

The Gospel of John 16:16-33

I The Son to Born in Resurrection As a Newborn Child

- A. In this parable (vv.20-21) the Lord indicated that the disciples were then like a woman travailing in birth, and that He was the little child to be brought forth in His resurrection (Acts 13:33; Heb. 1:5; Rom 1:4). Resurrection was a birth to the man Jesus. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers (Rom. 8:29). He was the only begotten Son of God from eternity (John 2:18; 3:16). After incarnation, through resurrection He was begotten by God in His humanity to be God's firstborn Son.
- B. Acts 13:33 says that the Lord Jesus was begotten in resurrection to be the Son of God with respect to His humanity. The Lord's resurrection, therefore, was a birth. This means that when Christ was resurrected, He was born. In eternity He was the only begotten Son of God. Then in the incarnation He was born of Mary, and in resurrection He had another birth. When Christ was born of Mary, He was born as a man, and His humanity had nothing to do with God's Sonship. In other words, strictly speaking, the human part of Jesus was not the Son of God, but was the Son of Man. Therefore, it was necessary for the human part of the Lord Jesus to be born into the divine Sonship through resurrection. He was already the only begotten Son of God before His incarnation....Now in resurrection He was born to be the firstborn Son of God. Furthermore, Christ's being the firstborn Son of God implies that He has many brothers (Rom. 8:29).
- C. The birth that took place through Christ's resurrection involved the birth not only of an individual but of a group, a group that includes the firstborn Son and the many sons of God. This means that through one birth, one delivery, many sons were brought forth. The incarnated Christ, including all His believers, was begotten in His resurrection to be the Son of God (1 Pet.1:3). Thus, He has become the firstborn Son of God, and all His believers have become God's many sons as His brothers to constitute His assembly (Rom. 8:29; John 20:17; Heb. 2:10-12) as His multiplication (12:24), His increase (3:29-30), and His Body, which is His fullness, His expression (Eph. 1:23). We should not think that Christ as the firstborn Son was born in His resurrection and that all His brothers, the many sons of God, have been born gradually during the centuries following His resurrection. No, we were all born to be sons of God in the resurrection of Christ. In Christ's resurrection millions of God's sons were born. Therefore, the Lord's word concerning the man born in 16:21 includes Himself as the firstborn Son and all the believers as the many sons.
- D. In verses 23-24, we see the believers being one with the Son and praying in His name. Through resurrection, He was born as the Son of God and became the life-giving Spirit (1Cor.15:45). Now we, the believers, in the spirit, by the spirit, and with the spirit, can be one with Him. To pray in His name simply means to pray "in Him." To be in His name means to be one with Him. When we are one with the Lord, we do not pray by ourselves but by the Lord. The prayer that we utter in oneness with the Lord will certainly be answered. When we pray, He also prays in our praying. However, if I am not one with Him, yet I do things in His name, that is not right. But if I am truly one with Him, I can do and claim things in His name. (see 20:22-23 for confirmation).

II The Believers Having Peace in the Son in Spite of Persecution

- A. At that time, the Lord promised to report to His disciples concerning the Father (v.25). This was fulfilled by His coming back to His disciples after His resurrection, at which time He reported the Father's name to His brothers (Heb. 2:12), making them know the Father's life and nature. In resurrection as the Firstborn Son of God, the Lord makes us the many sons of God, His brothers knowing the Father in the way of life, in the way of partaking of His divine nature (2Pet.1:3-4). Through His resurrection, the Lord had made the disciples one with Him. Since that time, they can pray in His name (v.26). As they are identified with Him, He no longer prays for them but prays with them in their praying. They no longer pray indirectly to the Father through the Son; they pray directly to the Father in the Son because they are one with Him.
- B. The Lord made clear to the disciples that He had come out from God the Father, and they believed it (vv.27, 28, 30). God the Father was His source, and He came out from that source into the world to declare and reveal God to man so that man might know the Father and get into that source. After He finished His commission on earth, the Lord went back through death and resurrection to the Father, the source from which He came, that He might prepare the way and the standing for man to be brought into the Father (v.28).
- C. Chapter fourteen is on the mutual abode and chapter fifteen is on the organism. Chapter sixteen is a supplement to chapters fourteen and fifteen showing us that the work of the Spirit results in the mingling of divinity with humanity. The mingling of divinity with humanity can take place through the work of the Holy Spirit. Firstly, this work of the Spirit is to convict sinners that they might believe in Christ and be translated out of Adam into Christ. Secondly, it is to reveal Christ with the fullness of the Father to all of these translated believers that they might be edified, built up, with all the fullness of the Godhead in order to express the Triune God and to glorify the Son with the Father.
- D. When the Son was on the earth, the Father was with Him on the earth. The Father can never be separated from the Son and the Son can never be separated from the Father. When the Son was on the earth, He was still in heaven with the Father (3:13). When God became flesh (1:14), it was the Son with the Father, the Father with the Son, in the Spirit (that is, the entire God—the Father, the Son, and the Spirit) who became flesh (1Tim. 3:16; see also 8:29, 16) During the Son's suffering, His disciples were scattered, leaving Him alone (v.32). But He was not alone because the Father was with Him. Even at the time of the Son's suffering, the Father was with Him. His disciples left Him, but the Father did not.
- E. We have peace in the Lord (v.33). Although the Lord died and has been resurrected, we remain in the world where there is no peace. In this world we shall only have trouble. But the Lord Himself will be our peace, and we can have peace in Him. (20:21-22) No matter how much this world troubles and persecutes us, the Lord has overcome the world.