

G O S P E L   O F   J O H N

# Chapters 16–19

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John 16:1–33

# Chapter Sixteen

*The Work of the Spirit — Sorrow Turned to Joy*

# The Work of the Paraclete

*“When the Spirit of truth comes, he will guide you into all the truth... he will glorify me, for he will take what is mine and declare it to you.” — John 16:13–14*

- Jesus tells them these things so they will not fall away — the warning is itself a form of care; foreknowledge shared is pastoral preparation
- The Spirit convicts the world of sin, righteousness, and judgment — not gentle persuasion but a penetrating legal verdict on the world’s condition
- Sin: unbelief in Jesus; righteousness: the Father vindicates the Son by receiving him; judgment: the ruler of this world is already condemned
- The Spirit does not speak on his own but declares what he hears — the Spirit’s testimony is always derivative of and directed toward the Son

**elenchō:** *to convict, expose, refute — the Spirit’s work is not merely persuasion but a legal indictment; the world is found guilty of rejecting the Son of God*

# Your Sorrow Will Turn to Joy

*“You will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy.” — John 16:20*

- The disciples’ confusion at “a little while” — they discuss it among themselves; Jesus answers the unspoken question before they ask it
- The woman in labor — her anguish is forgotten when the child is born; resurrection joy will make the grief of the cross unmemorable
- “In that day you will ask nothing of me” — the post-resurrection era brings a new directness; they will go to the Father in Jesus’ name
- The promise of answered prayer: ask and receive, that your joy may be full — the mission of the church is sustained by access to the Father

**lypeō:** *to grieve, be sorrowful* — the disciples’ grief at the departure is real but transitional; the joy Jesus promises is his own joy, permanent and full

# I Have Overcome the World

*“In the world you will have tribulation. But take heart; I have overcome the world.” — John 16:33*

- The hour of plain speech is coming — Jesus has spoken in figures; the Spirit will illuminate what had been obscure after the resurrection
- “The Father himself loves you, because you have loved me” — love for the Son is the door into the Father’s own love
- The disciples’ declaration of faith: “Now we know...” — immediately tested; Jesus announces they will scatter and abandon him
- “I have overcome the world” — the perfect tense speaks of a completed act; the cross is already the victory

**nikaō:** to conquer, overcome — perfect tense: the victory is already accomplished; the cross is the moment of triumph, not of defeat; courage flows from completed work

John 17:1–26

# Chapter Seventeen

*The High Priestly Prayer*

# Father, Glorify Your Son

*“Father, the hour has come; glorify your Son that the Son may glorify you... And this is eternal life, that they know you, the only true God.” — John 17:1, 3*

- The High Priestly Prayer — Jesus prays as the one entering the Holy of Holies; the prayer is the voice of the great High Priest offering himself
- Eternal life defined: to know the only true God and Jesus Christ whom he sent — knowing as personal relationship, not as information
- Jesus has glorified the Father by completing the work he was given — the perfect tense; the cross is already accomplished in his intention
- The disciples have received his words, kept them, and believed — a harvest report from three years of ministry before the final offering

**gnōskō:** *to know by experience and relationship — eternal life is defined as knowing God; not propositional knowledge but the intimate knowledge of love*

# I Pray for Them

*“Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.” — John 17:11*

- Jesus prays not for the world but for those the Father has given him — the prayer of the High Priest is specific, targeted, covenantal
- “Keep them in your name” — the divine name is the sphere of safety; protection is not removal from the world but preservation within it
- “That they may be one, even as we are one” — the unity of the church is modeled on the Trinitarian unity; relational, not merely organizational
- “Sanctify them in the truth” — holiness is not withdrawal from the world but being set apart for mission within it; the word as the means of sanctification

**hagiazō:** *to sanctify, set apart* — Jesus consecrates himself (v.19) so the disciples can be consecrated; holiness is missional, not merely moral or devotional

# That They May All Be One

*“I do not ask for these only, but also for those who will believe in me through their word, that they may all be one.” — John 17:20–21*

- The prayer crosses time — every believer in every age is included; the Farewell Discourse reaches into the future church through apostolic witness
- Visible unity is the apologetic for the mission: “that the world may believe” — the church’s oneness is the argument that God sent the Son
- “The glory that you have given me I have given to them” — the divine glory is shared with the church; we participate in the triune life
- The final petition: that the disciples see his glory and that the Father’s love be in them — the prayer for eschatological consummation

**kathōs:** *just as, even as — the church’s unity is not merely analogous to the Trinitarian unity; it is grounded in and flows from that unity*

John 18:1–40

# Chapter Eighteen

*The Arrest, the Denial, and the Trial Before Pilate*

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# The Arrest in the Garden

*“Whom do you seek?”...“Jesus of Nazareth.”...“I am he.” When Jesus said to them “I am he,” they drew back and fell to the ground. — John 18:4–6*

