

Lesson 51

The Last Week – 4/3/30 AD, Tuesday after Sundown, 14 Nisan Still in the Upper Room just before leaving for Gethsemane

In our last lesson, in John 15, Jesus was preparing the eleven Disciples for the trials that were coming and describing how they would take up His ministry through the Holy Spirit. As we continue in John 16, the thrust is much the same.

John 16:1 “All this I have told you so that you will not go astray.

Jesus had just warned them that they would be hated, just as He had been hated.

John 16:2 They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God.

Although the Disciples and their converts would win many of the Jews to faith in Christ, they would never make up more than a moderate fraction of the Jews. For the next thirty-six years, with occasional pauses, the Jewish leadership would try to exterminate the Christian Jews among them. Actually, the main protection that the Jewish Christians in Judea had during that time was the Roman government. They had no sympathy with the Jews taking it upon themselves to kill and imprison tax paying citizens who weren't breaking Roman laws. That is one of the reasons the Jewish Christians of Jerusalem all fled just before the Jews threw off their Roman rulers during the rebellion that began in 66 BC.

John 16:3 They will do such things because they have not known the Father or me.

As Jesus had told the Disciples just a little earlier (John 15), it shouldn't be surprising that the Jewish leadership rejected Him, because they had also rejected the Father. This was true even though they had hidden that fact from the people and even from themselves.

John 16:4a I have told you this, so that when the time comes you will remember that I warned you.

Jesus was preparing them ahead of the time for the opposition that would face them.

John 16:4b I did not tell you this at first because I was with you.

Jesus hadn't told them earlier because He had more important things to teach them. Also, they had not been ready to hear these things. Remember, how the disciples had seemed to spend much of their time relishing how important and admired they would be in Christ's soon coming Kingdom. As recently as during the just finished "Last Supper," just after they learned one of them would betray Jesus, they had argued about it:

Luke 22:24 “Also a dispute arose among them as to which of them was to be considered the greatest.”¹

John 16:5a **“Now I am going to him who sent me,**

“Him who sent” Jesus was the Father. Of course, this “now” was speaking in the long-term sense of the next stage of Jesus’ eternal mission. In the short-term sense, Jesus would not ascend to Heaven for another 43 days. Indirectly, this reminds us of the division of labor among the members of the Trinity in carrying out God’s plan. The Father made the plan. The Son executed the Plan. The Spirit has revealed God’s plan both in the writing of Scripture, and the revelation of the Scripture to the souls of men. And yet, beyond our understanding, all Three are One LORD. They are not limited by our conceptions of time and space. The LORD created them both.

John 16:5b **yet none of you asks me, ‘Where are you going?’**

Thomas had previously stated that that they didn’t know where Jesus was going and asked how they could be expected to know the way:

John 14:5 “Lord, we don’t know where you are going, so how can we know the way?”

Thomas had never asked where Jesus was going. Jesus had just told them that He was going to go to the Father, which should have been understood to mean that He was going to die. The way to the presence of the Father was the way that Jesus had given them and which they had already taken:

John 14:6b “I am the way and the truth and the life. No one comes to the Father except through me.”

Their going to be with Jesus in the Father’s presence would just be a matter of time. However, they didn’t comprehend that Jesus was not speaking in a physical sense, but in a spiritual sense.

John 16:6 **Because I have said these things, you are filled with grief.**

He had told them about His upcoming death and departure for most of the last ten months.² Finally, that night, they had begun to believe it and it had filled them with grief.

John 16:7a **But I tell you the truth: It is for your good that I am going away.**

¹ Similar arguments were also recorded in Matthew 18:1, Matthew 20:20-28, Mark 9:33-34, and Mark 10:35-45.

² Previous occasions were recorded in Matthew 16:21, Mark 10:23, and Matthew 20:18-19.

There are at least two reasons that this was good. First, Jesus had to die to atone for their sin and our sin. Second, as wonderful as it must have been to walk with the incarnate Jesus Christ, the indwelling Holy Spirit would imbue them with an understanding about what they had seen in Him so that they could walk more faithfully according to that truth. They would all grow immensely in their faith after Jesus was gone. In later years, they must have been embarrassed to look back on the stupid things they said and did in Jesus' presence.

John 16:7b Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.

Jesus assured them that this was all part of the Father's plan and it was for their good. One of the good things that would come out of it after Jesus' ascension would be their new relationship with the Holy Spirit. He would be "in them" as a seal and guarantee of their salvation.

John 16:8 When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:

During the Church Age, after Christ had gone to the Father, the Holy Spirit would convict the world of its guilt because of its sin and lack of true righteousness.

