

Jesus continues His important teaching to the disciples on the evening before His death. This chapter concludes the teaching, and what scholars call the “Upper Room Discourse.” Soon Jesus will ask some of these to stay with Him as He prays in the garden, and then He will be arrested and illegally tried at night, sent to hang on a cross in the morning. The disciples don’t know all this yet, and they are struggling here to understand what Jesus is saying to them, and perhaps even why. He is trying to prepare them to continue His ministry, in His footsteps, in His Name, once He has left them. These teachings were critical to these disciples, and to the disciples of today.

¹“These things I have spoken to you, that you should not be made to stumble. ²“They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service. ³“And these things they will do to you because they have not known the Father nor Me. ⁴“But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.

- ***“These things I have spoken to you, that you should not be made to stumble.”*** Jesus knew that the disciples would be tested, hated, persecuted and most killed. He knew they did not understand what He was saying to them, but they would be reminded of these words later, by the Holy Spirit. If they did not have His words to fall back on, they would be subject to discouragement. The Greek word for “stumble” (translated in other versions as *offended, caught by surprise, go astray, lose your faith*, etc.) is “skandalizo” (*where we get our word scandal!*). This word literally means to *entrap*, or *trip up*. Yeshua did not want His disciples “tripped up” caught by surprise, made to stumble in their faith when all these things started happening to them. Knowing in advance that these things *would* happen would help them prepare and not be caught off guard, not be “scandalized” by their own persecution, and not cause their faith to fail. Some leaders tell their followers they have a glorious, fame-filled future. Jesus painted just the opposite picture for His disciples.
- ***“They will put you out of the synagogues;...”*** The hatred for the followers of “The Way” would be so strong that eventually they would be excommunicated from the synagogue. This action was a huge personal and professional blow, and meant isolation from the religious, social and business life of Israel. To be put out of the synagogue usually meant a loss of your income (*no one would buy or sell to you*), and a rejection by their own families. It was probably the worst thing that could happen to a practicing Jew in those days, short of Roman interference.
- ***“...yes, the time is coming that whoever kills you will think that he offers God service.”*** The religious Jews believed not only that Jesus and His disciples were a threat to their power base, but also convinced their Jewish followers that killing them would be a service to God. Saul of Tarsus, who became the prolific writer and apostle Paul, ardently believed this, *until he had a divine encounter with Jesus*. (See Acts 26:9–11).



- ***“And these things they will do to you because they have not known the Father nor Me.”***
Once again Jesus reveals that the **root cause of the world’s rejection of Jesus, and His followers, is the simple fact that they do not know Him or His Father.** They have had ample opportunity but in fact, they don’t WANT to know Him. The disciples of Jesus, then and now, represent Jesus, and the world hates anyone associated with Him.
- Jesus has indicated that there is indeed a glorious future for those who believe and follow Him. But that future is not in this current life. He makes it perfectly clear that in this life, on this earth, when we make a decision for Him, we automatically incur the world’s hatred, and persecution. This is what Jesus was referencing in Matthew 16: ***“Then Jesus said to His disciples, ‘If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.’”*** (16:24-25). Jesus indicates His followers may lose their temporal lives here, but in the end will find eternal life.
- Those who want to save their “hides” in this life, will ultimately lose it for all eternity. The disciples had no doubt heard Jesus speak of these things before, and they had individually and corporately experienced the persecution of Jesus in Jerusalem and elsewhere. Now **Jesus was preparing them for a lifetime of this worldly hatred**, as they went forth *“in the Name of Jesus”* bringing the good news to a world that didn’t want to hear it. This is not just a preparation for His early disciples listening in that evening, but to all disciples for all time.
- **It is a simple and plain fact that the world hates God and His Son.** And it hates those who represent Him and do His work. If we love God, the world hates us. We cannot change that fact, but God can change the hearts of mankind, and draw others to Himself. We are merely the instruments and vessel by which He delivers His Word.
- ***“But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.”***
Jesus knew these things would happen to them from the very beginning of His ministry, and their commitment to Him. But since He Himself was with them, protecting and teaching them personally, they did not need to know about the coming persecution. But now He would be leaving them, and they would need to remember His words. These disciples are in “preparation” mode, even though they don’t know it yet.
- It should be a comfort to us that Jesus takes considerable time here to prepare His disciples for what is surely coming to them – a lifetime of worldly hatred and persecution. God always prepares those who love Him for what is coming. This is true on a corporate “church” level, as well as on a personal level, in each life. He provides the circumstances, the words, the guidance by the Holy Spirit to prepare us for whatever lies ahead. Like these disciples, we might not know it at the time, but later the Holy Spirit reveals how He has done this.

