



Title: Disclosures of the Spirit

Text: John 16:7-16

Date January 30, 2022

Main Idea: Jesus prepares the disciples for his departure with the promise of the continuing work of the Holy Spirit.

Personal Study Guide

READ ENTIRE TEXT: JOHN 16:7-16

Highlight – What stands out?

1. What do you notice about how Jesus prepares the disciples for his departure?
2. What terms or ideas do you see here that you've heard before in John?
3. What did you learn about God the Father, Son, and Holy Spirit in this text?

Explain – What does this mean?

Define our terms: "Paraclyte"- Middle English *Paraclit*, *Paraclyte*, borrowed from Late Latin *Paraclētus*, *Paraclītus* "advocate, comforter," borrowed from Greek *paráklētos* "advocate, helper, comforter," an epithet of the Holy Spirit in the Gospel of John (as John 14:26), derivative of *paráklētos*, adjective, "called to one's aid," (Merriam Webster Dictionary).

1. Why did Jesus say it was for the "good" for the disciples or to their "advantage" that he "go away"?
2. Read John 14: 16-17, 26-27 and John 15: 26-27. How do these verses align to John 16:7-16? What is repeated? What is more fully explained? What is new?

3. What are the specific terms and verbs Jesus uses in this section regarding the Holy Spirit?
4. What did Jesus mean by the Holy Spirit's work of convicting "the world concerning sin and righteousness and judgment"? (Use his explanations of these terms to help formulate your answer.)

Apply – How does this change me?

Imagine the fear of the disciples as it is becoming a reality for them that Jesus is not going to conquer the Romans and end their oppression or establish his earthly kingdom. Instead, he is making it clear that he will very soon be gone, and they must continue his work without him. We too are continuing Jesus' work on earth and have the Helper.

1. Has it been to your advantage that Jesus sent His Holy Spirit? How so?
2. In what ways do you see the active work of the Holy Spirit in your life? Your family? Your church? Your city? The world?
3. Is the Holy Spirit convicting you of any sin, righteousness, or judgment?
4. How is the Holy Spirit guiding you into all truth?

Respond – What’s my next step?

Have hope, you are not alone. Jesus has given you a Helper who will guide you into all truth. Stop now and thank God for the work of the Holy Spirit in your life. Ask him to make you more responsive to his conviction and to use you as a Group Leader who is filled with his Holy Spirit to share his truths. Make a plan for this year to seek the Holy Spirit’s guidance into all truth by starting a Bible reading plan, checking out books recommended by Dr. Smith, or joining a D-Group, for example.

1. What step can you take today that will help you lean into the Holy Spirit’s guidance this year?

Commentary

This commentary section is helpful in understanding more about how Jesus describes the advantage of the Holy Spirit: [The Gospel According to John by DA Carson 16:6–16](#).

What is undeniable is that the disciples are filled with deep grief over their impending loss: the word for *grief* (*lypē*) recurs in vv. 20, 21, 22. What they need to hold on to (for the strong Assertive *I tell you the truth*, cf. notes on 1:51) is this: *It is for your good* (same expression as in 11:50; 18:14) *that I am going away*. The reason for this judgment is then made clear: unless Jesus departs, the ‘Counsellor’, the Paraclete (cf. notes on 14:16) will not come to them; but if Jesus goes, he will send (cf. notes on 14:16, 26; 15:26) him to them. The thought is not that Jesus and the Holy Spirit cannot, for unarticulated metaphysical reasons, simultaneously minister to God’s people, or any other such strange notion. Rather, the thought is eschatological. The many biblical promises that the Spirit will characterize the age of the kingdom of God (e.g. Is. 11:1–10; 32:14–18; 42:1–4; 44:1–5; Ezk. 11:17–20; 36:24–27; 37:1–14; Joel 2:28–32; cf. notes on Jn. 3:5; 7:37–39) breed anticipation. But this saving reign of God cannot be fully inaugurated until Jesus has died, risen from the dead, and been exalted to this Father’s right hand, returned to the glory he enjoyed with the Father before the world began.

The meaning, then, is as follows. Just as Jesus forced a division in the world (15:20) by showing that what it does is evil (7:7; 15:22), so the Paraclete continues this work. Indeed, he most commonly does so through the witness of disciples (15:26, 27); he always does so in connection with the truth of the gospel of Jesus Christ, since his whole purpose is to bring glory to him (16:14). By his ‘departure’, his death/exaltation, Jesus fulfills the conditions that must be met before he can send the Paraclete; and the gift of the Paraclete is so great that Jesus’

'departure' must be seen as for the disciples' good (vv. 6, 7). When the Paraclete comes, he extends the ministry of Jesus in ways the disciples could not have foreseen. In particular, he convicts the world of its sin, its righteousness, and its judgment.

He convicts the world of its sin *because (hoti)* the people who constitute the world do not believe in Jesus (v. 9). If they did believe in Jesus, they would believe his statements about their guilt and turn to him. As it is, their unbelief brings not only condemnation (3:18, 36) but willful ignorance of their need. The world's unbelief not only ensures that it will not receive life, it ensures that it cannot perceive that it walks in death and *needs* life. The Holy Spirit presses home the world's sin *despite* the world's unbelief; he convicts the world of sin *because* they do not believe in Jesus. This convicting work of the Paraclete is therefore gracious: it is designed to bring men and women of the world to recognize their need, and so turn to Jesus, and thus stop being 'the world'.

The reason *why* the Paraclete convicts the world of its righteousness is *because* Jesus is going to the Father. As we have observed, one of Jesus' most startling roles with respect to the world was to show up the emptiness of its pretensions, to expose by his light the darkness of the world for what it is (3:19–21; 7:7; 15:22, 24). But now Jesus is going; how will that convicting work be continued? It is continued by the Paraclete, who drives home this conviction in the world precisely *because* Jesus is no longer present to discharge this task. Undoubtedly this kind of conviction is driven home to the world primarily through Jesus' followers who, empowered by the Holy Spirit, live their lives in such growing conformity to Christ that the same impact on the world is observed as when Jesus himself lived out his life before the world. Thus when Christians obey the 'new commandment', 'all men' learn that they are Jesus' disciples (13:35; *cf.* 1 Jn. 4:12).

Finally, the Paraclete convicts the world of its judgment, *because (hoti)* the prince of this world [*cf.* notes on 12:31] *now stands condemned* (v. 11). The judgment of which the Spirit convicts the world is its multifaceted spiritual blindness, supremely displayed in its treatment of Jesus. Earlier Jesus had exhorted the 'world', 'Stop judging by mere appearances, and make a right judgment' (7:24). Jesus' judgment is righteous (*dikaia*, 5:30) and true (8:16). The world's judgment is profoundly wrong and morally perverse. And now, the Paraclete convicts the world of its false judgment, because in the impending triumph of Christ the prince of this world stands condemned. All false judgment is related to him who was a liar from the beginning, whose children we are if we echo his values (8:42–47). If *he* stands condemned by the triumph of the cross, the false judgment of those who follow in his train is doubly exposed. The need for conviction of this false judgment is all the more urgent; the world is condemned already (3:36) and in desperate need to learn of its plight.