

# That You May Continue to Believe...



## AN Exposition of the gospel of John

### Jesus Prays for His Own John 16:5-17:26

As we read the Bible, we often forget that the chapter and verse divisions were not put in the Bible by the original authors.<sup>1</sup> They were added much later and were really added in order that readers might be able to find their places in the text more quickly. It is a good and helpful system. The one drawback is that it sometimes veils for modern readers the fact that every chapter is connected to the one that goes before and the one that comes after. What I mean by that is there is a logical connection between chapters. Sometimes, chapter divisions separate a story or a speech into smaller units and the modern reader reads the chapter as if it were completely independent from other chapters. One place that happens is in the Sermon on the Mount. The Sermon on the Mount, Matthew 5–7, is one long discourse or speech. However, in our modern Bibles it is divided into three separate chapters and sometimes readers read the Sermon on the Mount and fail to take notice of the fact that it is really one long discourse.

Another place where that happens is in the discourse we are looking at this morning. John 14–17 actually forms one long discourse. Oh, there are places where the discourse is interrupted by questions (e.g., In John 14, three of the

disciples ask Jesus questions.) but even then the questions that are asked drive along the discourse to the degree that most scholars see them as an integral part of the discourse itself.

Now, I am bringing that up because I want to remind you, as briefly as I can, about what has been covered so far. In chapter 14, Jesus encouraged His disciples by promising them another Comforter. He promised to not leave them as orphans but promised to give them the Holy Spirit who would remind them of the all the things He had taught them.

In chapter 15, He encouraged them to be joyful and He reminded them that they way they could do that was to be obedient to His word (which meant both to continue to believe and obey) and to love each other. You will remember that He used there the marvelous illustration of a branch abiding or staying connected to the vine and bearing fruit.

Now what we are going to see in chapter 16 is that Jesus is going to expand what He says about the Holy Spirit who He promised to give the disciples in chapter 14. What He is going to say is this, **“When the Holy Spirit comes He is going to hammer the world with regard to its reprehensible treatment of Jesus and He is going to bring to the mind of the disciples the truth of Jesus and in doing so He is going to glorify Jesus again and again.”**

Then Jesus is going to give them one final reminder that there is going to be a brief period of time in which it looks as if these precious promises are never going to come true. In that period of time, they will be filled with enormous pain and sorrow but after that their joy will never ever leave them.

Now having said all that lets look at this first promise, the promise that the Spirit of God will judge the world. Jesus sets up this promise in John 16:5.

**<sup>NIV</sup> John 16:5... "Now I am going to him who sent me, yet none of you asks me, 'Where are you going?' <sup>6</sup> Because I have said these things, you are filled with grief. <sup>7</sup> 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. "**

Now it seems strange I think that Jesus would say here that none of the disciples had asked where He was going. Doesn't that seem strange to you? Here's why it seems strange to me.

First, there is John 13:36...

**<sup>NIV</sup> John 13:36... Simon Peter asked him, "Lord, where are you going?"**

Secondly, there is John 14:5...

**<sup>NIV</sup> John 14:5... Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?"**

Now, You have to admit it seems like they are asking the question, "**Lord, where are you going? "**

Now, that fact has caused some of the more liberal scholars not to argue that the Bible has errors in it but rather to argue the text is all out of whack.<sup>2</sup> As a result, they want to rearrange the text and put chapter 16 in front of chapter 13.<sup>3</sup> But none of that is really necessary.<sup>4</sup> The idea is, I think, that disciples were never

really interested in where Jesus was going; they were only concerned that He was leaving them. D.A. Carson says it is like this.