⁵“But now I go away 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 has filled your heart.”

- Jesus mildly chastises His disciples here. He has stated clearly that He is going away, going back to the Father. But yet none of the disciples have asked Him where He is going. They were overwhelmed with fear, sorrow and confusion. They heard Him say He was leaving, and that turned their worlds upside down. It seems that Jesus might be a little disappointed by their response, or lack of response. They are consumed in their fear at this moment, losing sight of the grander, greater picture.

- At times, we also allow ourselves to be overwhelmed with our circumstances, so our hearts and minds are focused not on the joy of our salvation, or the overall majestic plan and payment of God to reunite us with Him, but on the fear and sorrow of our emotional response to circumstances. **We must keep our eyes on Him**, and as Paul stated, *“...but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.”* (Philippians 3:13b-14)

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 depart, I will send Him to you.”

- These grieving disciples do not understand that it was a good thing (*expedient, advantageous, useful*) for them for Jesus to “go away.” *That* they absolutely could not comprehend. *How could that be a good thing?* Jesus explains that in order for this new Person (*new to them*) to come, *He* must leave. They were probably thinking they didn’t want someone else. They only wanted to be with Jesus.
- What they did not understand was that **the “Helper”** (*Comforter, Advocate, Counselor, Intercessor, etc.*) **is also God**, and would bring with Him the entire Godhead, including the Father and the Son! The concept of this three-in-one God was completely foreign to the monotheistic Jew, who for centuries had proclaimed the Great Sh’ma *“Sh’ma, Yisra’el! ADONAI (YAHWEH) Eloheinu, ADONAI (YAHWEH) echad”* *“Hear, O Israel, Yahweh our God, Yahweh is one.”* Or as we know it better, *“Hear, O Israel, the LORD our God, the LORD is one.”* (Deuteronomy 6:4) In a way, Jesus was not really leaving them. Yes, He would not be there “in the flesh,” but He would indeed be there in the Spirit, the One coming to them. **THIS IS A GOOD THING!** But they weren’t seeing that yet.

⁸“And when He has come, He will convict the world of sin, and of righteousness, and of judgment: ⁹“of sin, because they do not believe in Me; ¹⁰“of righteousness, because I go to My Father and you see Me no more; ¹¹“of judgment, because the ruler of this world is judged.”

- Jesus now provides a little more information about the **role of this coming Helper**. He says one of His functions will be to “convict” the world of three things: sin, righteousness and judgment. The Greek word for convict is *elegchō*, which means to *admonish, convince, to tell the faults of, rebuke and reprove*. Obviously this word implies that the “world” is doing something wrong. He is reproofing and rebuking, and at the same time convincing, and correcting.
- ***“...of sin, because they do not believe in Me;...”*** The world is steeped in sin, here because they did not believe in Jesus. They have not obtained the atoning, covering and cleansing blood of Jesus; therefore they are still in sin. The Holy Spirit will convict and convince the world of this sin. Most will scoff, and turn away from the free offer of release from that sin, but many will answer and be saved.
- ***“...of righteousness, because I go to My Father and you see Me no more;...”*** During His time walking the earth in human form, Yeshua was the picture and model of righteousness. He was the only one capable of keeping the Law in perfection. He was the disciples’ role model. Through Him they, and we, know what righteousness looks like. But He was leaving them...