John 16:9 in regard to sin, because men do not believe in me;

Faith in Jesus Christ is the remedy for sin. Failure to trust in Christ is the only "unforgiveable sin." The Holy Spirit would work in the souls of the world to make this remedy of faith clear.

John 16:10 in regard to righteousness, because I am going to the Father, where you can see me no longer;

In the life of Christ the perfect righteousness of God had truly been on display for men to see and understand. After He was gone, the Holy Spirit would testify of Christ's righteousness to hearts of men.

John 16:11 and in regard to judgment, because the prince of this world now stands condemned.

After the death of Christ, the ultimate judgment of Satan and all who have chosen to belong to Satan's camp and Satan's world was assured. That world has been and will be fairly warned by the Holy Spirit. This verse clearly implied that Jesus' death on the Cross will figure into Satan's final judgment, and the resolution of the angelic conflict which has raged from eternity past. We could say that the judgment of Satan was already fully justified because of his rebellion against the LORD. However, the LORD went the extra mile in justifying the judgment of Satan ("the prince of this world"). He did that by establishing His own character, the character of the one against whom Satan was rebelling. He proved that Satan had rebelled against the LORD who

was longsuffering, merciful, gracious, and loving. It was clearly not just Satan's rebellion that condemned him (that rebellion had occurred long since). It was also the demonstration of God's grace, mercy, and love for His creatures which He showed on the cross. Of course, the just condemnation of all who have rebelled against God, both fallen angels and human unbelievers, was equally established.

John 16:12 "I have much more to say to you, more than you can now bear.

This patience of Jesus should be a model to all of us. We all need to learn to be patient with less mature believers. There are stages of growth which we all must achieve before we are able to understand or apply some truths of the Scripture.

John 16:13a But when he, the Spirit of truth, comes, he will guide you into all truth.

Even in the Old Testament, the main function of the Holy Spirit has always been to reveal the Father's truth to the souls of men.

John 16:13b He will not speak on his own; he will speak only what he hears,

The Spirit will take His lead from the Father's eternally established Word and plan.

John 16:13c and he will tell you what is yet to come.

The Holy Spirit would reveal the new forms of worship in the Church Age when the Temple worship would be replaced. He would also reveal new prophecies concerning the Church Age, the Tribulation, the Millennium, and beyond. Much of the new revelation would be revealed to John in his book of Revelation which was written a few years after he wrote this Gospel.

John 16:14 He will bring glory to me by taking from what is mine and making it known to you.

The function of the Holy Spirit isn't to glorify Himself, but to glorify the life and death of Jesus. John later connected to this teaching with a warning:

1 John 4:1-3b "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God."

John 16:15 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.

Jesus' glory wasn't to detract from the glory of the Father. That which was His glory was the Father's and all that was the Father's glory was His. The same could be said about the glory of the Spirit.

John 16:16a "In a little while you will see me no more,

They wouldn't ever again see Him in His earthly body. That "little while" would expire that very Jewish day (14 Nisan).

John 16:16b and then after a little while you will see me."

They would see Him again in a little while in His resurrection Body. That "little while" would be after three days.

John 16:17 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,'³ and 'Because I am going to the Father'?"

Jesus had been speaking of three things here which some of His disciples didn't seem to comprehend. They were His death, His resurrection, and His ascension to the Father.

John 16:18 They kept asking, "What does he mean by 'a little while'? We don't understand what he is saying."

Neither did they understand that "a little while" was three days even though Jesus had prophesied His resurrection many times over during the preceding years:

Matthew 12:40 "For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.

Mark 8:31 "He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again."

Mark 9:31b "He said to them, 'The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise.'"

Even the High Priests and the Pharisees had understood what Jesus had said as they later demonstrated:

³ *This is a refrain repeated twice in Song of Songs (Song of Songs 3:2, 5:6). There it is speaking of the Perfect Bridegroom who is a shadow of Christ. The Perfect Bridegroom there is not King Solomon who had 700 wives and three hundred concubines.*

Matthew 27:63 “‘Sir (*Pilate*),’ they (*the High Priests and the Pharisees*) said, ‘we remember that while he was still alive that deceiver said, ‘After three days I will rise again.’””

John 16:19 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’?”

Evidently, they were mumbling among themselves instead of asking Jesus. It was more important to them that they didn’t look stupid even if it meant they remained stupid.

John 16:20 I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy.

He again assured them that if they persevered through the grief,⁴ it would eventually be turned to joy. It holds true for all believers even if it is in a different circumstance.

