

# Dr. Dave Turner, John, Session 18, Farewell Discourse 4: Teaching about Sorrow and a Final Prayer – John 16:16-17:26 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## 1. Abstract of Turner, John, Session 18, John 16:16-17:26, Biblicalelearning.org, BeL

Dr. David Turner's eighteenth session on the Gospel of John focuses on **Jesus' Farewell Discourse**, specifically chapters 16:16 through 17:26. The session examines **Jesus' teachings on sorrow, persecution, and peace**, emphasizing his victory over the world and the role of the Holy Spirit. It further explores **Jesus' prayer for his disciples**, highlighting themes of glory, their relationship with the world, and the importance of their unity, modeled after the Trinity, as a powerful witness. Turner suggests this discourse provides an **ultimate apologetic** centered on love and oneness among believers.

**2. 28 - minute Audio Podcast Created on the basis of Dr. Turner, John, Session 18 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → John).**



**Turner\_John\_Session  
n18.mp3**

### 3. Briefing Document: Turner, John, Session 18, John 16:16-17:26

#### Briefing Document: Dr. David Turner on John 16:16-17:26 (Session 18)

This briefing document summarizes the main themes and important ideas presented by Dr. David Turner in his session on John 16:16-17:26, the concluding portion of Jesus' Farewell Discourse. The session focuses on Jesus' teachings about the disciples' coming sorrow and subsequent joy, the reality of persecution and the peace found in overcoming the world, the concept of God's glory manifested through Jesus and the Spirit, and Jesus' final intercessory prayer for his disciples.

#### I. Transition and Disciples' Misunderstanding (John 16:16-30)

- **Transitional Statement:** Jesus' statement, "A little while, and you will see me no longer; and again a little while, and you will see me" (John 16:16, NIV), marks a transition into the final section of his teaching and precedes his prayer.
- **Disciples' Confusion:** The disciples do not understand this saying, leading to whispered questions and confusion amongst themselves. As Dr. Turner notes, "disciples don't understand this teaching that Jesus just gave in 16:16. So, they're evidently showing by their body language, their facial expression, shrugging their shoulders, whispering to one another, they don't get what he's talking about. What do you mean, a little while? What's this business?"
- **Jesus' Clarification:** Perceiving their confusion, Jesus explains more plainly that he is leaving the world and going back to the Father: "I came from the Father, and I entered the world; now I am leaving the world, and I am going back to the Father" (John 16:28, NIV). This A-B-B-A parallelism clarifies his impending death, resurrection, and ascension.
- **Disciples' Affirmation of Belief:** Upon understanding, the disciples express their belief in Jesus: "Now you are telling us very plainly and without figures of speech... 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" (John 16:29-30, NIV).

#### II. The Reality of Sorrow and the Promise of Joy (John 16:20-24)

- **Theme of Sorrow:** Dr. Turner highlights the recurring theme of sorrow, previously mentioned in John 16:6. Jesus tells the disciples, "Now is your time of grief, but I

will see you again and you will rejoice, and no one will take away your joy" (John 16:22, NIV).

- **Future Joy:** This joy is initially understood as their reunion with Jesus after the resurrection. However, Dr. Turner suggests a deeper implication: "it might imply that Jesus isn't speaking so much about seeing them again personally after the resurrection, but about his ongoing relationship with them through the Holy Spirit from then on."
- **Power of Prayer in Jesus' Name:** Jesus promises that in that day, they will ask the Father directly in his name and receive: "Very truly I tell you, my Father will give you whatever you ask in my name... ask, and you will receive, and your joy may be complete" (John 16:23-24, NIV).

### III. Persecution and the Overcoming of the World (John 16:31-33)

- **Foreshadowing Scattering:** Jesus warns the disciples of their imminent scattering at the time of his arrest: "A time is coming, and in fact has now come, when you will be scattered, each to your own home. You will leave me all alone" (John 16:32, NIV). This demonstrates a "realized eschatology" where future difficulties are already beginning.
- **Divine Presence Amidst Isolation:** Despite their isolation, Jesus assures them, "yet I am not alone, for the Father is with me" (John 16:32, NIV), drawing an analogy to their future experience of persecution where they will not be alone because of Jesus' presence through the Spirit.
- **Peace in the Midst of Trouble:** Jesus offers them peace: "I have told you these things, so that in me you may have peace. In the world you will have trouble. But take heart! I have overcome the world" (John 16:33, NIV). Dr. Turner emphasizes that this peace is not the absence of problems but a "peace of mind" rooted in Jesus' victory.
- **Johannine Theme of Overcoming:** Dr. Turner identifies "I have overcome the world" as a crucial Johannine theme, linking it to Jesus' death, burial, and resurrection, as well as the equipping of the disciples with the Holy Spirit (John 20).
- **Connection to 1 John and Revelation:** The concept of overcoming is further explored through connections to 1 John 5:4-5, where believers are said to overcome the world through faith, and Revelation 5:5 and the promises to the overcomers in the letters to the seven churches. Dr. Turner clarifies that

overcoming is not limited to "super Christians" but is the possession of everyone who believes in Jesus.