- Righteousness is not obtained in the Old Testament Law. It is found only under the blood of the Lamb. Because Jesus does not stay on earth “in the flesh,” we cannot see Him anymore. We cannot see His role model. The Holy Spirit will convict first of sin, then of righteousness, the righteousness available only through Jesus. He will convince the world that they are in sin, and need righteousness, and that righteousness can only be obtained in one way – *the “Way.”* He will then point the way to Jesus.
- **“...of judgment, because the ruler of this world is judged.”** The Greek words used here for “judgment” and “judged” refer to condemnation, and damnation. There isn’t a chance here that the subject of this judgment will be found not guilty. The verdict is in, and can’t be reversed. This person stands guilty and is already judged and condemned to death. The one being judged is called *“the ruler of this world.”* God’s plan always included this, but now with the coming death and resurrection of *Yeshua HaMashiach* (Jesus, the Messiah), his destiny is sealed. He is already judged. He is condemned, and execution has been scheduled (Revelation 20). It is vital for the world to know this. The world is in sin, the world requires atonement and the covering righteousness of Jesus, because without it, the world (*including the prince of this world and all those who follow him instead of Jesus*) stands judged and is condemned to die. God desires none to perish, so the world will be warned first of what is to come. This is the work of the Holy Spirit.
- Essentially, the Holy Spirit will be **informing, convincing and convicting, then correcting**, the world’s understanding of their tenuous position. He will draw the hearts of men and women to Himself and make an astounding offer of free righteousness through the Father’s Son. The choice, however, is still theirs, and many will reject it.

***¹²“I still have many things to say to you, but you cannot bear them now. ¹³“However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. ¹⁴“He will glorify Me, for He will take of what is Mine and declare it to you. ¹⁵“All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.*”**

- These disciples would need to know much more than what Jesus is saying to them here, but He indicates that they are unable to “bear” those things now. They can’t process anything else at this point. He has given them the most important points of living in His Name, for the rest of their lives. These things will be reinforced and added to by the Holy Spirit.
- This is **sometimes true for us as well**, as God reveals only portions of His plan to us at a time. The Holy Spirit reveals more and more, as we are able to “bear” it and understand it. The Holy Spirit continues to teach us daily, drawing us close to Jesus, enabling us to live more in line with His desires and expectations of His people. God knows us intimately, and knows what we can handle and when.
- **“However, when He, the Spirit of truth, has come...”** Jesus continues to tell them about the coming third person of the Godhead, the Holy Spirit. He provides some important information for us here, which helps us understand the function of the Holy Spirit in our lives as well:



“... the Spirit of truth...” The Holy Spirit is the spirit of Truth. In other words, everything He says will be true, unlike what we hear in the world around us. His chief function is to point us to Jesus, the One who said **“I am the way, the truth, and the life. No one comes to the Father except through Me.”** (John 14:6) We can trust the Holy Spirit to tell us only truth.

“He will guide you into all truth...” Everything we need to know, the Holy Spirit will tell us. He will act as our Teacher and Guide to understand the genuine truths of God and this world as we navigate it. The world is governed by the Father of Lies. The Holy Spirit is God’s agent of Truth for us.

“He will not speak on His own authority, but whatever He hears He will speak...” The Holy Spirit doesn’t have a new, different or personal “agenda.” He speaks only by the authority of the Father and the Son. He will confirm and verify what the Son has already told these disciples. These need to learn to trust Him, as they have trusted Jesus.

“He will tell you things to come.” The Holy Spirit will on occasion reveal the future, and give prophetic utterance. However, this also applies to the individual lives and ministries of each disciple, each follower of Jesus. He will give us indication of what is to come, as we need to know it. The Holy Spirit is God. God inhabits eternity. He knows the future, and will share it with us as needed. Reading about the exploits and ministry of Paul reveals the intimate relationship Paul had with the Holy Spirit guiding him throughout his travels.

