



*Sunday School Lesson*  
**John 16:4b-33**  
 by Lorin L. Cranford  
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**Farewell Pt. 3:  
 Reassurance**



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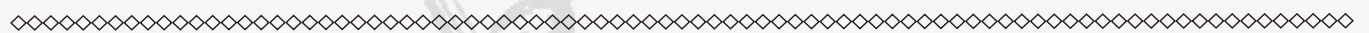
With John 16:4b-33 we hear more of Jesus' words of farewell to the disciples in the upper room on the eve of his arrest and crucifixion. Most of John's account is straight discourse material, but narrative dialogue surfaces in verses 17-19 and 29-31 where Jesus' words are given in response to statements made by the disciples. The topics discussed are varied but basically deal with apprehension over Jesus' departure from the disciples. In general Jesus' words are intended to give the disciples reassurance. His departure, although painful at the moment, will turn into something wonderfully good for the disciples, namely the sending of the Holy Spirit as the divine Paraclete. He would minister both to the unbelieving world and for the benefit of the believing community. Also, departure means return. The disciples would indeed see Jesus again after he leaves them.



Today we see these words from a different perspective, since we already know the outcome of the events just around the corner from the upper room. So our assurance takes on a slightly different form; we know how Jesus died and the pain the disciples felt. But we also know and feel their joy on Easter Sunday when they saw him again and then received forty days of intense instruction before Jesus ascended to the Heavenly Father. Thus the message of these words takes on a thrust in application to us that is not quite the same as it was to these disciples that evening. But his words remain vitally important and relevant to us since Jesus lays out his plan for the ages in this passage.

**I. Context**

We will draw heavily upon [past studies in the fourth gospel](#) for the background material, only supplementing it where needed for the study of this particular passage.



**a. Historical**

**External History.** The composition of the fourth gospel comes as the last of the four canonical gospels to be written. By early church tradition this gospel was composed by the Apostle John in the

late 80s to middle 90s of the first Christian century. Tradition identifies Ephesus as the place of origin and where the apostle spent the latter years of his life. The final chapter is clearly a later addition add-

ing material to the original document. Perhaps this came with John’s approval, and was appended to the original document early before it was widely circulated. Very distinct from the synoptic gospels, the Prologue (1:1-18) lays out an interpretive “grid” through which the story of Jesus is narrated to the reader. The Book of Signs points to six miracles of Jesus that lead up to his death and resurrection, the symbolically significant seventh sign of divine blessing on Jesus. This source along with the Passion Narrative materials provided ample material for the Johannine writer to interpret Jesus to his original readers in a way that made Jesus vitally relevant to their needs as largely Gentile believers at the close of the first Christian century. In Christ they found the divine Logos incarnate as a man who demonstrated the love of God for a dying world.

**Internal History.** As has been the case since the first study in chapter thirteen, the presence of time and place markers signalling where this material was originally given depends upon the markers in chapter thirteen. These place Jesus in the upper room on the eve of the Jewish Passover. He has gathered there with his disciples to celebrate Passover and to institute the Lord’s Supper. John alone

clues us into a great deal of the conversation that took place during the evening’s festivities. And for that we can be grateful. With snippets of discourse material stitched together in chapters thirteen through seventeen we are privileged to “listen in” on the conversations taking place back and forth between Jesus and the disciples.

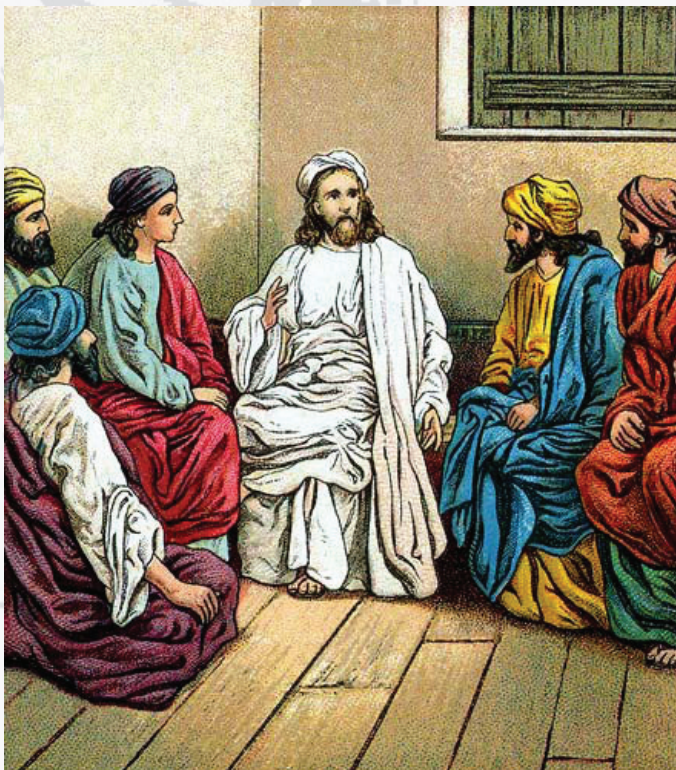
Hardly any place markers surface inside chapter sixteen. But several time markers do. They revolve around Jesus’ announcement of his departure. He did not announce it earlier because he was with them “from the beginning” (v. 4b). He has much yet to tell them but won’t be able to because of his impending departure (v. 12). So this task will be entrusted to the Holy Spirit who will come after his departure as Teacher of the disciples (v. 13). Also injected into this are a couple of other implicit time markers: “a little while, and you will no longer see me, and again a little while, and you will see me” (v. 17). In veiled language Jesus alludes to his death and subsequent resurrection. His death would mean another “hour” that would scatter the disciples as they abandoned Jesus (v.32). No wonder the disciples, standing before all this happened, could not make sense out of his words.