John 16:21 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.

To teach the point, Jesus gave the example of a woman in childbirth, whose pain preceded her joy.

John 16:22 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.

They also would know joy after three days.

John 16:23a In that day you will no longer ask me anything.

In the context, they had been asking Jesus for wisdom and clarification (verse 19). After “that day” of His resurrection they wouldn’t ask Jesus for wisdom. The revealing of wisdom would be the province of the Holy Spirit (verse 13).

John 16:23b I tell you the truth, my Father will give you whatever you ask in my name.

They could also ask the Father for wisdom in Jesus’ name:

⁴ *They persevered on this occasion by remaining in the city for three days. They could have more safely fled the city after two days when the bulk of the pilgrims left to go home. Finally, after the third day, two of the core disciples left the city, but the resurrected Jesus intercepted them on the road to Emmaus.*

James 1:5 “If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.”

John 16:24a Until now you have not asked for anything in my name.

Up until then all prayers had been made in the name of the LORD. The name or reputation of the LORD (Jehovah) of the Old Testament had been established. When Jesus died on the cross for our sins and had been raised again, His full “name” would have been established. His eternal and unlimited credit would have been set.

John 16:24b Ask and you will receive, and your joy will be complete.

Since the context is asking for the knowledge of God’s Word, this tells us our joy is made complete by making His Word the foundation and wellspring of our lives.

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.

Jesus had used a lot of figurative language and parables in His teaching. The rest of His Word, which was delivered by the Holy Spirit through the epistles of the Apostles, would be spoken plainly.

John 16:26 In that day you will ask in my name. I am not saying that I will ask the Father on your behalf.

After Jesus had finished His Work for them (and us) they could go to the Father themselves. They could ask the Father based on the credit of Jesus’ name. This doesn’t contradict the teaching that the Holy Spirit also prays on our behalf:

Romans 8:26b “The Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express.

John 16:27 No, the Father himself loves you because you have loved me and have believed that I came from God.

They would be able to stand before the Father because of their faith and love of His Son.

John 16:28 I came from the Father and entered the world; now I am leaving the world and going back to the Father.”

Here Jesus answered the question they didn’t get around to asking directly. It had been “Where are you going?” The answer was “Back to the Father.” This also affirmed that He had originally been with the Father to whom He was going back.

John 16:29 Then Jesus' disciples said, "Now you are speaking clearly and without figures of speech.

At least the disciples said they understood clearly. Their actions later that day showed that they still didn't really understand. However, by this answer, they seemed to have wanted to please Jesus.

John 16:30 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."

They must have figured that this would please Jesus, but Jesus knew that their faith was far from this professed level. He knew they would all forsake him within a few hours and stumble and faint in their faith over the next three days.

John 16:31 Jesus answered them, "Do you now believe? NAS, ASV, NRSV

They had faith, but it flickered. At that moment they proclaimed that it was shining brightly. However, Jesus warned them in the next verse that within that night it would be considerably dimmed. They needed to grow in faith so that it did not waver so violently. That would take time.

John 16:32a "But a time is coming, and has come, when you will be scattered, each to his own ~~home~~ *place*.

In the Greek, this is literally "each to his own" just as it is in the King James. There is no word for "home" here. After all, these disciples' "homes" were in Galilee, and we know that none of them left Jerusalem. Perhaps the word "place" would be the better implication for the meaning here.

John 16:32b You will leave me all alone.

While the disciples each sought his own comfort, none of them would think to comfort Jesus during His arrest and trials, or even during His prayers in the Garden.

John 16:32c Yet I am not alone, for my Father is with me.

While the Father would be there to comfort Jesus during His arrest and trials, at the end of the three hours of darkness when Jesus was bearing our sins, Jesus was alone. He had to cry out:

Matthew 27:46b "My God, my God, why have you forsaken me?"

John 16:33 **“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.”**

Jesus held out these words for them to hold onto during the time their faith would be flickering.

John 17:1a **After Jesus said this, he looked toward heaven and prayed: “Father, the time *hour* has come.**

Literally the Greek word here is ὥρα {hō'-rā} which means “hour.” This was the figurative “hour” of darkness that Jesus had been talking about even as early as the wedding at Cana (John 2:4).

John 17:1b **Glorify⁵ your Son, that your Son may glorify you.**

Jesus had prayed much the same prayer when He had entered Jerusalem three days before on Sunday morning: John 12:28a “Father, glorify your name!”

