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The Spirit of Truth

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **March 15, 2015**

John 16:4-15

Introduction: Christ warns his disciples, and foretells the **persecutions** they **should** receive from the Jews, 1-4. Foretells his death, and promises them the Comforter, 5-7. Points out **his operations** among the Jews, and in the world, 8-11. His peculiar influences on the souls of the disciples, 12-15. Speaks figuratively of his death and resurrection, at which his disciples are puzzled, 16-18. He explains and illustrates the whole by a similitude, 19-22. Shows himself to be the **Mediator** between God and man, and that all prayers must be put up in his name, 23-28. The disciples clearly comprehend his meaning and express their strong faith in him, 29, 30. He again foretells their persecution, and promises them his peace and support, 31-33. (Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

John 16:1-3, *These things have I **spoken** unto you, that ye should not be **OFFENDED**. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will **think** that he doeth God service.*

*And these things will they do unto you, because they have **not known** the **Father**, nor me.*

Offended defined 4624, to entrap, trip up (fig. STUMBLE [tran.] or entice to sin, **APOSTASY** or displeasure).

Apostasy, 1. the renunciation of a religious FAITH 2. an abandonment of what one has professed: a total desertion, or departure from one's FAITH or religion.

Thought 1. In John 16:1, Jesus reveals Satan's purpose for the suffering he's bringing into the life of Christians! He lost us to Jesus; and he wants us back! So, when he brings persecution and trials of our faith, they are NOT coming to make us strong. Our faith and patience in the wisdom of God is what makes it possible for God to make us Strong. Furthermore, Satan knows if we leave (depart, renounce faith in) Jesus, it's impossible for us to repent!

Hebrews 6:4-6, For it is **impossible** for those who were once **enlightened**, and Have tasted of the heavenly gift, and were made **partakers** of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, IF they shall **FALL AWAY**, to renew them again unto **repentance**; seeing they **crucify** to themselves the Son of God afresh, and put him to an open shame.

Revelation 3:5, He that overcometh, the same shall be clothed in white raiment; and I will not **blot out (erase)** his name **OUT of** the **BOOK of LIFE**, but I will confess his name before my Father, and before his angels.

John 16:4, *But these things have I told you, that when the time shall come, ye may **remember***

that I told you of them. And these things I said not unto you at **the beginning**, because I was with you.

NOTE: This does not mean that Christ had not previously taught them of the **persecutions** coming upon them; because there had been many strong words to the effect that they would have to "deny" themselves, take up the cross, and suffer ill will and hatred. All such previous words, however, were understood by the apostles in a frame of reference to themselves as part of a company led by Jesus. Here Christ revealed that they would be **without** his **physical presence** during the **trials, sufferings, and death** they would endure. **From the beginning ...** This repeated (John 15:27) phrase is of the utmost consequence, limiting the application of this discourse to the apostles, and making it inapplicable to Christians of all ages, except in a secondary and limited sense. Many serious and devout students of God's word have missed this extremely important fact. See under John 16:13.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

John 16:5-6, But now I go my way to him that **sent me**; and none of you asketh me, Whither goest thou? But because I have said these things unto you, **sorrow** hath filled your heart.

NOTE: The apostles, overwhelmed with the sorrowful implications of the Lord's departure for themselves, were not considering the implications of that departure for the Lord himself. Instead of **rejoicing** that Jesus would shortly resume his **eternal glory** with the Father, they thought only of their own loneliness and suffering. Understandable as their attitude was, the Saviour was sensitive to this preoccupation on their part with the implications for themselves alone.

These words seem to have been spoken more in wonderment and **tenderness**, rather than in censure. The Lord knew how difficult it was for them to grasp the full meaning and significance of the crisis events then unfolding.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. Jesus knew his statements could not be fully understood until after his resurrection. But, he said this, and more, knowing that after he rose, they'd remember he told them of these things, and did certain things that they now understand.

John 12:14-16, And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then **remembered they** that these things were written of him, and that they had done these things unto him.

Acts 11:15-16, And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then **remembered I** the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

John 16:7, Nevertheless I tell you the truth; It is **expedient (advantage)** for you that I go away: for if I go not away, the **Comforter** will not come unto you; but if I depart, I will send **HIM** unto you.

NOTE: **Nevertheless ...** shows that this reference to the Holy Spirit (John 16:7-15) follows naturally the situation of sorrow and depression of the apostles. The departure of the Lord would not be the total disaster they were thinking of, but was a **necessary prelude** to the **sending** of the **Spirit**. Allegations like that of Windisch that these references to the Spirit do not "fit" are erroneous and contrived, much like saying that the hump on a camel does not fit! **It is expedient for you ...** These words suggest those of Caiaphas (John 11:50).