**b. Literary**

**Genre.** The broad genre is that of gospel. Therefore the document reflects a highly interpretive presentation of the life and ministry of Jesus, rather than pure objective history or biography. As is indicated in [20:31](#), its stated purposes is “these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.” Quite clearly the gospel writer is attempting to help his targeted readers understand the relevancy and importance of Jesus to their lives as the exclusive source of eternal life. Thus he will feel free to take the historical Jesus traditions in oral circulation and adapt them for a largely non-Jewish audience. Ancient history was preeminently concerned with showing the relevancy of the past to the present, unlike modern historiography. And John wrote from that ancient perspective. So we should not be surprised to find distinctives in the way he presents his story of Jesus.

The sub-genre of chapter sixteen is discourse narrative. As is true of the materials in chapters thirteen through seventeen generally, the speech material in chapter sixteen is dominantly Jesus giving oral instruction to the twelve. The sections of speech material are not as lengthy as is found



in chapter fifteen, but the dialogical “interruptions” found in chapter fourteen continue in chapter sixteen. These surface in verses 17-19 and 29-31.

When the disciples raised questions at these two points, their questions provide Jesus the opportunity not merely respond but to extend his speech into new topic areas. Also in verses 17-19 Jesus responds to what they are saying to one another but not directly to him. This is different from the normal pattern of these dialogical narratives,<sup>1</sup> where the disciples' questions are posed directly to Jesus. John here highlights the profound awareness of Jesus into the thinking of the disciples.

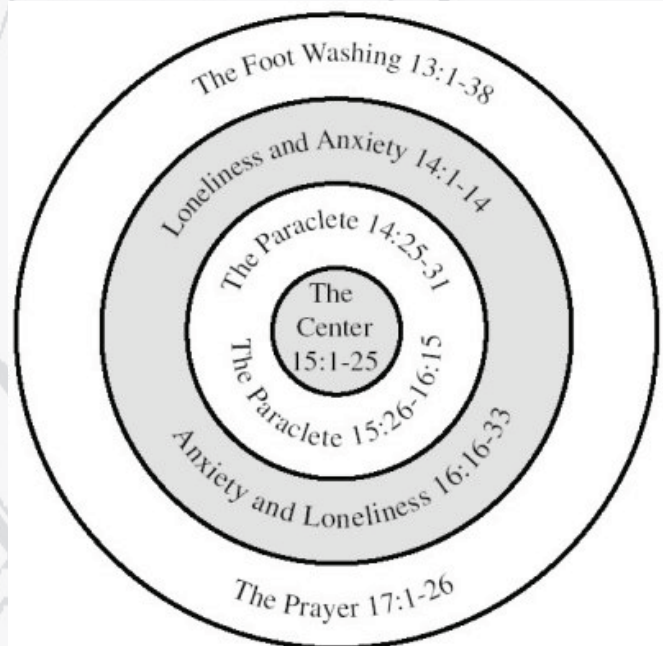
As is nearly always true in ancient literature, the writer positions us as readers in an omniscient place where we are privileged to know words and thoughts of all the characters in the narrative. Modern narration often chooses a central character and then tells the story through the eyes and words of this one character. Thus we as readers don't understand any more about what is going on than does this person in the story. But ancient world narratives, and particularly biblical narratives, tended to tell their story from "outside" the story, rather than from "inside" the story as described above. Thus the narrator makes us aware of events that exceed the awareness of those who are a part of the story.

In the discourse narrative of chapter sixteen we are spectators "listening in" as Jesus and the disciples talk back and forth. John favors the vantage point of Jesus over that of the disciples. Consistently throughout chapters thirteen through seventeen we see the disciples rather negatively. They just don't understand what is happening and mostly don't understand what Jesus is trying to tell them. Our initial reaction is to criticize these men, "How could they have not grasped what was going on? It's so easy for us to understand. Were they really that dumb?" But our understanding comes post facto and is due in large part to the insights given us by

<sup>1</sup>The list includes 13:6-10 (pure dialogue), 13:25-26, 13:36-38 (pure dialogue); 14:5-6- 14:8-9; 14:22-23; none in chapter 15; 16:17-19; 16:29-31.

the narrator John. So we can be more sympathetic to the dilemma facing these men, but we shouldn't let them completely "off the hook." After all, they had been physically with Jesus for over two years watching and listening to him. It took the crisis of his departure in crucifixion and his 'return' in resurrection to begin seriously opening the eyes of the disciples to the deeper reality of his words and mission.

**Literary Context.** The immediate context is the farewell discourse of Jesus in the upper room that covers chapters thirteen through seventeen of the Gospel of John. The chart below provided by Gerald L. Borchard (NAC, Logos Systems) helpfully graphs out the literary setting of chapter sixteen.



The heart of the discourse is chapter fifteen, and chapter sixteen contributes to the framing of that center with its thematic emphases, which overlap at points the emphasis found in chapter fourteen. Attention will be given to that in the exegesis of the passage below.

## II. Message

**Literary Structure.** Estimates of the division of thought structure will differ with various commentators. But as is reflected in the [Block Diagram](#) and the [Summary of Rhetorical Structure](#) sections in the larger internet version of this study, a three fold pattern seems more accurate.

The thought flow of this passage moves again like a winding river, just as was true in the earlier parts of this extended discourse (chaps 13-15). Some overlapping with themes in these earlier sections will take place. The first section, vv. 4b-15, revolves loosely around the role of the Holy Spirit as the Paraclete. The second section, vv. 16-24, treats the motif of pain and grief experienced temporarily and turning into joy. The third and final section, vv. 25-33, treats the impending shift from Jesus speaking in parables to speaking bluntly. This will lead to the disciples' abandonment of him.