Since this prayer occurred just before the Crucifixion, I think we can consider that the glorification that Jesus asked for here must have been the Cross not the Crown. The Cross was where Jesus took upon Himself the sins of the world and demonstrated His grace and love and established His Name!

In a few short words this statement summarized the whole plan of God. Jesus came to present God in all his love and mercy to all His creation. That love and mercy justifies our faith in the LORD.

John 17:2a **For you granted him authority over all people**

Jesus had authority or jurisdiction to represent all people as the “Son of Man” on the Cross. Because of that He could die for the sins of all the world.

John 17:2b **that he might give eternal life to all those you have given him.**

Those the Father gave to Jesus were all those that believed in Him. They were thus “in Him” and shared His life.

John 17:3 **Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.**

⁵ “Glorify” comes from the Greek word δοξάζω {do-ksä'-zō} (Strong's primary definition- to think, suppose, be of the opinion) which also means to raise up for observation or consideration. In the NT it is used in the sense of raising up for consideration and subsequent praise.

True “eternal life” isn’t perpetual existence. After all, those who are in Hell will have perpetual existence. True eternal life means knowledge of and communion with God forever. Approaching it from another direction, Hell is the separation of a soul from the God of love and true wisdom! True “eternal life” is sharing the life of the “Eternal One.”

John 17:4 I have brought you glory on earth by completing the work you gave me to do.

Jesus glorified the Father (and the Spirit) on earth by revealing to all creation the likeness of God by Jesus’ own person who was made in the likeness of mankind.

John 17:5 And now, Father, glorify me in your presence with the glory I had with you before the world began.

The glory that Christ revealed to His creatures on the Cross was the glory He had always had. However, it had never been revealed so clearly to His creatures as in His incarnation. He had to live the life He lived and die the death He died. Only by that life and that death could He make so manifest His righteousness, love, compassion, and grace.

John 17:6a “I have revealed you to those whom you gave me out of the world.

Those the Father gave to Jesus were all those who believed in Him:

John 1:12 “But to all who received him, who believed in his name, he gave power to become children of God.”

John 17:6b They were yours, and you gave them to me, and they have kept (*cherished*) your word.

The word translated “kept” here is the Greek word τηρέω {tā-re'-ō}. It means “to keep under guard” or “hold as precious.” Here I think the meaning is better expressed by “cherish.” Of course, the Word they cherished was Jesus Himself. Jesus was the “living Word.”

John 17:7-8 Now they know that everything you have given me comes from you. 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.

They had just acknowledged that they believed that Jesus came from God ⁶ and that His words were the Word of God.

⁶ *John 16:30-31 above.*

John 17:9 I pray for them. I am not praying for the world, but for those you have given me, for they are yours.

Jesus was expressing the truth that the security of His disciples lay in the hand of His Father and was eternal:

John 10:28-29 “I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand.”

John 17:10 All I have is yours, and all you have is mine. And glory has come to me through them.

As Jesus glorified the Father by revealing Him to the world, so we can glorify the Son when we reveal Him in our walk in the world.

John 17:11a I will remain in the world no longer, but they are still in the world, and I am coming to you.

In their hearing Jesus committed the care of His disciples to the Father.

John 17:11b Holy Father, protect them by the power of your name

The name of God was revealed to Moses in Exodus 3:13-14 as “I AM WHO I AM.” Here, at the fulcrum of time, God revealed fully “WHO HE IS.” He revealed it in the person and work of His Son, so that all creation could understand it. “WHO HE IS” is a God of infinite love and compassion and forgiveness.

John 17:11c --the name you gave me--

Following in Isaiah are just a few of the other names of Jesus:

Isaiah 9:6. “For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.”

John 17:11d so that they may be one as we are one.

All believers would be “baptized” or identified into the “name” of Christ. As such they would all be of one body with Christ,⁷ as Jesus Christ was one with the Father.

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.

The one that was lost was Judas Iscariot. This had been prophesied by Scripture, particularly in the Messianic Psalms 41, 55, and 109. We have studied the first two already. We will study Psalm 109 in a later lesson.

John 17:13 “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.

Jesus was saying these things in the presence of the disciples so that during the upcoming days they could understand that His accomplished death should be a source of joy for them.

John 17:14 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.

He knew that the world would hate them because they hated Him and His Word.

John 17:15 My prayer is not that you take them out of the world but that you protect them from the evil one.

However, they weren't to be protected from the world by taking them out of it, but to be protected in the world while being protected from the evil one (Satan). Most of them died a martyr's death, but not before they had fulfilled the LORD's plan for them. Then they were taken home to glory.

John 17:16 They are not of the world, even as I am not of it.