“He will glorify Me...” The Holy Spirit does not seek glory for Himself. His entire mission is to point to Jesus, to glorify Jesus, and to help believers do the same. His *entire* work is about revealing Jesus and glorifying Him.

“He will take of what is Mine and declare it to you.” The role of the Holy Spirit is to take what belongs to Jesus, which according to the next verse are all the things the Father has as well, and declare it to believers. Little by little, the Holy Spirit reveals more and more of Jesus to us. He is our lifelong mentor, private tutor, constant guide, source of truth.

- When we consider all that the Holy Spirit does, just in these few verses, it is remarkable. **What a gift to all believers!** We cannot live as believers without His constant daily presence. And we cannot function in ministry without His guidance. Jesus again reinforces the fact that He is equal to the Father, that all things the Father has, He has, and these things will be revealed to believers as the Holy Spirit continues to teach and guide us into all Truth. We can’t trust what the world calls “truth.” In fact, the world says *there is no truth*. But there *is* absolute truth. His name is Jesus, and His Holy Spirit reveals Him to us daily.

¹⁶“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.” ¹⁷Then some of His disciples said among themselves, “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 go to the Father’?” ¹⁸They said therefore, “What is this that He says, ‘A little while’? We do not know what He is saying.”

- It is fairly **obvious here that the disciples are confused**. They do not understand what Jesus is saying. It is interesting they are not questioning Him about the Helper, the Comforter to come, and what He will do. The only thing they seem to focus on is the fact that Jesus said they wouldn’t see Him, then they would. This would confuse anyone. And notice they don’t ask Jesus directly. They are questioning one another. Perhaps someone else would have the answer for all this to make sense!

- Jesus had been saying these same things for months to His disciples. The teaching on the Holy Spirit is new to them, but **they have heard Him talk about His impending death and departure for some time now.** Perhaps they chose not to hear or understand at the time. Perhaps, like we do often with unpleasant news, they just tuned it out.
- Maybe at this point they understand that He's leaving, but they certainly **don't understand that He will rise from the dead and see them again.** None of them were expecting this when it happened. Since Jesus knows these events are just hours away, perhaps He does not want to tell them in plainer language and send them into an emotional tailspin where they wouldn't understand anything He said. All we know here is that they are definitely confused!
- It is almost humorous that these scared, confused and confounded men are the same ones Jesus hand selected to take His message of salvation out to the entire world. Without them, that message would have been prematurely halted. If they chose to stay locked up in that little room after His death, the world would not have heard the good news. But Jesus knew they would. He knew the future; it was in His hands. He knew these ordinary confused men would become the foundation for the true faith and salvation for hundreds of millions of souls. In some ways that should comfort us mere mortals as well. God takes ordinary folks and does extraordinary things with them, through His power and abiding presence.

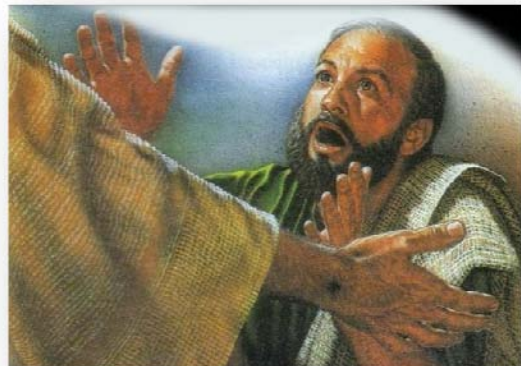
¹⁹Now Jesus knew that they desired to ask Him, and He said to them, “Are you inquiring among yourselves about what I said, ‘A little while, and you will not see Me; and again a little while, and you will see Me’? ²⁰“Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.