“A little boy, disappointed that his father is suddenly called away for an emergency meeting when both the boy and his Dad had expected to go fishing together, says, **‘Aw, Dad, where are you going?’** *Now the boy doesn’t really care* (edited here by me) to learn the destination. The question is a protest; the unspoken question is **‘Why are you leaving me?’** The disciples have been asking several questions of that sort; they have not *really* asked thoughtful questions about where Jesus is going and what it means for them. They have been too self-absorbed in their own loss.”<sup>5</sup>

Now in verse 8, Jesus tells the disciples that the Holy Spirit is going to hammer the world in judgment. You might find it surprising that I use the word “hammer” here instead of judge but I do so for a reason. Once, I was called of to preach in another church and my beloved son (this was before he got married and was still living at home) asked me, **“Are you going to hammer them, Dad?”** I assured him that I was not, in fact, going to hammer anybody and that it was not my duty or the duty of any minister to hammer anybody and that if any hammering got done it would be because the Holy Spirit took the Word of God and applied it to people’s hearts in such a way to drive them to see the full weight of their sin. He nodded that he understood and when I got back from preaching the first thing he asked me was, **“Did anybody get hammered?”** What he wanted to know was, **“Did the Spirit of God point out anybody’s sin and drive them to repentance?”**

That is what Jesus says is going to happen here in verse 8.<sup>6</sup>

<sup>NIV</sup> **John 16:8...** “When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: <sup>9</sup> in regard to sin, because men do not

**believe in me; <sup>10</sup> in regard to righteousness, because I am going to the Father, where you can see me no longer; <sup>11</sup> and in regard to judgment, because the prince of this world now stands condemned. <sup>12</sup> "I have much more to say to you, more than you can now bear."**

**Now, though these verses are technically very complicated, the general sense is clear. Verse 8, then, is saying that the Holy Spirit will perform His role, His judicial role, as a lawyer. This time, however, He will not be a defense attorney; rather, He will be a prosecuting attorney and this is what He will do.<sup>7</sup>**

He will publicly expose and accuse the world concerning its...sin, concerning its...righteousness, concerning its...judgment and having done so He will call it to repentance. Verses 9-11 contain the reasons why He will do that.

Now follow His logic.

First, He will convict the world of sin because the world does not believe in Jesus.<sup>8</sup> That is simple enough and clearly connected to the overall point we have been making about the reason why the Gospel of John was written in the first place. You will remember that early on in the gospel of John Jesus answered the question of the crowd when they asked, **"What do we have to do to work the works of God?"** Do you remember His answer to them?

**<sup>NIV</sup> John 6:29...Jesus answered, "The work of God is this: to believe in the one he has sent."**

What John is saying is that the Holy Spirit will expose the world's unbelief. He will make its unbelief transparently clear. But He will go even beyond that. He will also expose the world with regard to its righteousness. Now we are not used

to thinking of the righteousness of the world and the point is, I think, clearly ironic. He will expose what the world thinks of "righteousness" for the unrighteousness that it is really is<sup>9</sup>. Now the reason He will do that is because Jesus has gone to the Father. Here's how that would happen.

In John 18, the Jews are going to drag Jesus before Pilate and ask Him to condemn Jesus to death. Pilate is going to ask the question, "Why, what has this man done?" The Jews are not going to answer with any specifics. Instead, they are going to say...

<sup>NIV</sup> **John 18:30...** "If he were not a criminal (εἰ μὴ ἦν οὗτος κακὸν ποιῶν)," they replied, "we would not have handed him over to you."

<sup>NIV</sup> **John 19:7...** The Jews insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

Do you see? That is their "righteous" assessment of Jesus. It is wrong of course, devastatingly wrong and corrupt. God had already pronounced His true verdict concerning Jesus. He had pronounced innumerable times both in the words and in the works of Jesus. But He is about to pronounce it one more time in the resurrection and ascension of Jesus that is in the act of Jesus going to the Father.

If I am right and this is the proper understanding of what it means for the Holy Spirit to convict the world of its righteousness it would really mean that the Holy Spirit will convict the world of its *unrighteousness* judgment of Jesus in comparison to God's righteous judgment of Jesus.<sup>10</sup>

Now there is one other possibility regarding what this might mean. It might mean not that the Holy Spirit will show the world's assessment of Jesus to be wrong but rather that the Holy Spirit will show up, in exactly the same way Jesus did, to condemn the world of its "righteousness"<sup>11</sup>. If that were the case, Jesus would be describing something like what happened through the preaching and witness of the disciples at Pentecost.