**a. The Paraclete, vv. 4b-15**

**Greek NT**

4b Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἄλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. 7 ἄλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. 8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· 9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· 10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· 11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

12 Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· 13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἄφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. 14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. 15 πάντα ὅσα

**NASB**

4b "These things I did not say to you at the beginning, because I was with you. 5 But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' 6 But because I have said these things to you, sorrow has filled your heart. 7 But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. 8 And He, when He comes, will convict the world concerning sin and righteousness and judgment; 9 concerning sin, because they do not believe in Me; 10 and concerning righteousness, because I go to the Father and you no longer see Me; 11 and concerning judgment, because the ruler of this world has been judged.

12 "I have many more things to say to you, but you cannot bear them now. 13 But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. 14 "He will glorify Me, for He will take of Mine and will disclose it to you. 15 All things that the Father

**NRSV**

4b "I did not say these things to you from the beginning, because I was with you. 5 But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' 6 But because I have said these things to you, sorrow has filled your hearts. 7 Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. 8 And when he comes, he will prove the world wrong about sin and righteousness and judgment: 9 about sin, because they do not believe in me; 10 about righteousness, because I am going to the Father and you will see me no longer; 11 about judgment, because the ruler of this world has been condemned.

12 "I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. 14 He will glorify me, because he will take what is mine and declare it to you. 15 All that the Father has is mine. For this

**NLT**

4b "I didn't tell you earlier because I was going to be with you for a while longer. 5 But now I am going away to the One who sent me, and not one of you is asking where I am going. 6 Instead, you grieve because of what I've told you. 7 But in fact, it is best for you that I go away, because if I don't, the Advocate won't come. If I do go away, then I will send him to you. 8 And when he comes, he will convict the world of its sin, and of God's righteousness, and of the coming judgment. 9 The world's sin is that it refuses to believe in me. 10 Righteousness is available because I go to the Father, and you will see me no more. 11 Judgment will come because the ruler of this world has already been judged.

12 "There is so much more I want to tell you, but you can't bear it now. 13 When the Spirit of truth comes, he will guide you into all truth. He will not speak on his own but will tell you what he has heard. He will tell you about the future. 14 He will bring me glory by telling you whatever he receives from me. 15 All that belongs to the Father is mine; this is why I said, 'The Spirit will tell you whatever he

ἔχει ὁ πατήρ ἐμά ἐστιν·  
διὰ τοῦτο εἶπον ὅτι ἐκ  
τοῦ ἐμοῦ λαμβάνει καὶ  
ἀναγγελεῖ ὑμῖν.

has are Mine; therefore  
I said that He takes of  
Mine and will disclose it  
to you.

reason I said that he will  
take what is mine and  
declare it to you.

receives from me.'

### Notes:

This is not the first mention in this discourse of the Holy Spirit as the divine Paraclete, i.e., Helper and Advocate. Previous mentions surface at 14:15-17, 25-26, and 15:26.<sup>2</sup>

**John 14:15-17.** "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you."

Here the Holy Spirit is a second Paraclete, implying that Jesus was the first one. He is promised to those who love Jesus and keep his commandments. Jesus will send him. He will manifest the essence of God to the believers as the Spirit of truth (τὸ πνεῦμα τῆς ἀληθείας, better translated as a Genitive of Apposition, and thus as "the Spirit, who is Truth"). The non-believing world cannot receive this Helper; only believers can. And He remains with them forever and in them to provide needed assistance.

**John 14:25-26.** "I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you."

Here the Holy Spirit is sent by the Father in Jesus' name, i.e., as the divine presence of Jesus. His role is as divine teacher who will complete the instructions began by Jesus through reminding the



disciples of those teachings.

**John 15:26.** "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf."

Here the Holy Spirit as Advocate is sent from the Father by Jesus as the Spirit of truth. His role is to be a witness on behalf of Jesus, largely to the non-believing world.

The Greek term παράκλητος literally means "one called along side of" and suggests the idea of giving assistance of whatever is needed. Consequently, it will be

translated with different English words ranging from Helper (NASB), to Advocate (NRSV) to Comforter (KJV) et als. Prof. Behm (*Kittel's Theological Dictionary of the New Testament*, Logos Systems) provides a helpful summation of the interpretive issues connected to παράκλητος:

The limited NT use does not make any consistent impression In 1 Jn. 2:1 Christ as *paráklētos* is plainly the "advocate" who represents the sinning believer in the Father's court. In Jn. 16:7ff. the idea of a trial is again present, but here the Spirit is the disciple's counsellor in relation to the world, and the context (16:7, 13ff.; 15:26; 14:16-17, 26) might suggest the broader sense of "helper." The meaning "comforter," although adopted in some renderings, does not fit any of the passages. In the early church the Greek fathers take Jesus to be a *paráklētos* in the sense of "advocate," Origen bringing in the idea of Christ's intercessory work. As regards the Spirit, the earliest sense is again "advocate," but some fathers then come to think of the Spirit as the "comforter," the Johannine discourses being designed, they think, to comfort the disciples on Jesus' departure. The Latin fathers use both *advocatus*

<sup>2</sup>The Greek word παράκλητος occurs five times in the entire NT. Four of these are in John 14-16 discussed here in relation to the Holy Spirit and the fifth is in 1 John 2:1 where Jesus is named the Advocate for believers before the Heavenly Father.

and *consolator*, and so do Latin translations when they do not keep the Greek *paracletus* or *paraclitus*).

Thus vv. 4b-15 contribute to this discussion on the mission of the Holy Spirit by building on the previous references and elaborating more details.

The thought flow inside these verses goes a couple of directions which is summarized in the [Summary of the Rhetorical Structure](#) section in the back of this study, and is presented here in edited fashion:

In this first section, two markers signal a twofold division of the material. First in verse 4b comes Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον (I did not say these things to you from the beginning). Then in verse 12 comes Ἔτι πολλὰ ἔχω ὑμῖν λέγειν (I still have many things to say to you).

