

### Exegesis

**Vs. 25** – “These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.” Though the phrase “these things” could refer to the whole of the Farewell Discourse,<sup>1</sup> given the fact that Jesus has just used childbirth as a metaphor for the resurrection (vs. 21-22), it seems best to understand the term “proverbs” as a reference to proverbial language (cf. 10:6) rather than “proverb” in the sense of an adage or truism (cf. 2 Pet. 2:22).

Instead of speaking literally, Jesus had been talking about the resurrection figuratively, so his words were hard to comprehend. Unlike, for instance, with Jesus' oneness with the Father (cf. 14:9), the disciples had no framework to understand the resurrection. But *after* his resurrection, all of Jesus' enigmatic sayings will make sense. Once the apostles are on the other side of the cross and tomb, God's master plan to redeem humanity will snap into focus, and the Lord's teaching will become clear (12:32-33; cf. Lu. 24:27).<sup>2</sup> Some things can only be explained retrospectively (vs. 4; cf. 13:7; Gen. 50:19-20). Eventually, the "time cometh" when "proverbs" will give way to a clear demonstration of "the Father."<sup>3</sup> Once resurrected, Jesus will "show [God] plainly" to the apostles (cf. 10:24; 11:14; Heb. 1:3). Until then, they must be content to wait; they needed more patience and experience rather than more information (cf. 13:36).

**Vs. 26** – “At that day ye shall ask in my name: and I say *not* [emphasis added] unto you, that I will pray the Father for you.” Once again, "that day" refers to resurrection day, and Jesus' prediction, "ye shall ask in my name," is a callback to vs. 23-24. Once they see the risen Savior, the disciples' prayers will be forever based on Jesus' identity. At that point, such prayers will not, in one sense, need an intermediary. The Lord will not offer prayers on the disciple's behalf

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<sup>1</sup> Klink (2016), p. 698; Morris (1995), p. 629; Carson (1991), p. 546, thinks the whole Farewell Discourse is in view; Köstenberger (2008), p. 477, agrees; however, he also balances his view by admitting that 16:25 is the closest referent and thus the term “parable” would’ve naturally have been understood to refer to the metaphor of childbirth. Interestingly, even with commentators who feel the term “parable” refers to the Farewell Discourse in its entirety, they still interpret the remainder of Jesus’ words in vs. 26-28 in light of the resurrection. Thus, while it is possible “these things” could refer to more than just childbirth, it cannot mean less than that metaphor. As such, is it not best to interpret Jesus’ words through, at the very least, the lens of the resurrection?

<sup>2</sup> Carson (1991), p. 546-547, Jesus' words here are, in no way, a contradiction of Mark 4:33-34. The focus of the present passage is the resurrection, something that only made sense to the apostles in the aftermath (cf. Mar. 8:31-33). The focus of Mark 4:33-34 is the parables of the Sower, Lamb, and the Seeds. Thus, there is no discrepancy. Though they understood Jesus' parables, the apostles were clueless about Jesus' death, burial, and resurrection.

<sup>3</sup> Morris (1995), p. 629, "There is a marked difference in the apostles when we come to Acts. Then there is a sureness of touch, a certainty, a conviction, that could not take place until after the events narrated in the Gospels."

when the prayers offered by the disciples are already in accordance with his will. What more could Jesus say at that point? Ditto? Furthermore, the disciples mustn't think that praying "in [his] name" is different from praying to the Father, as if Jesus would then have to "pray the Father for [them]." Praying to God, in Jesus' name, is praying directly to the Father.<sup>4</sup> They do not need to address their prayers to Jesus "as though he were more merciful and more ready to hear than is the Father. Rather the passage insists on the unity of the Son with the Father. The Son does not persuade the Father to be gracious. The whole of the work of the Son rests on the loving care of the Father who sent him [cf. 3:16]."<sup>5</sup>

This passage is not in contradiction to others where the Lord is said to make "intercession" for us (Rom. 8:34) or how John himself says, "We have an advocate with the Father, Jesus Christ the righteous" (1 Jn. 2:1). Since Jesus' death, and the substitutionary atonement was freely offered to all, every believer has been "sanctified through the offering of the body of Jesus Christ once for all...For by one offering he hath perfected forever them that are sanctified" (Heb. 10:10, 14). In other words, Jesus' death on the cross paid for *all* sin, past, present, and future.

