v. 11). See *Satan*.
 1. **Jn 12:31** 31 Now is the judgment of this world. Now will the ruler of this world [Satan] be cast out.
 - d. The Spirit guides us into the truth (vv. 12-15).
 - (1) When the Spirit comes, he will guide (ὁδηγέω) the disciples in all the truth (v. 13).
 - (a) ὁδηγέω means “to assist in reaching a desired destination, *lead, guide*...to assist someone in acquiring information or knowledge, *lead, guide, conduct*” (BDAG, 690).
 - (b) ἀναγγέλλω means to “to provide information, disclose, announce, proclaim, teach” (BDAG, 59).

- (c) “The truth” refers to Christian doctrine, the teachings of the apostles we find in the New Testament. “The things that are to come” (v. 13) includes all New Testament doctrine, not just eschatology.
- (2) **Jn 14:26** 26 ...The Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.
- (3) **1 Co 2:6-16** 6 Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. 7 But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. ...9 As it is written, What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him— 10 these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. 11 For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. 12 Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. 13 And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. 14 The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. 15 The spiritual person judges all things, but is himself to be judged by no one. 16 For who has understood the mind of the Lord so as to instruct him? But we have the mind of Messiah.
- e. The Spirit glorifies Jesus (vv. 13-15).
 - (1) It is the Spirit’s role to take Jesus’ truth and teach the disciples (v. 14-15). He does not speak from himself but whatever he hears from Jesus (v. 13). In this way he glorifies Jesus (v. 14).
 - (2) It is not the Spirit’s function to attract attention to himself or to promote himself. His purpose is to promote Jesus (T. Constable, *John*, 418).

5. Result of the Advantage of the Spirit.

- a. Joy (vv. 20, 22, 24) and peace (v. 33).
 - (1) **Php 4:4-7** 4 Rejoice in the Lord always; again I will say, rejoice. 5 Let your gentleness be known to everyone. The Lord [Jesus] is at hand. 6 Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Messiah Jesus.
- b. Answered prayer (vv. 23-24).
- c. Understanding of the Father (v. 25).

6. Application.

- a. Take advantage of the ministry of the Spirit in order to experience:
 - (1) Joy and peace.
 - (2) Answered prayer.
 - (3) Greater understanding of God’s plan.