The **first marker** (v. 4b) is followed by the announcement of Jesus' departure to the Father (vv. 5-6): "But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts." (νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἔρωτᾷ με, Ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.). Jesus gently chides the disciples for being absorbed in their sense of loss, rather than on the positive aspects of his departure for him. He also recognizes and acknowledges their feeling of loss at his departure. Two sides are present to his going away to the Father. Parting company with people you deeply care for is sad and painful. But in this instance departure meant "home coming" for Jesus as he returns to the side of the Heavenly Father.

Although his leaving is causing pain to the disciples it is necessary so that the Paraclete (ὁ παράκλητος) can come (v. 7): "Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you." (ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς; ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.) What the disciples didn't realize, Jesus did. His departure would mean the coming of the Holy Spirit into their lives. The Spirit would come as Paraclete. That is, one standing along side them to give assistance to their ministry. After the day of Pentecost when this was realized, these disciples began to grasp the profound importance of the coming of the Holy Spirit into the community of believers. God's

presence through the Spirit was now unlimited and available wherever believers come together.

His ministry will be one of convicting people about sin, righteousness, and judgment. Amplification of this occupies verses 8-11: "And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been condemned." (καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως; περὶ ἀμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ; περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με; περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.) The focus of the Spirit's help for disciples here is on His ability to penetrate the lives of the unbelieving world and bring them to understanding of pivotal spiritual realities regarding sin, righteousness, and judgment.

The core declaration that is foundational is ἐκεῖνος ἐλέγξει τὸν κόσμον. The court room nature of the expression is well summarized by George Beasley-Murray (*Word Biblical Commentary*, Logos Systems):

The key term in v 8 is ἐλέγξει. In secular Gr. the verb's use is very broad. Büchsel summarized it as follows: In Homer ἐλέγχειν signifies "to scorn, to bring into contempt"; in later literature it means (a) to "shame" by exposure, opposition, etc; (b) "to blame"; (c) "to expose," "to resist"; (d) to "interpret, expound"; (e) "to investigate." In the NT the usage is more restricted; basically it means "to show someone his sin and to summon him to repentance" (<sup>3</sup>TDNT 2:473-74). Guidance as to its meaning in our passage is provided by its two other appearances in the Fourth Gospel: in 3:20 it is stated that the evil person hates the light and avoids it "in case his evil deeds be exposed" (NEB "should be shown up"); and in 8:46 Jesus asks his opponents, "which of you can prove me in the wrong?", i.e., demonstrate that Jesus is a sinner. Hoskyns was right in maintaining that in the passage before us ἐλέγχειν is almost exactly equivalent to the English term "expose" (484). The Oxford English Dictionary classifies the meanings of the word under two heads: (i) "put out into the open" (as the exposure of a plant or an infant); (ii) "to put forth, present to view," hence make known, disclose (secrets,



<sup>3</sup>TDNT, G. Kittel and G. Friedrich, eds., tr. G. W. Bromiley *Theological Dictionary of the New Testament*, 10 vols., ET (Grand Rapids: Eerdmans, 1964-76)

etc), set forth, and “unmask, show up an error or misrepresentation or impostor.” It is this latter group of meanings which is evident in v 8 and its exposition in vv 9–11. The Paraclete is to *expose* the world and *demonstrate its error* with reference to sin, righteousness, and judgment. Observe that this exposure is not primarily related to specific acts of sin, righteousness, and judgment, but as to what sin, righteousness, and judgment *are*. The context of this exposure is the kerygma that sets forth God’s action in Jesus, to which the Paraclete and the disciples bear witness before the world (15:26–27).

Thus the role of the Holy Spirit is closely linked to the spread of the Gospel through the preaching ministry of the disciples. The non-believing world lives in ignorance of sin, righteousness, and judgment. The Holy Spirit will take the message of the Gospel and expose this ignorance in the face to the true meaning of these things.

The basis for this ignorance is set forth in the three causal clauses with the amplification in vv. 9-11.

**Sin:** “about sin, because they do not believe in me” (περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ). Sin is closely linked to Christ. Non-belief in Christ necessitates the exposing activity of the Holy Spirit to convince the world how wrong it is to reject Christ as God’s Son and humanity’s savior. The concept of sin (ἁμαρτία, ἥ) looms large in the fourth gospel with much greater emphasis on it than in the synoptic gospels. H. Rengstorf (Kittel’s *TDNT* abridged, Logos Systems) has a helpful summary of the concept in the fourth gospel:

John, too, presents Christ as the victor over sin, more specifically by taking it away in his death (cf. 1 Jn. 3:5). This atoning work has universal significance (1 Jn. 2:2). It rests on Christ’s own sinlessness as the one who does his Father’s will (Jn. 8:46). Sin here is action that contradicts the divine ordinance (1 Jn. 3:4). It derives from ungodliness, is universal, involves sins against others, and brings guilt and separation from God (Jn. 9:31; 1 Jn. 3:8) in servitude to demonic power (Jn. 8:34). The mission of Jesus ushers in a new situation expressed in the term *krisis*, i.e., division and decision. Christ’s coming shows sin to be hatred of God. In face of him the decision is made that divides people (Jn. 9:41). Those who reject Christ die in sin (1 Jn. 5:16-17). But those who receive him find forgiveness (1 Jn. 1:9) as they confess their sin. The Spirit continues the sifting work of Christ (Jn. 16:8-9). Deliverance

from sin is achieved in the community as believers are born of God, receive faith and knowledge, and work out the new situation in love (cf. 1 Jn. 3:6, 9). Tension naturally arises as Christians do in fact sin, but they can maintain a basic sinlessness through the advocacy of Christ (1 Jn. 2:1) and reciprocal intercession (1 Jn. 5:16). In Revelation Christ’s loving work delivers us from the sinful world order (1:5). His blood has atoning power. Our task in the end-time is to keep ourselves from the increasing power of sin (18:4-5). By a final and definitive act God will destroy the universal dominion of sin from which we are already liberated.

