

I. Agenda Item #1: Two Contexts of Jesus' Promise as Recorded in John 16:13a

A. The Local Context: John 13:1-18:1

1. At the time of the Passover feast (John 13:1; 18:28; 19:14, 31)
2. Before supper (John 13:2, 4, 12, 23, 25-30, 28)
3. After supper (John 14:31b)
4. At night (John 13:30; 18:3, 28)
5. The immediacy of Jesus' crucifixion (John 14:31a; 18:3, 12-13, 19, 24, 28; 19:14, 16-18, 30, 31-33)
6. The immediacy of Jesus' departure (John 13:1, 7, 19, 27b, 30, 33, 36; 14:12, 19a, 28-29; 16:5, 16-22, 28; 17:1, 11, 13a)
7. Jesus' audience:
 - a. Twelve Apostles (John 13:5, 22-23, 28, 33, 35; 14:8; 15:8, 15; 16:17, 29; 17:6, 9; 18:1)
 - b. Simon Peter (John 13:6, 8-9, 24, 36-37)
 - c. The disciple whom Jesus loved (John 13:23-25)
 - d. Thomas (John 14:5)
 - e. Philip (John 14:8-9)
 - f. Judas (not Iscariot) (John 14:22)
 - g. Judas Iscariot (John 13:2, 26, 29-31)
8. Communicated many things (John 13:17; 14:25; 15:11, 21; 16:1, 3, 4, 6, 25, 33; 17:1, 13)
9. Perplexing things (John 13:36a, 37; 14:5, 8, 22; 16:17-18, 25, 29)
10. Troubling things (John 14:1a, 18, 27; 16:6, 12, 22a)
11. Changed venues (John 14:31b)
12. Eventually traveled to the Garden of Gethsemane on the Mount of Olives (Matt. 26:30; Mark 14:26; Luke 22:39; John 18:1)

B. The Immediate Context: John 16:12-15

1. ¹²I have many more things to say to you, but you cannot bear them now. ^{13a}*But when He, the Spirit of Truth, comes, He will guide you into all the truth;* ^{13b}for He will not speak on His own initiative, but whatever He hears, He will speak; ^{13c}and He will disclose to you what is to come. ¹⁴He will glorify Me, for He will take of mine and will disclose it to you. ¹⁵All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you. [*italics mine*] (NASB)
 - a. The source of the Holy Spirit's words would be Jesus rather than himself (John 16:14b, 15b)

C. The Scope of Applicability to John 16:13a

1. Two key observations

a. Jesus spoke *only* to the Twelve that night

- (1) Jesus said, "He will guide *you*... He will disclose to *you* (2x)... He... will disclose it to *you*" (John 16:13a)

- (2) Seven times Jesus said, “Truly, truly, I say to *you*” (John 13:16, 20-21, 38; 14:12; 16:20, 23), and in at least sixteen other moments he communicated similarly (John 14:10b, 25-26, 28a, 30a; 15:3, 11; 16:1, 4a, 6-7a, 25, 33a; 17:6a, 8a, 14a)
 - (3) Jesus explicitly differentiated between those who were present (the Twelve) and those who weren’t (John 17:20)
 - (4) John recorded that the Twelve looked *only* at each other and not others (John 13:22)
 - (5) Jesus dined only with the Twelve (Matt. 26:20; Mark 14:17-18a; Luke 22:14. To identify the referents of “apostles” in Luke 22:14, see Luke 9:1a, 10a. Parallel passages indicate similarly: Matt. 10:1; 11:1; Mark 6:7, 30a)
- b. Since Jesus said “all” rather than “some” of the truth, the quantity of truth must have been sufficiently exhaustive for the Twelve to exhibit authentic faith and practice (John 20:31; 21:25)**
- 2. Two other inferences:**
- a. The Holy Spirit possessed a narrow window of opportunity in which to accomplish the task assigned him**
 - (1) It opened at the time of Pentecost, and
 - (2) It closed after the apostle John composed the book of Revelation
 - b. The Holy Spirit cannot reveal even one additional truth necessary for authentic faith and practice that he did not already reveal to the Twelve**
- 3. Thus, Jesus’ promise directly applies *only* to the Twelve** (just like other features of the farewell discourse [consider John 13:21b, 27b, 33a, 38b; 14:18b-20, 22, 28a, 31b; 15:27; 16:2, 16, 20, 32a; etc.])

II. Agenda Item #2: Jesus’ Promise Came to Fruition in the 1st Century AD

A. The Chain of Communication

1. Jesus’ own source of speech was the Father rather than himself (John 3:34a; 5:19; 8:26b, 28b; 12:49-50; 14:10b, 24b, 31; 15:15; 16:15a; 17:8a)
2. The links of the chain:
 - a. First: God the Father
 - b. Second: Jesus
 - c. Third: Holy Spirit
 - d. Fourth: the Twelve
 - e. Fifth: those who would believe on account of the Twelve’s words (John 17:20)
- 3. What they (the fifth link) received *from* the apostles (the fourth link) were the very words that God the Father (the first link) had communicated beforehand *to* the apostles (the fourth link) by way of both Jesus (the second link) and the Holy Spirit (the third link)**

4. The Twelve initially broadcast the words of the Father orally (Acts 2:14-36, 42; 3:12-26; 4:2, 8-12, 18; 5:28, 29-32, 42; 6:4; 8:4-5, 25, 35; 9:20, 28; etc.)
5. Eventually these words were recorded (Luke 1:3; Rom. 15:15; 16:22; 1 Cor. 4:14; 9:15; 14:37; 2 Cor. 1:13; 9:1; 13:10; Gal. 1:20; 6:11; Phil. 3:1; Col 4:18; 2 Thess. 3:17; 1 Tim. 3:14-15; Philem. 1:19, 21; Heb. 13:22; 1 Pet. 5:12; 2 Pet. 3:1; 1 John 1:4; 2:1, 7-8, 12-14, 26; 5:13; 2 John 5, 12; Jude 1:3; Rev. 1:11; etc.)
6. **That these words were recorded supports a narrow scope of applicability to Jesus' promise in John 16:13a**
7. **That they recorded the revelation they had received into what is referred to today as the books of the New Testament is proof that Jesus' promise had come to fruition in the 1st century AD**