<sup>NIV</sup> **Acts 2:37**...When the people heard this, they were cut to the heart and said to Peter and the other apostles, "**Brothers, what shall we do?**"

If that is what is meant, it means that the Holy spirit has taken the place of Jesus as the prosecuting voice of God on earth to condemn the world of its so called righteousness. The reason the Holy Spirit has done that is because Jesus has gone to the Father.

Finally, the Holy Spirit will convict the world of judgment. The world is fundamentally wrong in terms of all its spiritual judgments. The world thought that Jesus was being judged on the cross but the truth of the matter is that it is sin and the devil that were being judged.

The world thinks of the cross as the place where Jesus is condemned, but Jesus insists that in reality it is the place where the world is condemned and the prince of this world is decisively defeated. The cross-work of Jesus Christ is the crucial turning point in the history of redemption. Here the world is in utter error in its fundamental assessments, while the most important judgment in the universe takes place under its very eyes, unobserved, in the cross and resurrection of Jesus.<sup>12</sup>

**It is as if, and I say this reverently, the Holy Spirit is asking a question and then pronouncing judgment based on the answer.**

**"Who do you think Jesus is?" ... "Wrong!"**

**"What do you think happened on the cross?"... "Wrong!"**

**"Who was victorious?"... "Wrong!"**

Do you see what I mean? Of course, the role of the Holy Spirit is completely different with those that love Jesus. He will not point His finger against them in judgment but rather He will guide them in the truth and He will do that to bring glory to Jesus. In that sense, He will complete the revelation of Jesus. It is not that Jesus could not have explained everything completely; rather it is that they were unable in their current state to endure the whole truth. Look what Jesus says that in John 6:13.

**<sup>NIV</sup> John 16:13... "But when he, the Spirit of truth, comes, he will guide you into all 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. <sup>14</sup> He will bring glory to me by taking from what is mine and making it known to you. <sup>15</sup> 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."**

Now the immediate application here is that the Holy Spirit, when He is come, will guide the disciples in all truth, the Greek literally is "lead them in the way" of truth. He will complete the revelation of God in Jesus. He will do that by explicating the things of Christ to them. He will do that by giving them the prophetic word of Christ. He will not speak of Himself but rather will glorify Christ in exactly the same way Christ glorifies the Father. Of course, that was true for the disciples in a special way but it is true for us as well. The Holy Spirit

will take the truth of Christ and drive it home to our hearts in ways most pleasant. Charles Spurgeon, the famous Baptist preacher, once preached an extraordinary sermon on this passage called **“Honey in the Mouth”**. In that sermon, he explained this passage by means of an illustration he borrowed from a Presbyterian minister named Ralph Erskine, which I am sure he realized Erskine borrowed from Jonathan Edwards.<sup>13</sup> Listen to what Spurgeon says:

Grace is as honey — honey for the cheering of the saints, for the sweetening of their mouths and hearts; and our Father is **“honey in the flower, honey which is at such a distance from us that we could never get at it.”** In the Son, “the honey is made into a comb, prepared for us in our Redeemer, who says, ‘All things that the Father hath are mine; and mine for your use and advantage’. But then, the Spirit takes these things, and shows them unto us, and makes us to eat and drink with Christ, and share their fullness. You see there is honey in the flower in God. There never will be any more honey than there is in the flower. But how are you and I to get at it? We have not wisdom to extract the sweetness. We are not as the bees that are able to find it out. Yet, in Christ it becomes the honey in the honeycomb. Still, in our faintness we are unable to reach out a hand to grasp that honeycomb and then the Holy Spirit comes and pours the truth of Christ onto our ravenous tongues and we have got the honey in the mouth...<sup>14</sup>

Now that is a far cry from what you see today being touted as the revelation of the Spirit. In fact, much of what you see touted today, as the revelation of the Spirit of God is unconnected to Jesus. As very least, it is not contingent upon Jesus. It could have been given whether Jesus had ever existed or not. But Jesus says that the Spirit He will send will be entirely dependent upon Him. He is saying that the Spirit He will send will be as dependent upon Him as He was upon the Father<sup>15</sup>.

Now finally in verse 16 and following, Jesus reminds his disciples once more of what is about to happen. He tells me that are about to experience extraordinary

grief and pain but that that pain will be transformed in just a matter of a few days by enduring joy. To illustrate the point he uses the figure of a woman giving birth<sup>16</sup>.