Thus the Holy Spirit is absolutely indispensable for the Christian witness to the gospel. Only he has the ability to expose the world’s ignorance of sin and then to convince them of its true nature.

**Righteousness:** “about righteousness, because I am going to the Father and you will see me no longer” (περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με). G. Schrenk (*TDNT* Abridged, Logos Systems) provides an overview of the distinctive use by John:

The main difference in John is a more consistent christological understanding; all righteousness is linked to Christ the *dikaios* (cf. Jn. 16:8, 10). Doing right in 1 Jn. 2:29 demonstrates what Christ embodies as *dikaios*. Its main content is love for one another (3:10). Thus, as Matthew finds in righteousness a gift of God, and Peter bases it on forgiveness, John finds it to be possible only through commitment to Christ.

Jesus exemplified what it means to be righteous before God as he walked on the earth. Now that he is not going to be present any longer, the Holy Spirit steps in to expose the world’s failure to recognize authentic righteousness and to convince it of the only true righteousness that comes through commitment to Christ.

**Judgment:** “about judgment, because the ruler of this world has been condemned” (περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται). The use of the Greek perfect tense verb κέκριται more precisely means “stands under condemnation.” The Devil stands under God’s judgment and this will be confirmed by the death and resurrection of Christ in ironic fashion. Jesus’ being sentenced to die by human authorities seals the eternal damnation of Satan and all those linked to him. This reality the world had no idea about. Even among scribal Jews the concept of divine judgment was twisted by their legalism approach to religion. The task of the Holy Spirit is to expose this ignorance and replace it with correct



understanding. Accountability for who we are and what we do is foundational to the teachings of Christ. Creating understanding of this becomes a major task for the Holy Spirit.

The **second marker** (v. 12) asserts that Jesus has much more that he wants to tell them, but that they are not able to receive what he wants to say: “I still have many things to say to you, but you cannot bear them now” (“Ἔτι πολλά ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βασιτάζειν ἄρτι). The emotions of the disciples at that point were too strong for them to comprehend most of what Jesus still wanted to say to them. So this would have to wait for the Spirit.

Thus the coming of the Paraclete will bring one who will complete the instruction of Jesus (v. 13-14): “When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you.” (ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἄφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.). The emphasis now shifts to the teaching role of the Holy Spirit to the believers. To guide into truth means to lead into a clear understanding of the very

essence of God himself as Truth and with Jesus as the manifestation of this. Thus the Holy Spirit will guide the disciples into full encounter with God through Christ so that they could grasp the profound spiritual meaning in their religious experience.

Also the absolute unity between Spirit and Christ is underscored here. The leadership and teaching ministry of the Holy Spirit will focus on Christ, not on himself or anything else. Thus Jesus was not short changing the disciples by not going ahead and telling them what he still wanted to. In fact, in some ways they would going to get even better instruction with the coming of the Spirit.

The words of the Spirit will be the words of Jesus and will have their origin in the Heavenly Father: “All that the Father has is mine. For this reason I said

that he will take what is mine and declare it to you.” (πάντα ὅσα ἔχει ὁ πατήρ ἐμὰ ἐστίν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν). The unity between the Spirit and Christ is now extended to include the Heavenly Father as well. What Jesus has understood comes from the Father. Thus the Spirit will then take that and pass it on to the disciples.

Thus a twofold ministry of the Holy Spirit is laid out. To the outside world, his work is to convict them of their sin and need of deliverance from the divine judgment to come. To the inside community of believers, his work is to instruct the community more perfectly concerning the message of Jesus that remained not given to the disciples at Jesus’ departure.

What does this have to do with us today? First

and foremost we can see here the absolutely essential role of the Holy Spirit in our ministry and witness. Convincing the unbelieving world that they are dead wrong on these central religious issues of sin, righteousness, and judgment is a far greater task than mere human persuasion can accomplish. To be successful our witness to this world needs the over arching presence and power of the Holy Spirit working in the minds and

hearts of this unbelieving audience. Then, and only then, can this audience come to the conviction that Christ is the exclusive way to God.

Also, we can clearly see the unity among Spirit, Son, and Father. Lots of claims are made that various religious convictions have been “taught by the Spirit.” But as John will later say (1 John 4:1): “Beloved, do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world.” Any teaching at variance with what Jesus has taught us didn’t come from the Holy Spirit! We know what Jesus taught us from the apostolic witness to him called the New Testament. The Holy Spirit’s teaching role is not to bring his ideas to us. Not at all! Instead, it is to bring the words of Jesus to us and give us understanding of those words.





**b. Pain turned into Joy, vv. 16-24**

**Greek NT**

16 Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. 17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί, Ὅτι ὑπάγω πρὸς τὸν πατέρα; 18 ἔλεγον οὖν, Τί ἐστὶν τοῦτο [ὃ λέγει], τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ. 19 ἔγνω [ὁ] Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; 20 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. 21 ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ

**NASB**

16 "A little while, and you will no longer see Me; and again a little while, and you will see Me." 17 Some of His disciples then said to one another, "What is this thing He is telling us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?" 18 So they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about." 19 Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see Me'? 20 Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy. 21 Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world. 22 Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you. 23 In that day you will not question Me

**NRSV**

16 "A little while, and you will no longer see me, and again a little while, and you will see me." 17 Then some of his disciples said to one another, "What does he mean by saying to us, 'A little while, and you will no longer see me, and again a little while, and you will see me'; and 'Because I am going to the Father'?" 18 They said, "What does he mean by this 'a little while'? We do not know what he is talking about." 19 Jesus knew that they wanted to ask him, so he said to them, "Are you discussing among yourselves what I meant when I said, 'A little while, and you will no longer see me, and again a little while, and you will see me'? 20 Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. 21 When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. 22 So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. 23 On that day you will ask nothing of