- **Defining "The World":** Dr. Turner clarifies that in John, "the world is an ethical entity," a system with negative ethical overtones, hostile to God and ruled by the devil. This hostility is evidenced in John 14:17, 15:18-19, and 17:14, 25, as well as 1 John 2:15-17.
- **God's Love for the World:** Despite the world's hostility, Dr. Turner highlights God's love for it, citing John 1:29, 3:16, and 12:47. Jesus came not to judge but to save the world, offering reconciliation.
- **Jesus as the New Ruler:** Jesus' victory over the world through his redemptive work and resurrection has supplanted Satan as the ruler of the world.

#### IV. Jesus' Prayer for Glory and His Disciples (John 17:1-26)

- **Theme of Glory:** The prayer begins with Jesus seeking glory for himself so that he may glorify the Father: "Father, the hour has come; glorify your Son that the Son may glorify you" (John 17:1, ESV). Dr. Turner connects this to the concept of God's glory as the "revealed excellence of God's being."
- **Jesus as the Manifestation of Glory:** John 1:14 states, "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth" (ESV). Jesus is the revealer of God's glory.
- **Restoration to Pre-existent Glory:** Jesus prays, "And now, Father, glorify me in your own presence with the glory that I had with you before the world existed" (John 17:5, ESV), highlighting his pre-existence.
- **Role of the Holy Spirit in Glorifying Jesus:** The Holy Spirit will continue to glorify Jesus after his departure: "He will glorify me because it is from me that he will receive what he will make known to you" (John 16:14, NIV). The Spirit's work is "Christocentric."
- **Disciples Glorifying the Father through Fruit-Bearing:** Just as the Spirit glorifies Jesus, believers glorify the Father by bearing much fruit and showing themselves to be Jesus' disciples (John 15:8).
- **Disciples Chosen Out of the World:** Jesus states, "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word" (John 17:6, ESV), referencing the

doctrine of election. Their identity and values come from God's revelation, not the world.

- **Prayer for Believers, Not the World (in this context):** Jesus says, "I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours" (John 17:9, ESV), indicating a special relationship between God and believers.
- **Believers Are In the World but Not Of It:** Jesus acknowledges that his followers remain in the world: "I will remain in the world no longer, but they are in the world" (John 17:11, NIV). They are called out of the world but sent back into it (John 17:18).
- **Sanctification through Truth:** Jesus prays, "Sanctify them in the truth; your word is truth" (John 17:17, ESV).
- **Unity as a Witness to the World:** A key focus of Jesus' prayer is the unity of his followers: "that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me" (John 17:21, ESV). This unity, modeled on the unity of the Father and the Son, is presented as the "ultimate apologetic."
- **Final Emphasis on Knowing God and His Love:** The prayer concludes with Jesus emphasizing his work of making the Father known to the disciples so that the Father's love for Jesus may be in them, and Jesus himself may be in them (John 17:25-26). This ongoing work is facilitated by the Holy Spirit.

## V. Missional Perspective: The Ultimate Apologetic

- Dr. Turner concludes by framing the Farewell Discourse as an "ultimate apologetic." While various churches emphasize different valuable aspects (doctrine, spiritual gifts, community, outreach), Jesus' primary focus in his farewell is on **love for one another** (John 13:34-35) and **unity** (John 17:21).
- **Love Modeled on Christ's Love:** The love Christians are to have for one another mirrors the love between the Father and the Son.
- **Unity Modeled on Trinitarian Oneness:** The unity believers are to exhibit is likened to the profound oneness of the Trinity. Dr. Turner introduces the concept of "perichoresis" (interpenetration) within the Trinity to illustrate this deep, shared life.

- **Implications for Christian Relationships:** This understanding challenges believers to model their relationships on the divine relationship, recognizing that humans were created in God's image.
- **Dependence on the Holy Spirit:** Achieving this level of love and unity requires dependence on the ongoing presence of Jesus through the Holy Spirit and abiding in him as the vine.