- **This is another reminder that Jesus knows everything.** He is omniscient. He is the I AM. He knows our hearts, minds, and souls intimately. And He knew exactly what these disciples were thinking, and what they wanted to ask Him.
- The first “little while” refers to His impending death. Within hours of this time with the disciples He would die on a cross and be buried. They would not see Him. In fact, they would be cowering behind locked doors, afraid for their own lives. Little did they know what awaited them. The second “little while” refers to the time He was in the grave – three days and three nights. There would be another “little while” in which they would not see Him in the flesh, until they saw Him in glory when their earthly lives were over. That referred to the time between Jesus’ resurrection, and His ascension, just ten days.
- **The Greek word for “little while” is *mikron*, which literally means a small space of time.** It is obviously where we get our English word “micron” and “micro” which means very small (*a “micron” is one-millionth of a meter!*).
- Since that time of His ascension and return to the Father, no one has seen Him on earth in the flesh. But He did not leave them, or us, alone.
- ***“Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful,...”*** They will indeed weep and lament, mostly because they did not understand what was happening. They did not understand what Jesus did on that cross, or why He had to do it. But they would soon, in less than two weeks they would never see Him again, but a “little while” later the Helper Jesus promised would come and explain everything. In the meantime, when Jesus died, they were sorrowful. Even if they did understand what was happening, they would probably have been sorrowful just to know their Master had died.

- The saddest **part of His statement here is that the “world will rejoice” at His death.** He is not just speaking of the arrogant hypocritical religious Jews. He is speaking of the entire world system that opposes God and His Gift. It was true when He died, and it is true today.
- The world does not want to know Him. They don’t want the Light to shine in their darkness. In this Gospel, the writer makes that abundantly clear right from the start: *“And the light shines in the darkness, and the darkness did not comprehend it.”* (John 1:5) and in the third chapter: *“And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”* (3:19-21) While the disciples weep, the world celebrates. None of them expect what happens just three days later.

²¹“A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. ²²“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.

- Jesus uses the **analogy of a woman in childbirth, who in that moment is full of pain.** She “has sorrow” because she knows this will be a painful experience. But once the baby is born, the pain is replaced by joy. He likens this to the experience He knows the disciples will have upon His death. In death there is sorrow and pain. But He knows He will rise again, and the pain and agony of their Master’s death will be replaced by the incredible joy of seeing Him alive again.
- *“Therefore you now have sorrow;...”* Jesus knows His faithful followers “have sorrow” now. Firstly, because Jesus says He is going away. Secondly, because He has indicated that “going away” involves His death. They do not fully understand what He is saying now, and they are indeed full of sorrow for many reasons, chiefly because Jesus will leave them.
- *“...but...”* This is one of the most remarkable and interesting words in scripture. A very small word, yet loaded with implication. When we study God’s Word, we should watch for these “but”s. The statements that follow are often full of richness for us. And indeed, here, it prefaces something amazing, a marked contrast to what the disciples feel now.
- *“I will see you again and your heart will rejoice,...”* Yes, Jesus will die. But wait! There’s more! He will see them again! Here He is referencing not only His resurrection three days later, but also His second coming and ultimate reunion with all believers. On that Feast of Firstfruits day following His death, the disciples do indeed rejoice. It will be the greatest day of their lives.
- *“...and your joy no one will take from you.”* The disciples will witness with their own eyes, first the gruesome death of their Master, but later also the glorious resurrection of their Savior. The joy they experience at this second witnessing cannot ever be taken from them. They will remember this day for the rest of their lives, and they will live their lives from then on for Him, based on what they saw.



- Believers who have not been privileged to “see” these events with their physical eyes, **can still experience this joy, sight unseen**, generated by the gift of the Holy Spirit. It is a reminder that the joy of our salvation, the joy that Jesus is alive and preparing for us, cannot be taken away. Regardless of circumstances and situations, that joy remains, the foundation of our lives. When Thomas needed to see Jesus with his own eyes, Jesus did not rebuke him, but rather blessed all those who would follow, who would not be able to see Him physically. We are all recipients of that blessing.