**NIV John 16:16... "In a little while you will see me no more, and then after a little while you will see me." <sup>17</sup> Some of his disciples said to one another, "What does he mean by saying, 'In a little while you will see me no more, and then after a little while you will see me,' and 'Because I am going to the Father'?" <sup>18</sup> They kept asking, "What does he mean by 'a little while'? We don't understand what he is saying." <sup>19</sup> Jesus saw that they wanted to ask him about this, so he said to them, "Are you asking one another what I meant when I said, 'In a little while you will see me no more, and then after a little while you will see me'? <sup>20</sup> I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy. <sup>21</sup> 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. <sup>22</sup> So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. <sup>23</sup> In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name. <sup>24</sup> Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete."**

I am drawn, when I read that passage, to think of my beloved wife and the birth of our daughter Aaris. We knew that she was going to have a C-section and we were as prepared for that as we could get. Now what I remember is going into the recovery room when Beverly was coming out from under anesthesia. I remember she had an oxygen mask on her face and a tube down her throat and more than anything else I remember she was crying. She was unconscious and crying. She was beginning to gain consciousness and to feel the pain of the incision on her tummy. I don't think hospitals take into account the pain that husbands have to endure in seeing such things. Anyway, later that night they ran me out and told me to come back the next day. When I got there the next day,

there was no crying at all. I walked into my wife's room and all I saw was a radiant face holding her precious daughter in her arms. Whatever pain had been there, whatever sadness was all gone away. There was only the joy of seeing the face that she had imagined so many times in the previous nine months.

Now what Jesus is going to say next, in verses 25 — 33, is that though some of His teaching has been veiled or cryptic to them up until this point, after the resurrection all will be made clear and they will see the love of the Father clearly in all that Jesus has accomplished. Of course, first there is the matter of the cross. He is going to leave them. In fact they are going to leave Him all alone but He is never alone for the Father is always with Him.

**<sup>NIV</sup> 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. <sup>26</sup> In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. <sup>27</sup> No, the Father himself loves you because you have loved me and have believed that I came from God. <sup>28</sup> I came from the Father and entered the world; now I am leaving the world and going back to the Father." <sup>29</sup> " Then Jesus' disciples said, "Now you are speaking clearly and without figures of speech. <sup>30</sup> Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God." <sup>31</sup> "You believe at last!" Jesus answered. <sup>32</sup> "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. <sup>33</sup> "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."**

Now, in the time I have left I want to just touch lightly upon John 17. There is a sense in which that is a shameful thing to do. The chapter is so wonderfully profound and the implications contained there are so glorious that it just seems

wrong to deal with it in anything less than a thorough exposition. Still, I have four weeks to finish up, not four months...so let us do what we can do together.

Now, obviously John 17 makes up the last segment of Jesus' Upper Room discourse. It is often referred to Jesus' High Priestly Prayer. It is, except for the first few words, a prayer spoken in front of the disciples in which Jesus prays to His Father. Now the prayer is at the same time, both a genuine prayer and means of instruction and encouragement for His beleaguered disciples.<sup>17</sup>

In many regards, it is quite similar to the farewell blessings of many of the Patriarchs. It is reminiscent of the farewell blessing of Abraham, of Isaac and even Jacob. In particular, it reminds me of Moses farewell blessing and prayer at the end of Deuteronomy. There, Moses remind the children of Israel to take heart. Jesus does the same here. There, Moses speaks to what will happen to him. Here Jesus does the same. Then Moses pronounces a blessing or prayer regarding those following him. Here Jesus does the same. Then Moses blesses those who will follow after. Here Jesus does the same. Now having said that I want you to remember this three-fold division of chapter 17. In verses 1-5, Jesus is going to pray for Himself. In verse 6-19, He is going to pray for the disciples. In verse 20-23, He is going to pray for His future disciples. Then in the last three verses, He Jesus backs up and prays once again for the full vision of what He longs for in the Father.