**NLT**

16 "In a little while you won't see me anymore. But a little while after that, you will see me again." 17 Some of the disciples asked each other, "What does he mean when he says, 'In a little while you won't see me, but then you will see me,' and 'I am going to the Father'?" 18 And what does he mean by 'a little while'? We don't understand." 19 Jesus realized they wanted to ask him about it, so he said, "Are you asking yourselves what I meant? I said in a little while you won't see me, but a little while after that you will see me again. 20 I tell you the truth, you will weep and mourn over what is going to happen to me, but the world will rejoice. You will grieve, but your grief will suddenly turn to wonderful joy. 21 It will be like a woman suffering the pains of labor. When her child is born, her anguish gives way to joy because she has brought a new baby into the world. 22 So you have sorrow now, but I will see you again; then you will rejoice, and no one can rob you of that joy. 23 At that time you won't need to ask me for anything. I tell you the truth, you will ask the

ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν. 24 ἕως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

#### Notes:

This second segment comes back to address the pain brought about by Jesus' departure. The foundational principle is given at the outset in verse 16: Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με ("A little while, and you will no longer see me, and again a little while, and you will see me."). Now he begins speaking to the disciples "in figures of speech" (ἐν παροιμίαις) as he subsequently indicates in v. 25. This beginning declaration sets the tone. The disciples will not see, then see him. This is veiled language for his crucifixion and resurrection. Jesus had already alluded to these events (cf. 7:33, 12:35; 13:33), but now his words become more allusive with a heightened curiosity factor.

Jesus' words prove puzzling to the disciples (vv. 17-18): "Then some of his disciples said to one another, 'What does he mean by saying to us, 'A little while, and you will no longer see me, and again a little while, and you will see me'; and 'Because I am going to the Father?'" 18 They said, "What does he mean by this 'a little while'? We do not know what he is talking about." (εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί, Ὅτι ὑπάγω πρὸς τὸν πατέρα; ἔλεγον οὖν, Τί ἐστὶν τοῦτο [ὃ λέγει], τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ.). As noted above under the [Literary Genre](#) section, here the disciples' questions are not verbally

about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. 24 Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.

me. Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you. 24 Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

Father directly, and he will grant your request because you use my name. 24 You haven't done this before. Ask, using my name, and you will receive, and you will have abundant joy.



expressed to Jesus. They are confused by this seemingly "hide and seek" sort of language. This comes in spite of his already having talked about making a trip and thus leaving them.

And Jesus responds with clarification (vv. 19-24): "Jesus knew that they wanted to ask him, so he said to them, 'Are you discussing among yourselves what I meant when I said, 'A little while, and you will no longer see me, and again a little while, and you will see me'? Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. When a woman is in labor, she has pain, because her hour has come. But when

her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. On that day you will ask nothing of me. Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you. Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete." (ἔγνω [ὁ] Ἰησοῦς ὅτι ἠθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη

ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν. 24 ἕως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη).

The heart of his response is set forth in verse 20 in solemn declaration: ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται (Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy). His 'departure' will bring joy to the world, but the disciples seeing him again 'on that day' will bring joy to their hearts. To the world of Jewish leaders it will seem as though they are finally rid of this troublesome teacher from Nazareth who has continuously upset their neat system of religious control over Judaism. To the Romans it will appear that they're rid of another revolutionary figure leading a fight against their control of Palestine.

But to the disciples -- and those whose lives Jesus touched in earthly ministry -- sorrow and mourning over watching him die will be overwhelming. The gospels never give us a detailed accounting of the disciples from Friday afternoon to Sunday morning while Jesus was in the tomb. One can only imagine their depth of despair. Everything seemed lost; they possibly felt duped by this Messianic pretender who wound up dead just like had happened to several others before Jesus.

In verse 20 Jesus warned them what to expect. But more importantly he promised them joy following their grief. The 'you will see me again' statement alluding to his resurrection is implied here. By Easter Sunday evening their grief and despair had been turned into profound joy and excitement over the greatest miracle of all miracles.

Jesus tries to help them understand by comparing this to the birth of a child (v. 21). The birthing of the child carries terrific pain with it for the mother, but the overwhelming joy of a new life brought into this world quickly evaporates all the pain and grief associated with the giving of birth. Thus, his death and subsequent resurrection will be just like this (v. 22). This new joy will be so deep that no one can take it away from them.

A second solemn declaration growing out of the first comes in verse 23b: ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι

αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν (Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you). Thus his departure will enable the disciples to discover



complete joy through answered prayer in the name of Jesus. In that day will come the expansion of their prayer life in marvelous fashion (vv. 23-24). They will then be able to ask for the Father's blessings in the name of Jesus with the divine promise of God's answering their prayer. Jesus then challenges them to be prepared to test out this promise. The result? Complete joy will be theirs.

How does this relate to us? Although our perspective, like John's readers, is a post-easter view, we still share in some puzzlement over Jesus' having to die. Our struggle with his death as an innocent victim is philosophically based more than historically based. We tend not to understand the profoundly evil nature of sin as God sees it, and so find ourselves unable to grasp the magnitude of the sacrifice that Jesus made.

But we can and do share in the disciples' joy over "seeing Jesus again" on Easter Sunday. The affirmation of his resurrection is validation of God's wisdom in providing salvation to sinful humanity through Christ. We should celebrate this marvelous reality continuously both privately and together as we worship with fellow believers. He is indeed alive! And that means we have been raised also, as Paul declares in Eph. 2:4-7:

4 But God, who is rich in mercy, out of the great love with which he loved us 5 even when we were dead through our trespasses, made us alive together with Christ — by grace you have been saved — 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

And our prayer language has been expanded so that we are to petition the Father through Jesus for His blessings.