When the Bible says that the Lord "ever liveth to make intercession for" us (cf. Heb. 7:25), we mustn't think that the Son of God is ever-prostrate before the Father, pleading on our behalf. Instead, "when [Jesus] had by himself purged our sins, [he] sat down on the right hand of the Majesty on high" (Heb. 1:3). The Lord is on his *throne*, not his *knees*. The way to God has been paved, the debt has been paid, and the work is finished (cf. 19:30). So, when we say that Christ "makes intercession for" us, we mean that his sacrifice is still, even after two millennia, *efficacious*—i.e., Jesus' blood is still fully capable of covering a multitude of sins; his mediatorial role is still in effect.<sup>6</sup> This is why the author of Hebrews says, "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf..." (Heb. 6:19-20). The same "sure and steadfast anchor" who made intercession for sinners in the first century is the same one who still makes intercession for sinners in the twenty-first century: *Jesus Christ*.

**Vs. 27** – How did we get such access to God? Jesus explains, "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." Loving obedience to

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<sup>4</sup> Kruse (2017), p. 389.

<sup>5</sup> Morris (1995), p. 630.

<sup>6</sup> Carson (1991), p. 547; Klink (2016), p. 699, "Jesus then clarifies and explains that this process is not a bureaucracy that distance the disciples from God, but rather this process magnifies his presence. That is, the mediation of Christ has so restored fellowship between the Father and the children that the Christian may access the Father directly "in Jesus's name." This is not to remove the need for the Son's mediation, for it is still under his authority ("in his name"), but rather to place the entire Christian life under his functional mediation."

Christ (cf. 14:15, 21-24; 15:9-10), inspired by a belief that Jesus came "from God," grants the disciple an audience with the Father himself.<sup>7</sup> And though the believer has direct access to the Father, that admittance is still *mediated* by the Father's Son.<sup>8</sup> Ultimately, this is why we can "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). A person whose primary objective is to obey Christ's commands need not fear the presence of God because their lives are already defined by God's presence experienced through, and only through, God's Son.

**Vs. 28** – Jesus sums up his entire ministry in one sentence: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Through his *incarnation*, the Son of God "came forth from the Father, and [was] come into the world." However, the Lord would not stay in this world forever. Eventually, after his *crucifixion* and resurrection, God the Son, through his *exaltation*, would "leave the world, and go [back] to the father." Thus, herein is the gospel story told in two movements: *incarnation* and *exaltation*.<sup>9</sup> God the Son came from the Father and returned to the Father. The one who believes this doctrine is a believer indeed.

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<sup>7</sup> To be clear, even this loving obedience is in response to God's love for us (cf. 1 Jn. 4:10).

<sup>8</sup> Klink (2016), p. 699.

<sup>9</sup> Kruse (2017), p. 390; Morris (1995), p. 630-631, "from heaven to earth and back again."

## VIDEO DESCRIPTION

### **Deep Dive: The Gospel of John | Week 67 | John 16:25-28**

SPEAKER: Ben Hyrne, Pastor

Jesus said in John 16:28, “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father,” and, in doing so, he summed up the gospel in two movements: *incarnation* and *exaltation*. God the Son came from the Father and returned to the Father. Regardless of what happened in between, Jesus accomplished what he was sent to do. The Lord did not return a failure but a victor. And through his victory, anyone who puts their faith in Jesus Christ will be victorious, too. Sin and death will lose their power, and the believer will experience a closeness with the Father hitherto unknown. They will know, through loving obedience, the love of God on a personal and experiential level. Through the mediation of Jesus Christ, the Christian has direct access to the Father.

What a privilege to know that our heavenly Father hears us when we pray!

**Pastor's manuscript can be found here:**

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Season 1 | 66