<sup>NIV</sup> **John 17:1**...After Jesus said this, he looked toward heaven and prayed: **"Father, the time has come. Glorify your Son, that your Son may glorify you. <sup>2</sup> For you granted him authority over all people that he might give eternal life to all those you have given him. <sup>3</sup> Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent. <sup>4</sup> I have**

**brought you glory on earth by completing the work you gave me to do. <sup>5</sup> And now, Father, glorify me in your presence with the glory I had with you before the world began.**

Now, the first thing you ought to notice is that Jesus prayer is not just a long string of petitions. In fact, in this first section there is only one request. The rest of this section of the prayer contains statements of things that already are. Now, notice how remarkable that one request here in Jesus' prayer for Himself actually is. That one thing, the thing that is so significant, is that with the cross plainly in view Jesus prays that the Father will glorify Him. In that sense, this part of the prayer is completely parallel to what we traditionally call the Lord's Prayer. "Father glorify your Son that that your Son may glorify you" winds up being parallel to "Hallowed by the Name." But the thing that is remarkable about that is that while the world viewed the cross as an instrument of shame. Jesus viewed it as instrument of glory. He viewed it as an instrument of glory in which He would obtain eternal life for those that the Father had given Him and in doing that Jesus saw that He would glorify the Father.

Now there is one other thing that I think you ought to notice here is verse 3, it is the definition that Jesus gives to the phrase "**eternal life**". Most of the time when we refer to the idea of eternal life we think only in terms of duration. Certainly, Jesus believed that but for Him the idea of "**eternal life**" has an imminently present reality. He wanted His disciples to know "eternal life" now not just later on.<sup>18</sup> That is why He defines eternal life not as eternal bliss in heaven but as the present reality of knowing God in Christ.

And then finally in verse 4, Jesus speaks of having already completed the work the Father had given Him to do (proleptically...looking forward as if it is already

completed). His request then is that having completed His work of glorifying God, He will be returned with His resurrected, glorified body to the state of glory He had with the Father before the world began.

Now in this next section, Jesus is going to pray for His disciples. I want to read verses 6-11 and have you tell me what one request Jesus makes for them.

**<sup>NIV</sup> John 17:6... "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. <sup>7</sup> Now they know that everything you have given me comes from you. <sup>8</sup> For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. <sup>9</sup> I pray for them. I am not praying for the world, but for those you have given me, for they are yours. <sup>10</sup> All I have is yours, and all you have is mine. And glory has come to me through them. <sup>11</sup> I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name-- the name you gave me-- so that they may be one as we are one."**

Now, obviously the one request is that the Father **"protect them from the evil one"** which is parallel to **"deliver us from evil"** in the traditional Lord's Prayer. But here's the question, **"Why does Jesus want them to be protected?"** Clearly, part of the answer is because He is going to the Father but what is the other part of the answer?

Now look at verse 12-14. As I read them. Try to discern what Jesus is asking for there and why He asks what He does.

**<sup>NIV</sup> John 17:12... "While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled. <sup>13</sup> "I am coming to you now, but I say these things while I am still in the world, so that they may have the**

**full measure of my joy within them. <sup>14</sup> I have given them your word and the world has hated them, for they are not of the world any more than I am of the world."**

There is an additional request in verses 15-16.

**<sup>NIV</sup> John 17:15...** My prayer is not that you take them out of the world but that you **protect them from the evil one.** <sup>16</sup> **They are not of the world,** even as I am not of it.

What is the request? Why does He make it?

His last request in this section occurs in verse 17-19. What is it? Why does He make it?

**<sup>NIV</sup> John 17:17...** "Sanctify them by the truth; your word is truth. <sup>18</sup> **As you sent me into the world, I have sent them into the world.** <sup>19</sup> **For them I sanctify myself, that they too may be truly sanctified."**

Now the next section occurs in verses 20-23, Jesus prays for future believers. Let me ask you to follow along as I read this and have you pick out what Jesus prays for and why?