**c. The Risk of Straight Talk, vv. 25-33**

**Greek NT**

25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· 27 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον. 28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. 29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς καὶ παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. 31 ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἄρτι πιστεύετε; 32 ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ μόνον ἀφήτε· καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν. 33 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

**NASB**

25 "These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father. 26 In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; 27 for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. 28 I came forth from the Father and have come into the world; I am leaving the world again and going to the Father." 29 His disciples said, "Lo, now You are speaking plainly and are not using a figure of speech. 30 Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God." 31 Jesus answered them, "Do you now believe? 32 Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me. 33 These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

**NRSV**

25 "I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father. 26 On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; 27 for the Father himself loves you, because you have loved me and have believed that I came from God. 28 I came from the Father and have come into the world; again, I am leaving the world and am going to the Father." 29 His disciples said, "Yes, now you are speaking plainly, not in any figure of speech! 30 Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God." 31 Jesus answered them, "Do you now believe? 32 The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. 33 I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!"

**NLT**

25 "I have spoken of these matters in figures of speech, but soon I will stop speaking figuratively and will tell you plainly all about the Father. 26 Then you will ask in my name. I'm not saying I will ask the Father on your behalf, 27 for the Father himself loves you dearly because you love me and believe that I came from God. 28 Yes, I came from the Father into the world, and now I will leave the world and return to the Father." 29 Then his disciples said, "At last you are speaking plainly and not figuratively. 30 Now we understand that you know everything, and there's no need to question you. From this we believe that you came from God." 31 Jesus asked, "Do you finally believe? 32 But the time is coming — indeed it's here now — when you will be scattered, each one going his own way, leaving me alone. Yet I am not alone because the Father is with me. 33 I have told you all this so that you may have peace in me. Here on earth you will have many trials and sorrows. But take heart, because I have overcome the world."

## Notes:

This third section contrasts the way Jesus has been teaching the disciples with a major shift in his coming approach [vv. 25-28]: Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. (“I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father.”). The contrast is between speaking ἐν παροιμίαις (in figures of speech) and παρρησίᾳ (plainly). John never uses the Synoptic Gospel writers word for parables, παραβολή. But the use of παροιμία here is essentially the same thing as Hauck (Kittel’s TDNT, Logos Systems) notes:

In John’s Gospel παροιμία occurs 3 times at 10:6 and 16:25, 29. In keeping with the sense which among others לְשׁוֹמֵר and the Synoptic ==> παραβολή may have, παροιμία in Jn. means “hidden, obscure speech” which stands in need of interpretation. As Jesus according to Mk. 4:10–12 (==> 757, 1 ff.) intentionally speaks in parables which are difficult to understand, so the Johannine Christ speaks ἐν παροιμίαις. Thus 10:6 retrospectively calls the allegory of the shepherd a concealing speech of this kind, and in retrospective summary 16:25 describes all Jesus’ words up to the Parting Discourses as obscure speech which can only imperfectly indicate supraterrrestrial truth in human words. Later — the reference is not to Easter or Pentecost, but to the *parousia* — this will be replaced by unconcealed revelation (ἐν παρρησίᾳ ==> 881, 2 ff.) which will be for the first time fully objective speech concerning heavenly things.<sup>428</sup> It is as it were a dawning of this new and welcome state of affairs when the disciples are given as a clear revelation His saying about the Father and His going to Him, 16:29 ==> 881, 6 f. His life’s task has now reached its goal. He who came to proclaim God can now leave the earth and return to the world of God.<sup>529</sup>

<sup>428</sup> Cf. Nu. 12:8 LXX.

<sup>529</sup> E. Lohmeyer, “Vom Sinn d. Gleichnisse Jesu,” ZSTh, 15 (1938), 319–346, esp. 320 f.; H. Strathmann J. (NT Deutsch [1951]), *ad loc.*; P. Fiebig, *Altjüdische Gleichnisse u. d. Gleichnisse Jesu* (1904), 164–167. E. Schweizer, “Ego eimi,” FRL, NF, 38 (1939), 112–124; Bu. J., 452–454; W. Wrede, *Das Messiasgeheimnis in den Eoangelien*<sup>2</sup> (1913), 191–206, 249 f.

This again is puzzling to the disciples (vv. 29-30): “His disciples said, “Yes, now you are speaking plainly, not in any figure of speech! Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God.”” (Λέγουσιν οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς καὶ παροιμίαν οὐδεμίαν λέγεις. νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξήλθες.). They acknowledge the shift over into direct language and affirm their confidence in Jesus’ words. They wrongly assume that he’s making this shift now in their presence.



Jesus responds with a prediction of their scattering in abandonment of him (vv. 31-33): “Jesus answered them, ‘Do you now believe? The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!’” (ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἄρτι πιστεύετε; ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ’ ἐμοῦ ἐστίν.

ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.). He shatters their wrong conclusion with this prediction of their abandonment of him. Shock treatment was needed to prepare them for the devastating surprise that lay just around the corner from the upper room. Then he concludes with an exhortation to encouragement (v. 33).

The link to us from these verses? For many people who look at Jesus’ words with mere human eyes, some of his statements do seem obscure. But when the eyes of faith under the guidance of the Holy Spirit look at those same words, profound spiritual meaning surfaces. But that understanding must not come out of quick judgments or it is liable to the same mistaken notions that the disciples drew.

The clear declaration at the end is the cornerstone: “I have conquered the world!” It would take several days before the disciples realized just how true these words were. But they did come to that understanding and their lives were changed forever. And so can ours when we grasp Jesus’ victory cry here!

**Greek NT**

4b Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. 8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· 9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· 10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· 11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

12 Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· 13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση· οὐ γὰρ λαλήσει ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. 14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. 15 πάντα ὅσα ἔχει ὁ πατήρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ

**NASB**

4b "These things I did not say to you at the beginning, because I was with you. 5 But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' 6 But because I have said these things to you, sorrow has filled your heart. 7 But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. 8 And He, when He comes, will convict the world concerning sin and righteousness and judgment; 9 concerning sin, because they do not believe in Me; 10 and concerning righteousness, because I go to the Father and you no longer see Me; 11 and concerning judgment, because the ruler of this world has been judged.