B. The NT is the Fulfilment of Jesus' Promise

1. **Each of its authors was either an apostle or a NT prophet informed by an apostle**
 - a. Matthew was one of the Twelve (Matt. 10:3; Mark 2:14; Luke 6:15)
 - b. Mark was an associate of Peter (1 Pet. 5:13)
 - c. Luke was an associate of Paul ("we" passages in Paul's 2nd and 3rd missionary journeys and his journey to Rome all as chronicled in the book of the Acts of the Apostles; 2 Tim. 4:11; Philem. 24)
 - d. John was one of the Twelve (Matt. 10:2; Mark 1:19; Luke 6:14)
 - e. Paul was uniquely singled out as an apostle by Jesus himself (Rom. 1:1; 11:13; 1 Cor. 9:1; 15:8-9; Gal. 1:1, 11-12; 2:1-2, 6-9)
 - f. The author of Hebrews heard the apostolic message from the apostles (Heb. 2:3b-4; 2 Cor. 12:12) and knew Timothy (Heb. 13:23), who was an associate of Paul (Acts 16:3; 1 Tim. 1:2; 2 Tim. 1:2)
 - g. James was the half-brother of Jesus (Gal. 1:19; Jam. 1:1)—the Apostle (Heb. 3:1)—and became an apostle and leader in the early Jerusalem church (Acts 15:13; 1 Cor. 15:7a; Gal. 1:19; 2:9)
 - h. Peter was one of the Twelve (Matt. 10:2; Luke 6:14; 1 Pet. 1:1; 2 Pet. 1:1)
 - i. Jude was a half-brother of Jesus (Jude 1a)—the Apostle (Heb. 3:1)
 - j. Only apostles and NT prophets were qualified to lay the foundation of the church (Eph. 2:19-21)
2. **Its authors claimed that their words possessed divine authority and inspiration from the Holy Spirit**
 - a. **Their message possessed *as much authority as that of the Old Testament prophets*** (Heb. 1:1-2; 2:3b-4)
 - b. **Their message served as the foundation of the church and was revealed *in the Spirit*** (Eph. 2:19-21; 3:5)
 - c. **Their message was recorded, read, circulated, quoted, collected, and even called "scripture" by Paul and Peter** (**Recorded:** Luke 1:3; Rom. 15:15; 16:22; 1 Cor. 4:14; 9:15; 14:37; 2 Cor. 1:13; 9:1; 13:10; Gal. 1:20; 6:11; Phil. 3:1; Col 4:18; 2 Thess. 3:17; 1 Tim. 3:14-15; Philem. 1:19, 21;

Heb. 13:22; 1 Pet. 5:12; 2 Pet. 3:1; 1 John 1:4; 2:1, 7-8, 12-14, 26; 5:13; 2 John 5, 12; Jude 1:3; Rev. 1:11. **Read:** Rom: 16:22; 1 Cor. 5:9; 2 Cor. 7:8; 10:9-11; Col. 4:16; 1 Thess. 5:27; 2 Thess. 2:15; 3:17; 2 Pet. 3:1, 14-16; Rev. 1:3. **Circulated:** Col. 4:16; Rev. 1:11. **Quoted:** 1 Tim. 5:18; Jude 17-18. **Collected:** 2 Pet. 3:16. **“Scripture:”** 1 Tim. 5:18 [Luke 10:7]; 2 Pet. 3:16)

- d. If they had not possessed such authority, they would never been impersonated by false apostles (2 Cor. 11:5, 12-15; 12:11; 2 Pet. 2:1; 1 John 4:1; Rev. 2:2)

3. Its authors indicated that divine revelation had ceased during their own lifetimes

- a. **When describing Christianity, their language possessed an air of finality about it** (Jude 3. See also 1 Cor. 15:3; Gal. 1:9; 2 Thess. 2:15; 1 Tim. 6:20a; 2 Tim. 1:13; 2:1-2; 3:14; Heb. 2:1; 1 Pet. 1:12, 25b; 1 John 2:7b, 24a; 3:11; etc.)
- b. **The signs and wonders that accompanied the message of a true apostle ceased** (2 Cor. 12:12; Heb. 2:3b-4)
 - (1) The author of Hebrews referred to them in the past tense, implying that God no longer performed them (Heb. 2:3b-4)
 - (2) Paul was unable to heal others or himself (Gal. 4:13; Phil. 2:25-27a; 1 Tim. 5:23; 2 Tim. 4:20b)

III. Agenda Item #3: An Objection from 1 John 2:20, 27

- A. 1 John 2:20, 27: ²⁰But you have an anointing from the Holy One, and you all know...
²⁷As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as *His anointing teaches you about all things*, and is true and is not a lie, and just as it has taught you, you abide in Him.
- B. What John’s audience *had heard from the beginning* (by “beginning” he is referring to their conversion to Christianity) is a message they *had already heard* and that John, *as one of the Twelve*, was reiterating to them through his letter. **They had already received the authentic apostolic message through the chain of communication described above; thus, this actually supports the interpretation of Jesus’ promise rather than undermines it.**
 - 1. 1 John 2:24: As for you, let that abide in you which you *heard from the beginning*. If what you *heard from the beginning* abides in you, you also will abide in the Son and in the Father.