**<sup>NIV</sup> John 17:20...** "My prayer is not for them alone. I pray also for those who will believe in me through their message, <sup>21</sup> **that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.** <sup>22</sup> **I have given them the glory that you gave me, that they may be one as we are one:** <sup>23</sup> **I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me."**

Finally, in the very last section Jesus prays His vision before God and in doing so He uses an extremely rare word for Him. It is the word *qe,lw* and it means **“desire, wish or want”** (vs. 24). Now the word is not a rare word in and of itself. It is used often in the Bible but it is not used very often on the lips of Jesus.<sup>19</sup> In fact when Jesus does use the word, it is almost always used in negative sense.

**<sup>NIV</sup> John 6:38...“For I have come down from heaven not to do my will but to do the will of him who sent me.”**

The fact that Jesus uses the word **“want”** applying it to Himself means we ought to really pay close attention. As a matter of fact, I think you could entitle this section, **“What Jesus Really Wants”**. Wouldn't that be a great sermon title? Now as wonderful a title as that is, the content of what Jesus wants or desires for Himself is even greater.

**<sup>NIV</sup> John 17:24... “Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world. <sup>25</sup> “Righteous Father, though the world does not know you, I know you, and they know that you have sent me. <sup>26</sup> I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”**

Do you get that that? What He is saying is, **“Father, this is the thing I really want. I want those that I am going to the cross for to be with Me and to see My glory.”**

Now, brothers and sisters, that thought ought to stir you at your deepest core of being. That ought to make your heart come up into your throat. As I meditated this week on Jesus' request my thoughts drifted back to when I was a boy, maybe

ten or eleven years old. My parents had had a terrible fight and were talking about separating. My dad came in and asked me, "**What do you want to do? Do you want to go with your mom or with me?**"

Now, that's a terrible question to ever ask any child. They are not emotively equipped to have to make those kinds of decisions. I certainly was not ready to deal with it. I remember telling my dad as best I could, "**If you want to know what it is I want, I'll tell you. I want all this fighting to stop and I want us to be together here and now and from now on. That's the only thing I want. If you want to give me what I want, give me that.**"

Now, my parents stayed together, I am not so naive to think they did it for me. But this is something I do know. Jesus was heading to the cross and His heart was in His throat and the prayer that came off His lips was that He wanted us to be with Him. Brothers and sisters, our confidence is that the Father heard and granted that prayer and that in the end we will be where He is. I don't know about you but that is good enough for me.

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<sup>1</sup> John McClintock and James. Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, (Electronic Edition: Ages CDROM) "**Chapter**", 79. There they write, "The numerical division of the Old and New Testaments into modern *chapters* is by some ascribed to Lanfranc, who was archbishop of Canterbury in the reigns of William the Conqueror and William II, while others attribute it to Stephen Langton, who was archbishop of the same see in the reigns of John and Henry III. Its authorship, however, is usually assigned to the schoolmen, who, with cardinal Hugh of St. Cher, were the authors of the Concordance for the Latin Vulgate, about A.D. 1240. This cardinal wrote remarks, or *Postils*, as they were called, on all the books of Scripture; and this Latin Bible, published by him, is generally supposed to be the first Bible divided into the present chapters. Yet cardinal Humbert, about A.D. 1059, cites the 12th and 13th chapters of Exodus, and the 23d of Leviticus, according to our present division of chapters. Whoever was the author, from about this period the division of the several books into chapters was gradually adopted in the Latin and other versions; and, finally, in the Hebrew, with a few variations, and also in the Greek text." "**Verses**", 220. They record their Calmet's statement: "In these the numerical notation is generally attributed to Robert Stephen, or Stephens (*Etienne*). The origin is, notwithstanding, involved in obscurity. Even those who attribute the invention to Stephens are not agreed as to the

date. 'We are assured,' observes Calmet (*Pref. to the Bible*), 'that it is Robert Stephens who, in his edition of 1545, divided the text by verses, numbered as at present.'"

<sup>2</sup> D.A. Carson, *The Gospel According to John* (Grand Rapids: William B. Eerdmans, 1991), 532. Carson cites Bultmann as one such example.

