

JOHN 15:26-27 | THE UPPER ROOM: THE COMING TESTIMONY

- Verse 26 –
 - In John 14:26 Jesus had promised **another Comforter**. Now He brings up this subject again and elaborates that Jesus will send Him, and His origin will be **from the Father**. Note than in John 14:26 **the Father will send** the Spirit, whereas here Jesus says **I will send from the Father**. However, Jesus emphasizes that the Spirit **proceedeth from the Father**.
 - As in John 14:17, His identity is **the Spirit of truth** (see note on Jn. 14:17 in relation to the definite articles).
 - Ultimately, the Spirt **shall testify** of Jesus. Though we are not told the content of the speaking in tongues on the day of Pentecost, we must almost assume that the Spirit was fulfilling this prophecy and giving testimony about Jesus.
- Verse 27 –
 - The first witness that Peter uttered after receiving the Holy Ghost on the day of Pentecost (after explaining that they were not drunk and that the prophecies of Joel were being fulfilled - Acts 2:15-21), was that Jesus was **a man approved of God...by miracles and wonders and signs**, and Peter continued to share witness that Jesus was *supposed to have been crucified, buried, and risen again* (Acts 2:21-24ff).
 - The apostles made a this statement, **been with me from the beginning**, as a criteria for the replacement of Judas (Acts 1:21-22).
 - Some argue erroneously that a person cannot come to know the Lord without the testimony of the Spirit. However, the witness of those in verse 27 is not presented as any less convincing nor convicting as the testimony of the Spirit in verse 26. There is no need to make a mystical experience as a requirement for salvation. Paul said that the Gospel itself was **power of God unto salvation** (Rom. 1:16). When the Gospel is proclaimed, people can (and do) become saved.

JOHN 16:1-4 | THE UPPER ROOM: COMING HATRED, PART 2

- Verse 1 –
 - The **things** Jesus mentioned are likely the things of the entire conversation of the evening, but could be more specifically John 15:18-27.
 - Jesus wants them to **not be offended**. In John 6:61 He used the same word (σκανδαλον [skandalon]) when He was talking about eating His flesh and drinking His blood.
 - In warning them not to **be offended**, He was warning them that their testimony of Him would not be well received.
- Verse 2 –
 - To be **put out of the synagogues** was a great threat (compare Jn. 9:22), but the enemies of Jesus would not be satisfied with that, the apostles would be killed, and the one who did it would **think that he doeth God service**.
 - The word **service** is λατρευω [latreuo], which is only a service of worship, not used in a secular sense. Our word *liturgical* comes from this word.
 - In time, this prophecy was fulfilled completely.
- Verse 4 –
 - It is always an encouragement to enter a storm with awareness rather than with no knowledge.

- Verses 5-6 –
 - There must have been an overwhelming sorrow that silenced the disciples.
 - Rather than asking questions, they remained uncomfortably silent.
 - Later (beginning in verse 17) they would chat **among themselves** about these things.
 - Meanwhile, Jesus practically begs the question, **Whither goest thou?** (v. 5).
 - Peter had asked the question in John 13:36 and not received an answer.
 - Thomas had alluded toward the question in John 14:5.
- Verse 7 –
 - As before, Jesus reminds them of the benefit of receiving **the Comforter**, who **will not come unto you unless I will send him**, and would not be sent unless **I depart**.
- Verses 8-11 –
 - The roll of the coming Spirit would be one of reproof. The Greek word is used in extra-Biblical sources to mean conviction in a legal sense, but at other times is used to mean “expose.” The English word **reprove** was probably a good “middle ground” translation. The English root *prove* is given the prefix *re-*, which in this case is an intensifier (at other times specifically used to *double*, but not in this sense).
 - The *conviction* or *exposing* would come in three categories:
 - Sin - narrowed by Jesus to a lack of belief in Him.
 - Righteousness - Jesus was the standard of righteousness (compare 1 Cor. 1:30), but He would be leaving. It would be the Spirit’s job to now *expose* righteousness.
 - Judgment - the **prince of this world** is Satan, and his judgment will be executed in time - Romans 16:20, John 12:31.
 - None of these sound like “good news.” Rather, they are the “bad news” to the Jewish nation of rejecting Jesus as Messiah. The Spirit’s role, as discussed here, was to pressure the Jewish nation into belief. The Spirit will successfully accomplish this during the tribulation.
- Verse 12 –
 - The many things that the Lord wanted to say could not be said because the disciples could not **bear them now**.
 - The word **bear** simply means, “to carry.”
 - In time, they would carry the full load (see Luke 1:1-2, especially the word πληροφορέω [plerophoreo], which means “to fully carry” and is translated **most surely believed**).
- Verse 13 –
 - The Spirit is again promised as a **guide...into all truth**. The things which the Spirit will share would be **things to come**.
 - As with most of the upper room discourse, this should not be taken as a promise to us today. The Spirit does not reveal **things to come** for me and you. These things are fully discoverable in God’s Word, and revelation has ceased.
 - Does Jesus here refer to the mystery revealed to Paul? I do not believe so (in opposition to Bullinger). It was the Lord Himself that revealed the mystery to Paul, not the Holy Spirit (see 1 Thes. 4:15, for example). Furthermore, the Pauline mystery was **hid in God** (Eph. 3:9), which requires that Jesus be unaware of the mystery at the time in which He walked the earth. Finally, the mystery is **unsearchable** (Eph. 3:8) prior to being revealed to Paul.
 - What are the **things to come**? At minimum, the revelation to John would fit this category.