**Conclusion:**

Dr. Turner's analysis of John 16:16-17:26 reveals Jesus' crucial final teachings and prayer before his passion. Key themes include the disciples' coming sorrow turning to joy through reunion with Jesus and the power of prayer, the inevitable reality of persecution coupled with the assurance of peace through Jesus' victory over the world, the manifestation of God's glory in Jesus and continued through the Spirit, and the paramount importance of love and unity among believers as a powerful witness to the world, modeled on the very nature of the Triune God. The session underscores the profound implications of these passages for the identity, mission, and relationships of Christ's followers.

## 4. Study Guide: Turner, John, Session 18, John 16:16-17:26

### Study Guide: John 16:16-17:26 - Farewell Discourse, Sorrow and Prayer

#### Key Themes

- **Sorrow and Joy:** The disciples' present grief at Jesus' impending departure will be transformed into lasting joy upon seeing him again and through their ongoing relationship with him via the Holy Spirit.
- **Persecution and Peace:** Believers will face trouble in the world, but Jesus has overcome the world, offering them peace of mind rooted in his victory.
- **Overcoming the World:** Jesus' victory over the world (an ethical system hostile to God, influenced by the devil) is shared by believers through faith, enabling them to live with peace amidst worldly trials.
- **Glory of God:** Jesus reveals God's glory, and his glorification after resurrection leads to the Spirit's coming, who continues to glorify Jesus. Believers also glorify the Father by bearing fruit and living Christ-like lives.
- **Relationship with the World:** Believers are chosen out of the world but remain in it, sent by Jesus with values distinct from the world. Their unity, modeled after the Trinity, serves as a powerful witness to the world, drawing others to faith.
- **Intercession and Unity:** Jesus' final prayer emphasizes the unity of believers, mirroring the unity between the Father and the Son, as a crucial aspect of their witness to the world. Their love for one another should reflect the love within the Trinity.

#### Quiz

1. What is the initial confusion of the disciples in John 16:16, and how does Jesus address it?
2. According to Jesus, what is the relationship between the trouble believers will face in the world and the peace they can have?
3. Explain the Johannine understanding of "the world" as discussed in the lecture.
4. How does 1 John build upon the concept of Jesus overcoming the world presented in John's Gospel?

5. Describe the concept of the "glory of God" as presented in John's Gospel and how Jesus manifests it.
6. What is the significance of Jesus' prayer in John 17:1-5 concerning glory?
7. According to John 16:14, what is the role of the Holy Spirit in relation to Jesus' glory?
8. In John 17, how does Jesus describe the relationship between believers and "the world"?
9. What is the ultimate purpose or goal of Jesus' prayer for his disciples in John 17, particularly concerning their unity?
10. How does the lecture connect the love and unity among believers to the inter-Trinitarian relationships?

### **Quiz Answer Key**

1. The disciples are confused by Jesus' statement that "in a little while you will see me no more, and then after a little while you will see me" (John 16:16). Jesus addresses this by explaining plainly that he is leaving the world to go to the Father and will return, referring to his death, resurrection, and ascension.
2. Jesus states that believers will have trouble in the world, but they can have peace in him because he has overcome the world (John 16:33). This peace is not the absence of trouble but a settled heart and mind rooted in the reality of Jesus' victory.
3. In John's Gospel, "the world" is primarily understood as an ethical entity or system with negative ethical overtones, hostile to God and ruled by the devil. It represents a complex of ideas and values antithetical to those of God.
4. 1 John states that everyone who believes that Jesus is the Christ overcomes the world (1 John 5:4-5), extending Jesus' victory to all believers through their faith. This contradicts the idea of only certain "super Christians" being overcomers.
5. The glory of God is the revealed excellence of God's being, the aggregate of his attributes perceived by humanity. Jesus is presented as the one who manifests this glory (John 1:14) and reveals God (John 1:18) through his words and deeds.
6. In John 17:1-5, Jesus prays for the Father to glorify him so that he may glorify the Father, reflecting their reciprocal relationship. He also asks to be restored to the



glory he had with the Father before the world began, highlighting his pre-existence and divine nature.

7. According to John 16:14, the Holy Spirit will glorify Jesus by receiving from him and making it known to the disciples. The Spirit's role is Christocentric, focused on highlighting and valuing Jesus and his work rather than promoting himself.
8. Jesus states that believers are given to him out of the world (John 17:6) and are not of the world, just as he is not of the world (John 17:14, 16). However, he also sends them into the world (John 17:18) to continue his work, implying they should engage with the world without adopting its values.
9. The ultimate goal of Jesus' prayer in John 17 is the unity of his followers, that they may be one as the Father and the Son are one (John 17:21-23). This unity is intended to be a powerful witness to the world, leading people to believe that the Father sent Jesus.
10. The lecture suggests that the love and unity believers should have for one another are modeled on the inter-Trinitarian relationships, the love between the Father and the Son and their inherent oneness (perichoresis). This seemingly radical idea underscores the depth and significance of Christian fellowship as a reflection of the divine nature.