<sup>3</sup> Rudolf Bultmann, *The Gospel of John: A Commentary*, (Philadelphia: Westminster Press, 1971), 459. I thought it might be instructive for the reader to get a sense of the kind of assertions Bultmann makes, For example regarding the order of this section he writes: "The conclusion is unavoidable that chs. 15–17 are either a secondary insertion, or they are not in their right place. The first alternative is impossible because they are fully Johannine in both content and form. Like the discourses in chs. 13 and 14 they exhibit the Evangelist's characteristic method of composition, which is to use the revelation-discourses as his basis (as he does throughout the Gospel). And it would not be reasonable to suppose that an independent editor, writing in the form and spirit of the Gospel—and he would have to be such and not just an opportunist interpolator—would put the section in this impossible position, rather than insert it e.g. between 14.24 and 25. There remains, therefore, only the second conclusion, which has frequently been drawn: chs. 15–17 are not in their right place. The order as we have it is partly due to accident, and partly to puzzled attempts to arrange the disordered material as well as possible."

<sup>4</sup> Leon Morris, *The Gospel According to John (Rvd.)* (Grand Rapids: William B. Eerdmans, 1995), 617. He writes, "A difficulty is posed by his statement that nobody<sup>2</sup> asks, "Where are you going?" in the light of Simon Peter's earlier question, "Lord, where are you going?" (13:36; cf. also 14:5). But that question 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.<sup>3</sup> So does self-interest blind us."

<sup>5</sup> Carson, 533. C.f. D.A. Carson, *The Final Discourse and Final Prayer of Jesus* (Grand Rapids: Baker Books, 1980), 135.

<sup>6</sup> C.K. Barrett, *The Gospel According to John: An Introduction with Notes and Commentary on the Greek Text*, (London: S.P.C.K, 1967) 405-6. Barrett writes: *evle,gxein* means "to expose", for example, of sin, or error; hence "to convict". It is used primarily by Greek moralists (e.g. Philo) of the conscience; many examples could be given. In some important passages Philo speaks of the Word (and kindred beings) as an *evle,gxoj*; so e.g. Det. 146 (though God punishes us he will of his mercy correct our faults)... but it is to be noticed that Philo is speaking of those who are already *evle,gxomenoi*. The effect of God's Word is thus to intensify the work of conscience. It is accordingly natural in the present passage to see in the work of the Paraclete an operation upon the conscience of the world, though John does not say in what way this operation will be effected. He has already said, however, at 14.17, that the world cannot receive the Paraclete, and we must therefore think of his work as mediated through the Church, which alone can receive him, and in particular of the Spirit-inspired utterances of Christian preachers which convict the world. There may be a reminiscence here (and also in the word *paraklhtoj* of the synoptic sayings (Mark 13.11

and parallels) in which the assistance of the Spirit is promised to disciples when on trial. If so, John has characteristically (cf. chs. 9, 18f.) pressed home the idea so that the Spirit, not content with defending the believers, takes the offensive against the world.

<sup>7</sup> F.F. Bruce, *The Gospel & Epistles of John* (Grand Rapids: William B. Eerdmans Publishing, 1983), 318.

<sup>8</sup> Herman Ridderbos, *The Gospel of John: A Theological Commentary*. (Grand Rapids: William B. Eerdmans, 1997), 532-3. He writes, "What makes the world culpable is its conflict with Jesus. Its real sin is that "they do not believe in me." As in 3:18, they have not believed in the name of the only begotten Son of God, despite the full authority of his self-revelation. The Fourth Gospel consistently stresses the religious character of sin. It is not blind to sin as moral corruption (cf. 3:19, 20) or to the enslaving character of sin (cf. 8:34ff.). But it reaches behind these characteristics of sin by stressing that the world's deepest misery and lostness does not consist in its moral imperfection but in its estrangement from God and its refusal to allow itself to be called out of that condition by the one whom God has sent for that purpose (9:41)."

<sup>9</sup> B.F. Westcott, *The Gospel According to St. John* (Grand Rapids: William B. Eerdmans, 1954), 229. Westcott writes, "The condemnation of Christ by the representatives of Israel *demonstrated the extent to which* men had failed to apprehend the nature of righteousness. The Spirit, therefore, starting from the fact of Christ's life, His suffering, and His glory, regarded as a whole, lays open the divine aspects of human action as concentrated in the Son of Man...The world is examined, convicted, convinced, as to its false theories of righteousness. In Christ was the one absolute type of righteousness; from him a sinful man must obtain righteousness. Just as sin is revealed by the Spirit to be something far different from the breaking of certain specific injunctions, so righteousness is revealed to be something far different from the outward fulfillment of ceremonial or moral observances."