While believers are in the world, they aren't of the world. Paul and Peter described the situation of believers:

Hebrews 11:13 “All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that **they were strangers and exiles on the earth.**

1 Peter 2:11 “Dear friends, I urge you, as **aliens and strangers in the world,** to abstain from sinful desires, which war against your soul.

⁷ *Ephesians 1:22-23 “And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.*

John 17:17 Sanctify them by the truth; your word is truth.

As far as our salvation is concerned, we are sanctified (set apart) by the blood of Jesus. However, we also need to be sanctified in our walk. What do we need for that? We need to be immersed and washed and enlightened daily by His Word of truth.

John 17:18 As you sent me into the world, I have sent them into the world.

We are left in this world on a mission for Jesus:

1 Corinthians 5:20 “We are therefore Christ’s ambassadors, as though God were making his appeal through us.”

John 17:19 For them I sanctify myself, that they too may be truly sanctified.

We can be righteous and holy in the sight of the Father because Christ’s righteousness is credited to us because we have been identified with Jesus Christ through faith, even as Abraham:

Romans 4:3 “What does the Scripture say? ‘Abraham believed God, and it was credited to him as righteousness.’”⁸

John 17:20 “My prayer is not for them alone. I pray also for those who will believe in me through their message,

This prayer included not only the eleven standing in front of Him, but all believers in the future. It includes you and me.

John 17:21 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.

Everything that Jesus had said to the disciples also applied to all future generations of believers.

John 17:22 I have given them the glory that you gave me, that they may be one as we are one:

All believers share not only the righteousness of Christ, but also His glory. It is a free gift. We are also heirs with Him (Romans 8:17).

John 17:23a I in them and you in me. May they be brought to complete unity

⁸ *Genesis 15:6*

All who have believed in Christ are “in Him.” They are one Church, the body of Christ. There has always been only “one Church.”

John 17:23b to let the world know that you sent me and have loved them even as you have loved me.

Their mission was to teach and show the love of God for all the world.

John 17:24a “Father, I want those you have given me to be with me where I am,

This provokes the question: Where is Jesus? After He was resurrected to the full function of His Divinity, He was everywhere:

Psalms 139:7-10 “Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, *you are there*; if I make my bed in the depths, *you are there*. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast.”

As our savior He is in us, and we are in Him:

1 John 4:13-15 “We know that we live in him and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God.

I think that Jesus’ desire here encompassed both the fact that He would resume the full function of His Deity and that He would be in all believers and they would be in Him. I don’t think John 17:24 refers to us physically going to the throne of the Father in Heaven after we die, although we will be eligible.

John 17:24b and to see my glory,

I think it was Jesus’ prayer here that all who believed in Him would see His glory while they were still living. They would see it through His Word and the Holy Spirit. Of course, when we are in Eternity, we shall see His glory more clearly:

1 John 3:2 “Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.”

John 17:24c the glory you have given me

This glory the Father had ordained for Jesus was the task of showing His love by becoming the Savior of the World by His unique birth as a man, His righteous life as a servant, and His death as a redeemer.

John 17:24d because you loved me before the creation of the world.

This glory was preordained before the world was created. Jesus was the one who was elected in eternity past. We only take on that preordination or election when we are identified as “in Him” through faith:

Ephesians 1:4 “For he chose us in him before the creation of the world ⁹ to be holy and blameless in his sight.”

John 17:25a “Righteous Father, though the world does not know you,

The “world” by definition, doesn’t know the Father.

John 17:25b I know you, and they know that you have sent me.

The “they” in this phrase isn’t the world. The Greek word for “world” is κόσμος {ko'-smos}. It is in the singular and the Greek word for “they” is in the plural. “They” here refers to Jesus’ disciples of whom He had just said: John 17:8 “They knew with certainty that I came from you, and they believed that you sent me.”

John 17:26a I have made you known to them, and will continue to make you known

Jesus still had much to do that day ¹⁰ in showing the Glory of the Father which was also His Glory.

John 17:26b in order that the love you have for me may be in them and that I myself may be in them.”

This verse teaches us that Jesus Christ as well as the Holy Spirit would indwell all His disciples as well as all believers. It also tells us how greatly the Father loves us.

John 18:1 When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it.

⁹ Notice that Christ’s sacrifice was ordained even before Adam’s fall.

¹⁰ The Jewish day which had begun at twilight on Tuesday and would end at twilight on Wednesday.

This clearly indicates that it was at this point that Jesus finally left the house and started for the garden of Gethsemane which was across the Kidron Valley on the Mount of Olives.