## Essay Format Questions

1. Analyze the progression of the disciples' understanding in John 16:16-33, focusing on their initial confusion, Jesus' clarification, and their eventual declaration of belief, while also considering Jesus' subsequent challenge to their faith.
2. Discuss the interconnectedness of sorrow and joy in John 16:16-24, exploring how Jesus prepares his disciples for his departure and the nature of the joy they will experience after his resurrection and through the Holy Spirit.
3. Examine the concept of "overcoming the world" in John 16:33 and its development in the Johannine epistles and the book of Revelation, considering the nature of "the world" and how believers participate in Christ's victory.
4. Explore the significance of Jesus' prayer in John 17 in the context of the Farewell Discourse, analyzing its key themes, including the glory of God, the relationship between believers and the world, and the crucial importance of their unity.

5. Evaluate the implications of Jesus' emphasis on love and unity among believers in John 13-17 as an "ultimate apologetic," considering how these qualities are meant to function as a witness to the world and reflect the nature of the Trinity.

## Glossary of Key Terms

- **Farewell Discourse:** The extended teaching and prayer of Jesus to his disciples in John chapters 13-17, preceding his arrest and crucifixion.
- **Paroimia:** A Greek word used in John's Gospel, translated as "figure of speech" or "figurative language," referring to allegorical or less direct ways of speaking.
- **Realized Eschatology:** The theological understanding that aspects of the end times or future salvation are already present and experienced in the current age through Jesus Christ and the Holy Spirit.
- **Nikao:** A Greek verb meaning "to conquer" or "to overcome," a key theme related to Jesus' victory over the world.
- **Nike:** The Greek goddess of victory, referenced in connection with the concept of overcoming.
- **Glory (doxa):** In the context of John's Gospel, the revealed excellence and splendor of God, manifested through Jesus Christ.
- **Helper (Parakletos):** A Greek term for the Holy Spirit, often translated as Comforter, Advocate, or Counselor, who Jesus promised to send to his disciples.
- **Christocentric:** Focused on Jesus Christ; the understanding that Jesus is central to God's plan and the interpretation of Scripture.
- **Doctrine of Election:** The theological concept that God sovereignly chooses individuals or groups for salvation.
- **Immanent:** Existing or operating within; in theology, referring to God's presence and activity within the created world.
- **Transcendent:** Existing apart from and not subject to the limitations of the material universe; in theology, referring to God's nature as being beyond the created world.
- **End Stress:** A literary principle where the final elements of a passage or section are often emphasized and intended to be memorable.

- **Ultimate Apologetic:** The idea that the love and unity among Christians, as emphasized by Jesus, serves as the most powerful evidence or defense of the truth of Christianity.
- **Reformed Theology:** A major branch of Protestant theology that emphasizes the sovereignty of God and the authority of Scripture.
- **Creator-Creature Distinction:** The fundamental theological difference between the infinite, self-existent God and finite, dependent created beings.
- **Social Trinity/Relational Trinity:** Theological models that emphasize the interpersonal relationships and unity within the Trinity (Father, Son, Holy Spirit).
- **Perichoresis:** A theological term (from Greek, meaning "going around" or "interpenetration") describing the mutual indwelling and interconnectedness of the three persons of the Trinity.
- **Tritheism:** The heretical belief that there are three distinct gods.
- **Triune Godhead:** The Christian doctrine that God is one being in three persons: Father, Son, and Holy Spirit.

## **5. FAQs on Turner, John, Session 18, John 16:16-17:26, Biblelearning.org (BeL)**

### **Frequently Asked Questions on John 16:16-17:26 and the Farewell Discourse**

#### **1. What is the Farewell Discourse in the Gospel of John, and what is the significance of John 16:16-17:26 within it?**

The Farewell Discourse spans chapters 13 through 17 of the Gospel of John and occurs as Jesus shares final instructions and comfort with his disciples before his crucifixion. It begins with Jesus modeling humility through the washing of their feet and continues with teachings about love, the Holy Spirit, and the challenges they will face. John 16:16-17:26 marks the conclusion of Jesus' direct teaching to the disciples and transitions into his final prayer for them and future believers. This section addresses their confusion about his impending departure and return and culminates in a profound prayer for their unity, sanctification, and mission in the world.