²³“And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you.” ²⁴“Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

- *“And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you.”* During the three years of Jesus’ ministry, the disciples have come to Jesus with their needs. They have asked Him directly. Now Jesus says they will not ask Him for anything. He will be with them only for a “little while” before returning to the Father. When He does leave them, they will be unable to ask Him personally, but Jesus tells them they can go directly to the Father and ask! This was amazing, because until Jesus’ atoning death, no one could approach God directly. The veil in the Temple could only be parted one day a year for the High Priest who would approach the Mercy Seat of God in the Holy of Holies, with a blood sacrifice in hand. Now the disciples are told they will approach God the Father. This was remarkable to them.
- **Once again Jesus reminds them to ask “in My name” and they will receive what they ask for.** We must remember that this is not a magic formula to get what you want. It implies a relationship with Jesus, and an ambassadorship for Him. It is about the work of the kingdom that these disciples will soon undertake, and they will be standing in the stead of Jesus, empowered with His authority to ask in the Father’s name. (Refer to the lessons on chapters 14 and 15 of this Gospel study). Praying in the name of Jesus has been repeated by Him frequently in this “upper room discourse.” It is an important concept. We are doing His work, appointed ambassadors for Him, and have in essence been given His “power of attorney” and can request from the Father, just as Jesus did – but only if we are abiding in Him, and obeying Him.
- *“Until now you have asked nothing in My name....”* This is a new practice for the disciples. They have not approached the Father for anything, invoking the name of Jesus. When Jesus died, the veil in the Temple was torn, from top to bottom (*implying this was God’s work, not man’s*). The other three Gospels (Matthew, Mark and Luke) all carry reference to this: *“Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,...”* (Matthew 27:51) The throne of God is now open, and believers who are covered with the blood of Jesus, can freely and boldly approach God. We also don’t need to go through a human High Priest anymore who carries a sacrifice for our atonement. The Lamb of God, Yeshua the Messiah, is our sacrifice and, remarkably, *also our High Priest*. Both of these requirements of the Old Testament Law have now been provided for us, so we can approach the Father ourselves, in the name of Jesus: *“Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”* (Hebrews 4:14-16) Until this time, approaching God the Father directly was impossible. Jesus has torn the veil for us, is our sacrifice, and is our High Priest. Let us boldly come to the Throne!

- Mc Gee says *“Today God wants to hear and answer prayers, but they must come from the heart of one who loves Christ, and is in fellowship with Him, obeying Him.”*
- *Ask, and you will receive, that your joy may be full.*” Another encouragement to ask for what they will need, because the Father will listen and answer, and provide. This will add to their joy. What a joy for us to know that we can approach the very throne of God the Father, hidden in the Messiah, covered with His righteousness, and God will hear and answer. That is mind-blowing when we really think about it!

²⁵*“These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father.*

- *“I have spoken to you in figurative language...”* The Greek word used here for “figurative language” is *paroimia*, which is literally “proverbs” or figurative stories (parables) to convey truths. The disciples were not yet ready or able to fully understand what Jesus was saying to them, so He used proverbs and figurative language to impart the general themes to them. Here He says there is a time coming when He won’t have to do that, when He can speak plainly to them about the Father.
- The interesting thing about this statement is that until the Holy Spirit came, Jesus could not really teach without these proverbs, as the disciples weren’t yet prepared to receive what He had to say plainly. While yet on earth, Jesus did not do this. So when was the “time coming” when He *would* speak plainly? He would **speak to them through the Holy Spirit** after the Feast of Weeks and the indwelling presence of the Spirit came to them. He would speak to the apostles who wrote the New Testament, and to the very hearts of these men. Jesus continues to speak to His disciples today, through His Holy Spirit. What a comfort! No wonder one of the names of the Holy Spirit is “Comforter.”