<sup>10</sup> D.A. Carson, *The Final Discourse and Final Prayer of Jesus* (Grand Rapids: Baker Books, 1980), 141. Carson writes: "Such difficulties are overcome if the Spirit is convicting the world of *its sin*, and also convicting the world of *its righteousness*. This approach preserves a graceful symmetry in the passage. The only question is whether the word *righteousness* can bear the weight it must then support: i.e., "righteousness" must then be taken ironically to refer to what the world holds to be righteousness even if God judges it to be unrighteousness. Can the word be legitimately understood in this ironic way?

The answer is surely affirmative. The fourth Gospel is much given to irony. Even John's most sacred of verbs, *to believe*, is sometimes used to refer to faith that is less than acceptable (e.g., 2:23–25). In other words, there is both good and bad belief; why not also both good and bad righteousness? Even in the Old Testament, "righteousness" could be false and evil. In Isaiah 64:6, for instance, we are told that the righteousness of the people (in the Greek LXX, the same word is used as is found in John 16) is like a menstruous cloth.

Moreover, although the word *righteousness* is found only once in John's Gospel, considerable reproach is thrown on the Jews for their self-righteousness even where the word is not used."

<sup>11</sup> C.H. Dodd, *The Interpretation of the Fourth Gospel*. (Cambridge: Cambridge University Press, 1998), 414. "Then the tables are turned. The Advocate becomes a prosecuting counsel, and

'convicts' the world (xvi. 8-11). It is the same procedure as in ix. 35-41, only with the Spirit in place of Christ. Thus the coming of Christ after His death, which for the disciples means the attainment of eternal, life, means for the world the Last Judgment. As this coming is mediated for them by the Spirit, so the Last Judgment also is mediated by the Spirit. All this is intelligible in view of the teaching in the Book of Signs about judgment through the light. In one sense, the light was already in the world during the ministry of Jesus, as eternal life was already there in Him. But as it needed His death to seal and to universalize His saving work, so it needed His death to seal and to universalize the judgment which men passed on themselves by their attitude to Him."

<sup>12</sup> Carson, 146.

<sup>13</sup> Jonathan Edwards, *The Works of Jonathan Edwards Vol. 1*, (Edinburgh: Banner of Truth Publishers, 1987), 267. He writes the following in "On Religious Affections": "It may be clearly illustrated by this: we will suppose two men; one is born without the sense of tasting, the other has it; the latter loves honey, and is greatly delighted in it, because he knows the sweet taste of it; the other loves certain sounds and colors; the love of each has many things that appertain to it, which is common; it causes both to desire and delight in the object beloved, and causes grief when it is absent, etc., but yet that idea or sensation which he who knows the taste of honey has of its excellency and sweetness, that is the foundation of his love, is entirely different from anything the other has or can have; and that delight which he has in honey is wholly diverse from anything that the other can conceive of, though they both delight in their beloved objects."

<sup>14</sup> Charles H. Spurgeon, "Honey in the Mouth" (Electronic Version) No. 2213, April 24, 1891, 473. Taken from the Ages Spurgeon CDRom.

<sup>15</sup> Morris, 622. Morris says everything I took a paragraph to say using one word. He says the Spirit's work will be "Christocentric".

<sup>16</sup> Edwyn Clement Hoskyns, *The Fourth Gospel V.2* (London: Faber and Faber Limited, 1942), 576. Hoskyns note the point that childbirth with its pain and joy was often used in the OT to speak of the coming Messianic Age.

<sup>17</sup> Carson, 174.

<sup>18</sup> Morris, 637.

<sup>19</sup> Barrett, 429. He writes: "The ordinary language of prayer breaks down because Jesus is speaking, as it were, within the Godhead. He expresses his will, but his will is identical with the Father's 5:30; 6:38. After qelw, ,ina with the subjunctive is used for the infinitive to express the content of the wish; cf. the use of the same construction after evrwta,n (vv. 15, 21)."