- The Kidron valley and the garden — John’s precise geography; crossing Kidron recalls David’s flight from Absalom (2 Samuel 15); history rhymes
- Judas leads a cohort of Roman soldiers and temple officers — the full weight of political and religious authority comes against the one man
- “I am he” — the divine self-disclosure causes the arresting party to fall to the ground; the one being arrested is still Lord
- “If you seek me, let these men go” — Jesus negotiates the release of his disciples; the Good Shepherd ensures the sheep escape

**egō eimi:** *I am — the divine name; the soldiers’ falling back echoes theophanic encounters in the OT; the arrest is voluntary, not coerced; no one takes his life*

# Peter's Denial / Jesus Before Annas

*“Are you not also one of his disciples?” He denied it and said, “I am not.” — John 18:17*

- The Beloved Disciple enters with Jesus; Peter remains outside, then is brought in; the contrast in access mirrors the contrast in testimony
- The charcoal fire (*anthrakia*) — the precise word appears only twice in John (18:18 and 21:9); a deliberate echo linking denial and restoration
- Jesus before Annas — he inverts the interrogation; his teaching was public; he asks for witnesses; the one on trial controls the trial
- Peter's three denials bracket the hearing before Annas — as Jesus testifies faithfully inside, Peter denies outside; the contrast is devastating

**anthrakia:** charcoal fire — one of John's precise verbal echoes: the fire of Peter's denial in 18:18 is answered by the fire of his restoration in 21:9

# Jesus Before Pilate

*“My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting.” — John 18:36*

- The leaders will not enter the Praetorium — to avoid defilement for Passover; they guard ceremonial purity while arranging a judicial murder
- “Are you the King of the Jews?” — Pilate frames it politically; Jesus reframes: his kingdom differs from all others in origin and method
- “For this purpose I was born... to bear witness to the truth” — Jesus is a witness, not merely a defendant; Pilate asks “What is truth?” and walks away
- The choice of Barabbas — the crowd releases a robber (lēstēs) and condemns the one who came that they might have life; the irony is total

**basileia:** *kingdom, reign — not a territory but the sovereign rule of God; Jesus’ kingdom is not of this world in its origin and method, though its reach is universal*

John 19:1–42

# Chapter Nineteen

*The Crucifixion, Death, and Burial of the King*

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# Behold the Man

*“Pilate said to them, “Behold the man!”... “Behold your King!”... “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” — John 19:5, 14–15*

- The scourging, crown of thorns, and purple robe — the soldiers perform a cruel comedy of kingship; John shows us the mockery as the deepest truth
- “Ecce homo — Behold the man!” — Pilate presents what he sees as a pitiable figure; John presents the Son of Man, the Word made flesh
- “You would have no authority... unless it had been given you from above” — the one on trial is the one in control; Pilate is the governed, not the governor
- “We have no king but Caesar” — the final, terrible irony: Israel’s leaders formally renounce their hope of a divine King to secure a human one

**anthrōpos:** man — *“Behold the man!” is simultaneously Pilate’s presentation and John’s proclamation: the Son of Man, the true humanity, the Word enfleshed*

# The Crucifixion

*“When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.” — John 19:30*

- The inscription: “Jesus of Nazareth, King of the Jews” in Hebrew, Latin, and Greek — the crucified King’s title proclaimed to the whole world
- The seamless tunic — soldiers cast lots for it (Psalm 22:18); the detail links the cross to Scripture and marks the death as prophetically ordered
- Mother and Beloved Disciple — Jesus’ last act from the cross: creating new family; the cross is both sacrifice and covenant
- “Tetelestai — It is finished” — the work is completed, not merely terminated; the perfect tense announces total accomplishment

**tetelestai:** *it is finished, completed, accomplished — the perfect tense of teleō; the cross is not the interruption of the mission but its fulfillment; the work is done*

# The Death and Burial

*“He who saw it has borne witness — his testimony is true... that you also may believe.” — John 19:35*

- The piercing of the side — the soldiers find Jesus already dead; a soldier’s spear draws blood and water; the Evangelist treats this as of supreme importance
- Blood and water — the detail certifies real death against docetic denial and carries sacramental and covenantal significance for John
- Eyewitness testimony — “he who saw it has borne witness”; the Gospel’s credibility rests on direct observation of the death of Jesus
- Joseph and Nicodemus — two secret disciples emerge at the cross; the burial is royal: a hundred pounds of spices, a new tomb in a garden

**martyria:** *testimony, witness — the Evangelist makes the death of Jesus the supreme object of eyewitness testimony; “that you also may believe” echoes the Gospel’s purpose statement (20:31)*

## Key Themes: Chapters 16–19

- The Spirit's work is always derivative of the Son — he convicts, guides, and glorifies Christ; he does not speak on his own authority
  - The High Priestly Prayer (John 17) is Jesus' prayer for the whole church across all time; every believer is included in his intercession
  - John's trial narrative is built on irony — Pilate, Caiaphas, and the crowd speak more truly than they know; the condemned is the Judge
  - “It is finished” (tetelestai) — the cross is not the interruption of the mission but its completion; the work the Father gave has been fully done
  - John anchors the Gospel in eyewitness testimony — the death, burial, and resurrection of Jesus are events in history, not symbols in myth
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