²⁶*“In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; ²⁷“for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God. ²⁸“I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”*

- *“In that day...”* Jesus is speaking of the “day” when He leaves them and returns to the Father. That day will begin a whole new life for these men, and for the rest of the world. Things changed radically in that day, including how we pray.
- *“I do not say to you that I shall pray the Father for you;...”* After repeatedly telling the disciples to pray in His name, He further teaches them that He is not saying that He will pray *for* them. He wants them to understand that **the Father loves them as much as He does**. He doesn’t need to request the Father for them – they can do that themselves. God Almighty is a holy God, who cannot be seen, and who cannot be approached without a blood sacrifice, and only through a High Priest. For this reason, most Jews most likely thought of Him as unapproachable, which would have been correct. But now Jesus has become our High Priest, and He has brought the ultimate and acceptable sacrifice.



- Therefore, now “in His Name” we are covered by the blood of the Lamb and can boldly approach the throne of God. The entire book of Hebrews, focuses on this concept: *“Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself.”* (Hebrews 7:25-27)
- As High Priest, the scriptures tell us that Jesus does indeed intercede for us. What Jesus is saying here is that **all of us now are able to directly come to the Father and ask** for what we want, “in the name of Jesus.” We could not do that on our own before His sacrifice.
- *“...for the Father Himself loves you, because you have loved Me,...”* Because of the work of Jesus on the cross, we are justified with God. We are now at peace with Him (see Romans 5). Prior to this, sin caused a gulf between us, an uncrossable chasm only bridged by a blood sacrifice. Now, the Lamb of God has offered up the once and for all sacrifice that brought us back to God. Jesus explains that the Father loves us because we have loved Jesus, and believed in Him, and what He has done for us. This must have seemed like very exciting and new information to these disciples who still, at this point, did not fully understand what He was saying, or even what He was about to do and why.
- Jesus does not need to ask the Father for us, somehow convincing Him to answer our prayers. Now the Father listens and answers because He Himself loves us, those who love Jesus.
- Verse 28 brackets and summarizes Jesus’ entire ministry. He came from the Father, and now He’s going back to the Father.
- **COMMENTARY: This verse is bigger than Bethlehem; it is wider than space. It reaches back into eternity, beyond the boundaries of space to the throne of God. Then it speaks of those few moments He spent on this earth. He came in out of eternity; He went back into eternity.** (McGee)

²⁹*His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech!”* ³⁰*“Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God.”*

- You can almost see the “light bulbs” coming on around that little group of disciples. Some of the things Jesus says are starting to click for them, at least they think so. They comment that Jesus is finally speaking straight with them, with no proverbs to confound them. They say they get it, and don’t need to question Him anymore. They clarify their position by affirming that they do indeed believe that Jesus “came forth from God” as He has just said. They are probably nodding their heads at one another now, confident they have understood everything. They do at least seem to understand this last part that Jesus came from the Father. And that is a big thing to understand.
- **COMMENTARY: It should be plain for us to understand that the Lord Jesus is God manifest in the flesh. There is this great conviction coming over the disciples. ...They have seen that He has come forth from the Father and that He has come into the world. He is the Messiah; He is the Savior He claims to be. However, they still do not understand the dark waters of death through which He must pass, nor the door of resurrection and ascension back into the Father’s glory. They still don’t quite comprehend it. ... after over nineteen hundred years do we comprehend it?** (McGee)
- *no need that anyone should question You....”* This statement may indicate that they finally understand that Jesus will reveal what they need to know, now and in the future, in plain ways, even without them asking for this knowledge. That is the role of the Holy Spirit.