"The high lines of politics, said Caiaphas, is that we get rid of him. The high line of God's policy, said Jesus, is that I go. Thus all the folly and wickedness of man is at last resolved

into harmony with the divine government. "It is expedient," said the politician; "It is expedient," said the King and Redeemer." **I will send HIM unto you ...** See under John 15:23,27. Jesus' sending of the Spirit was the same as the Father's sending him. Note on the expedience of Jesus' departure out of this world: The establishment of a worldwide religion with benefits of salvation from sin and eternal life for all humanity would have been impossible if the head of it had remained on earth, limited by earthly conditions, physically present at only one place at a time, inaccessible unless approached through other men (as did the Greeks, 12:21, 22), dependent upon human systems of communication, and his every contact with humanity subjected to monitoring and interpretation by human aides with their inevitable taint of fallibility and bias. An **earthly head** of such a thing as the true church of Jesus Christ is an impossibility revealed by this verse. If the holy Head of our blessed faith had himself remained on earth, there would have been no Holy Spirit to guide and comfort. **Jesus Christ** is the one **true head** of the **true church** in heaven "and upon earth" (Matthew 28:18-20).

Whatever any **MAN**, therefore, may be "**head of,**" it is not the holy church of Christ. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Colossians 1:18, And **HE** is the **HEAD** of the body, **the church**: who is the beginning, the firstborn from the dead; that in **all things** HE might have the **preeminence**.

John 16:8-9, And when he is come, **HE** will **reprove (convict, convince)** the world of **SIN**, and of righteousness, and of judgment: Of **SIN**, because they BELIEVE NOT on me...

NOTE: And he ... **Personal pronouns** referring to the Holy Spirit throughout these pages emphasize the personal nature of the Spirit. The **Trinitarian** concept of **three persons** in the Godhead is in these verses. See under John 16:14-15.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

NOTE: The "sin" here primarily intended, is that of the Jews, in **disbelieving**, rejecting, and crucifying Christ; and which the Spirit of God, by Peter, charged upon them on the day of "Pentecost", and fully proved against them; gave such clear evidence, and wrought such **strong convictions** of in their minds and consciences, that being **pricked to the heart**, they cried out, "**what shall we do?**" (Acts 2:23, Acts 2:36, Acts 2:37); though as this passage may be applied to the ordinary work of the Spirit of God upon the souls of men, through the **ministry of the word**; so it may take in convictions of sin of all sorts, as of original and actual sins, and particularly the **sin of unbelief**: for the Spirit of God convinces of the sinfulness and corruption of nature, the wickedness and plague of a man's heart, the sin that dwells in him; how that has overspread all the powers and faculties of his soul, rendered both him and his services unacceptable to God, loathsome in his sight, and himself hopeless and helpless, and deserving of his wrath and displeasure: he also convinces of actual sins and transgressions, showing that they are breaches of the law of God, and are committed against God himself; that they are deserving of death, even **eternal death...** (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

John 3:17-18, For God sent not his Son into the world to **condemn** the world; but that the **world** through him might be saved. He that believeth on him is not condemned: but he that believeth not is **condemned already**, Because he hath not believed in the name of the only begotten Son of God.

Ephesians 2:8, For by **grace** are ye saved through **FAITH**; and that not of yourselves: it is the gift of God...

1 John 3:23, And THIS IS **his commandment**, That we should **BELIEVE** on the name of his Son Jesus Christ, and **LOVE** one another, as he gave us commandment.

NOTE: *The world.* **Sinners.** The men of the **world**. All men are **by nature sinners**,

and the term *the world* may be applied to them all, John 1:10; 12:31; 1 John 5:19.
(Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

Ephesians 2:1-3, And you hath he **quickened**, who were **DEAD** in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the PRINCE of the power of the air, the spirit that now worketh in the **children** of **disobedience**: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the **desires** of the **flesh** and of the **mind**; and were by **NATURE** the **children** of **wrath**, even as others.

Romans 5:12-14, Wherefore, as by one man (*Adam*) **sin** entered into the world, and death by sin, and so death **passed** upon **all men**, for that **all have sinned**: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless **death** reigned from Adam to Moses, even over them that had **not sinned** after the similitude of Adam's transgression...

Thought 1. Lucifer (Satan) was the cause of sin coming into existence. But, sin didn't enter the world until Adam disobeyed God.

Ezekiel 28:15, Thou wast perfect in thy ways from the day that thou wast created, till **iniquity (moral evil, wickedness [SIN])** was found in thee.