#### **2. What was the disciples' initial confusion in John 16:16-19, and how did Jesus clarify his meaning?**

The disciples were perplexed by Jesus' statement, "A little while, and you will see me no longer; and again a little while, and you will see me." They struggled to understand the timing and nature of his absence and return. Jesus perceived their confusion and explained that he was speaking of his death ("you will see me no longer") and his resurrection ("again a little while, and you will see me"). He further clarified this by stating plainly that he was leaving the world and going to the Father (John 16:28).

#### **3. What is the significance of Jesus' statement in John 16:33, "In the world you will have trouble. But take heart; I have overcome the world"?**

This statement encapsulates a key Johannine theme of victory over the world. Jesus acknowledges the reality of suffering and persecution that his followers will face ("In the world you will have trouble"). However, he offers encouragement and peace by declaring that he has already "overcome the world." This overcoming is understood to be achieved through his death, burial, and resurrection, which defeated the power of evil and the ruler of the world, Satan. Believers share in this victory through their faith in Jesus (1 John 5:4-5).

#### **4. How does the concept of "the world" function in the Gospel of John, particularly in the context of Jesus' farewell discourse and prayer?**

In John's Gospel, "the world" is not primarily a physical or spatial entity but rather an ethical system or complex of ideas opposed to God and his values. It is characterized by hostility towards Jesus and his followers, is ruled by Satan, and does not accept the Spirit of truth. Believers are chosen "out of the world," are "not of the world" (meaning they don't share its core values), yet they remain "in the world" and are "sent into the world" with a mission. Despite its opposition, God loves the world and sent Jesus to save it. Jesus' victory over the world offers believers peace and the ability to navigate its challenges.

#### **5. What does Jesus pray for in John chapter 17 concerning his disciples and future believers, and what are the main themes of this prayer?**

Jesus' prayer in John 17 is a powerful intercession for his disciples and all who will believe through their testimony. The main themes include: \* **Glorification:** Jesus asks the Father to glorify him so that he may glorify the Father (John 17:1-5), referencing his pre-existent glory and the completion of his earthly work. \* **Preservation and Sanctification:** He prays that the Father would keep and protect his disciples from the evil one as they remain in the world (John 17:6-19), and asks that they be sanctified by the truth of God's word. \* **Unity:** A central theme is Jesus' plea for the unity of his followers, a unity modeled after the oneness between the Father and the Son, so that the world may believe that the Father sent him (John 17:20-23). \* **Mission:** Just as the Father sent Jesus into the world, Jesus sends his disciples into the world (John 17:18), highlighting their role as his emissaries. \* **Knowledge of God's Love:** Jesus desires that the love the Father has for him would be in the believers and that he himself would be in them (John 17:26).

#### **6. How is the concept of "glory" presented in John 16:16-17:26 and the broader context of John's Gospel?**

Glory in John's Gospel refers to the revealed excellence and character of God. Jesus is presented as the primary revealer of God's glory (John 1:14, 18). His words and deeds manifest this glory. Jesus' glorification includes his resurrection and ascension, which in turn leads to the coming of the Holy Spirit (John 7:39, 16:14). In his prayer in John 17, Jesus speaks of the glory he had with the Father before creation and asks to be restored to that glory. He also states that he glorified the Father through his earthly ministry. Furthermore, the Holy Spirit's role is to glorify Jesus, and believers glorify the Father by bearing much fruit as disciples of Jesus (John 15:8).

**7. What is the significance of Jesus sending the Holy Spirit, as mentioned in the Farewell Discourse, in relation to the disciples' future and the continuation of Jesus' work?**

Jesus promises the coming of the Holy Spirit (the Comforter, Helper, Advocate, Paraclete) to his disciples in the Farewell Discourse. The Spirit's role is multifaceted: to be with them and in them, to teach them all things and remind them of Jesus' teachings, to testify about Jesus, to convict the world concerning sin, righteousness, and judgment, and to guide them into all truth. The coming of the Spirit ensures Jesus' continued presence with his followers after his departure and equips them to carry on his work in the world, empowering their witness and enabling them to bear fruit.

**8. According to the Farewell Discourse, what is the ultimate apologetic or the primary way the world will recognize Jesus' disciples?**

While various aspects of church life are valuable (doctrinal orthodoxy, spiritual gifts, community care, outreach), Jesus emphasizes in the Farewell Discourse that the primary way the world will know his disciples is by their love for one another. He commands them to "love one another as I have loved you" (John 13:34-35). Furthermore, in his prayer in John 17, he prays for their unity, a oneness modeled after the unity between the Father and the Son, so that "the world may believe that you have sent me" (John 17:21, 23). Thus, the reciprocal love within the Christian community and their profound unity serve as the most compelling evidence of Jesus' identity and mission.