³¹Jesus answered them, *“Do you now believe?”* ³²*“Indeed the hour is coming, yes, has now come, that 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.”* ³³*“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.”*

- *“Do you now believe?”* It is easy to visualize Jesus chuckling a bit here, or at least shaking His head at these still “in the dark” disciples who think they get it all. They have proclaimed that now they understand, and now they believe. After three years of spending every moment with Him, watching Him teach, witnessing His miracles, even some of them seeing Him transfigured and glorified, they didn’t seem to get it then. But now.... yet Jesus reminds them, sobers them with what is coming very soon.
- *“Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone.”* The disciples have just declared their belief in Jesus as having “come forth” from the Father. They seem confident in their understanding. Yet Jesus tells them exactly what they are going to do, in just a few short hours. Upon His arrest, they will scatter and leave Him alone. They don’t seem to comment on this information.
- *“And yet I am not alone, because the Father is with Me.”* Jesus uses every teachable opportunity to make important points. He has just spoken extensively about the Holy Spirit. In these chapters it is clear there are three members of the God head as Jesus speaks of each one, including Himself. There is God the Father, Himself (God the Son) and God the Holy Spirit. Now He reminds the disciples that although they will leave Him alone, *He is not alone*. He is never alone. The Father, and the Spirit, are always with Him. This is the concept that the Godhead cannot be separated. It is a comfort for us as well to know that Jesus is with us, and has not left us alone either. If the Holy Spirit is in us, so is the Father, and so is Jesus.
- *“These things I have spoken to you, that in Me you may have peace.”* Jesus wraps this teaching time to remind them of the entire purpose behind His words to them. **He wants them to experience the peace that passes all understanding, the peace the world cannot give, the peace found only in Jesus.** The disciples will need to know these things, and how to run into that sanctuary of peace, in the Name above all Names. We need to know these things also, not only to work our best for His Kingdom, but to also know that peace in all times.
- *“In the world you will have tribulation;...”* Jesus reminds the disciples that this world does not hold any peace – it holds “tribulation.” The Greek word used here is “*thlipsis*” which means *pressure, affliction, anguish, burdened, persecution and trouble*. Yes, that is what the world holds. It may deceive us with momentary fleeting pleasures and a false sense of “happiness.” Ultimately all it can offer is tribulation, and eventually, death. While we live here on earth, and especially for those who love and serve Jesus, the world is not a kind place. Thankfully, this is *not* our home. We often look for peace here, but it will be short-lived, elusive and deceptive. The only peace we will know, and that is peace beyond this world, is in Jesus.
- *“...but be of good cheer, I have overcome the world.”* The word for “good cheer” is *tharseo*, which is from another word meaning to **have courage**. In this form it implies being courageous, and taking comfort in something. What we take comfort in is the fact that Jesus has won us victory over the world. The Greek word for “overcome” is *nikao*, from the word *nike*, which means conquest and victory. This world may defeat our bodies, but Jesus has provided ultimate victory in uncorrupted bodies, minds, and souls. We need to remember that Jesus has already done this for us. It is complete, even now. Our redemption is not complete yet, but the victory is sure. And indeed, sometimes this requires great courage.

- This **chapter ends the intense teaching and preparation by Jesus of His disciples**, in order to prepare them for the days and years ahead. Chapter 17 begins His amazing and beautiful prayer in the Garden of Gethsemane. This “upper room discourse” carries the most important messages for every believer, in every time. These are not options. These are things we **MUST** do, in order to wade successfully through the corruption and deception of this world. They are **easily summed up**:

1. Abide in Jesus. *Stay close to Him always. Don't wander away.*

2. Obey His Words. *Live a life of obedience to His commands and do His own, not our own.*

3. Receive and rely on the Holy Spirit. *He will guide us into all truth.*

4. Pray in Jesus' Name. *Stand in His “stead” as His ambassador, empowered to do His will, and ask as He would ask.*

5. Love one another. *Love fellow believers as Jesus has loved us.*

The results of doing these things will include strength and power and the abiding presence of God in us, answered prayers, successful ministry, fellowship and community with believers, comfort, joy, peace and victory over this world. For a believer, there is nothing more important.

The Believer's MUST list...