John 16:10, *Of righteousness, because I go to my Father, and ye see me no more...*

NOTE: The world is convicted of this by: (1) Christ's return to God, and (2) the absolute finality of Christ's work - "ye behold me no more." Jesus' **resurrection** and **ascension** to God were irrefutable proof that his total message was from God; and his remaining thus at God's right hand signaled the total completion of the **righteousness** which he wrought. As Westcott said: This revelation once given was final, because nothing could be added to it (I go to the Father); because after Christ was withdrawn from human eyes (Ye see me no more), there was fixed for all time that by which men's estimate of righteousness might be tried. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Hebrews 1:8-9, But unto the Son HE saith, Thy throne, O God, is for ever and ever: a sceptre of **righteousness** is the sceptre of thy kingdom. Thou hast **loved righteousness**, and hated iniquity; therefore God, even **thy God**, hath anointed thee with the oil of gladness above thy fellows.

John 16:11, *Of judgment, because the prince (ruler) of this world is judged (condemned).*

NOTE: Calvary was intended by Christ's enemies as their judgment of him; but God made it the judgment of his enemies, particularly of **Satan**, the prince of this world. The cross indeed bruised the heel of the **seed** of woman, but it bruised the head of Satan. Christ's death, burial, and resurrection condemned the value-judgments of men. Wicked men, living lives of conformity to the will of their prince (Satan) behold in Christ the rejection by Almighty God of their principles of judgment. The way of Christ was declared by his resurrection to be the right way. The Spirit of God would never cease from Pentecost and ever afterward to **convict** the **world** of what **righteousness** really is. The world's traditional values were set aside by God's judgment of the cross; and the prince of this world has been summarily **judged** and **condemned**, and all who follow him shall partake of his judgment and destiny. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Matthew 25:41, Then shall he say also unto them on the left hand, Depart from me, ye cursed, into **everlasting fire**, prepared for the **DEVIL** and **his angels...**

Revelation 20:10, And the **devil** that deceived them was cast into the **lake of FIRE** and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

John 16:12, *I have yet many things to say unto you, but ye cannot **bear** them now...*

NOTE: This verse is not a separation between the fourth and fifth Paraclete sayings, but a connective making them, in fact, one saying, the first part dealing with the **Spirit's relation** to the **world**, the latter with the **Spirit's work** in the **apostles**. The need of the apostles that something should be done for them is what this verse states. There were many things the **apostles** could **not understand** until **afterward**. As Barnes said:

There were many things which might be said. Jesus had given them the outline, but he had not gone into details. These were things which they could not then bear. The apostles were still full of Jewish traditions; and such ideas as the total replacement of Judaism by Christianity, the cessation of the sacrifices, and the elimination of circumcision and the office of the high priest these were some of the things they could not have understood at the moment, although Jesus had indeed told them all things. Their true **enlightenment** would come under the guidance of the Holy Spirit. *Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)*

John 16:13, *Howbeit when **HE**, the **Spirit of truth**, is come, **HE** will **guide you** into all truth: for **HE** shall not speak of himself; but whatsoever **HE** shall hear, that shall **He** speak: and **HE** will shew you things to come.*

NOTE: ...guide you into all truth; necessary to be known, useful to men, profitable to the churches, even the whole counsel of God; what relates to worship, the nature, form, and spirituality of it, as well as doctrine. He is as a guide, he goes before, leads the way, removes obstructions, **opens** the **understanding**, makes things plain and clear, teaches to profit, and leads in the way men should go, without turning to the right hand or left, which, without such a guide, they would be apt to do. The Jews have a notion of the Holy Ghost being a guide into all WISDOM and KNOWLEDGE. *(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)*

NOTE: *Not speak of himself.* Not as *prompted* by himself. He shall declare what is communicated to him. See Barnes "John 7:18". *Whatsoever he shall hear.* What he shall receive of the Father and the Son; represented by hearing, because in this way instruction is commonly received. See Barnes "John 5:30". *(Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)*

John 16:14, *He shall **glorify me**: for he shall receive of mine, and shall **shew it** unto you.*

NOTE: Shall glorify me. Shall honour me. The nature of his influence shall be such as to exalt my character and work in view of the mind. *(Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)*

John 16:15, *All things that the **Father hath** are **mine**: therefore said I, that he shall take of mine, and shall shew it unto you.*

NOTE: Regarding the Trinitarian nature of this passage, Dummelow said: This is one of the leading **Trinitarian passages** in the New Testament. In it (1) the **three PERSONS** are clearly distinguished; (2) their **relative subordination** is clearly taught, the **Father** giving his all to the Son, and the Son communicating his all to the Spirit; and (3) their **equality of nature** is distinctly affirmed, for the Son receives from the Father "all things whatsoever the Father hath," i.e., his whole nature and attributes, and communicates them to the Spirit. *(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)*