12 "I have many more things to say to you, but you cannot bear them now. 13 But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. 14 "He will glorify Me, for He will take of Mine and will disclose it to you. 15 All things that the Father has are Mine; therefore I said that He takes of

**NRSV**

4b "I did not say these things to you from the beginning, because I was with you. 5 But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' 6 But because I have said these things to you, sorrow has filled your hearts. 7 Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. 8 And when he comes, he will prove the world wrong about sin and righteousness and judgment: 9 about sin, because they do not believe in Me; 10 about righteousness, because I am going to the Father and you will see me no longer; 11 about judgment, because the ruler of this world has been condemned.

12 "I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. 14 He will glorify me, because he will take what is mine and declare it to you. 15 All that the Father has is mine. For this reason I said that he will take what is mine and

**NLT**

4b "I didn't tell you earlier because I was going to be with you for a while longer. 5 But now I am going away to the One who sent me, and not one of you is asking where I am going. 6 Instead, you grieve because of what I've told you. 7 But in fact, it is best for you that I go away, because if I don't, the Advocate won't come. If I do go away, then I will send him to you. 8 And when he comes, he will convict the world of its sin, and of God's righteousness, and of the coming judgment. 9 The world's sin is that it refuses to believe in me. 10 Righteousness is available because I go to the Father, and you will see me no more. 11 Judgment will come because the ruler of this world has already been judged.

12 "There is so much more I want to tell you, but you can't bear it now. 13 When the Spirit of truth comes, he will guide you into all truth. He will not speak on his own but will tell you what he has heard. He will tell you about the future. 14 He will bring me glory by telling you whatever he receives from me. 15 All that belongs to the Father is mine; this is why I said, 'The Spirit will tell you whatever he receives from me.'

16 "In a little while

ἀναγγελεῖ ὑμῖν.

16 Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. 17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί, Ὅτι ὑπάγω πρὸς τὸν πατέρα; 18 ἔλεγον οὖν, Τί ἐστὶν τοῦτο [ὃ λέγει], τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ. 19 ἔγνω [ὁ] Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; 20 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. 21 ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἅν τι αἰτήσητε τὸν πατέρα ἐν

Mine and will disclose it to you.

16 "A little while, and you will no longer see Me; and again a little while, and you will see Me." 17 Some of His disciples then said to one another, "What is this thing He is telling us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?" 18 So they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about." 19 Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see Me'? 20 Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy. 21 Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world. 22 Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you. 23 In that day you will not question Me about anything. Truly,

declare it to you.

16 "A little while, and you will no longer see me, and again a little while, and you will see me." 17 Then some of his disciples said to one another, "What does he mean by saying to us, 'A little while, and you will no longer see me, and again a little while, and you will see me'; and 'Because I am going to the Father'?" 18 They said, "What does he mean by this 'a little while'? We do not know what he is talking about." 19 Jesus knew that they wanted to ask him, so he said to them, "Are you discussing among yourselves what I meant when I said, 'A little while, and you will no longer see me, and again a little while, and you will see me'? 20 Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. 21 When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. 22 So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. 23 On that day you will ask nothing of me. Very truly, I tell you, if you ask anything of

you won't see me anymore. But a little while after that, you will see me again." 17 Some of the disciples asked each other, "What does he mean when he says, 'In a little while you won't see me, but then you will see me,' and 'I am going to the Father'?" 18 And what does he mean by 'a little while'? We don't understand." 19 Jesus realized they wanted to ask him about it, so he said, "Are you asking yourselves what I meant? I said in a little while you won't see me, but a little while after that you will see me again. 20 I tell you the truth, you will weep and mourn over what is going to happen to me, but the world will rejoice. You will grieve, but your grief will suddenly turn to wonderful joy. 21 It will be like a woman suffering the pains of labor. When her child is born, her anguish gives way to joy because she has brought a new baby into the world. 22 So you have sorrow now, but I will see you again; then you will rejoice, and no one can rob you of that joy. 23 At that time you won't need to ask me for anything. I tell you the truth, you will ask the Father directly, and he will grant your request because you use my name. 24 You haven't done this before. Ask, using my name, and you will receive, and you will

τῷ ὀνόματί μου δώσει ὑμῖν. 24 ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· 27 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ[τοῦ]θεοῦ ἐξῆλθον. 28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. 29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς καὶ παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρειᾶν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. 31 ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἄρτι πιστεύετε; 32 ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια κάμῃ μόνον ἀφῆτε· καὶ οὐκ εἰμί μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν. 33 ταῦτα λελάληκα ὑμῖν ἵνα ἐν

truly, I say to you, if you ask the Father for anything in My name, He will give it to you. 24 Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.

25 "These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father. 26 In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; 27 for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. 28 I came forth from the Father and have come into the world; I am leaving the world again and going to the Father." 29 His disciples said, "Lo, now You are speaking plainly and are not using a figure of speech. 30 Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God." 31 Jesus answered them, "Do you now believe? 32 Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me.

the Father in my name, he will give it to you. 24 Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

25 "I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father. 26 On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; 27 for the Father himself loves you, because you have loved me and have believed that I came from God. 28 I came from the Father and have come into the world; again, I am leaving the world and am going to the Father." 29 His disciples said, "Yes, now you are speaking plainly, not in any figure of speech! 30 Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God." 31 Jesus answered them, "Do you now believe? 32 The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. 33 I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!"

have abundant joy.

25 "I have spoken of these matters in figures of speech, but soon I will stop speaking figuratively and will tell you plainly all about the Father. 26 Then you will ask in my name. I'm not saying I will ask the Father on your behalf, 27 for the Father himself loves you dearly because you love me and believe that I came from God. 28 Yes, I came from the Father into the world, and now I will leave the world and return to the Father." 29 Then his disciples said, "At last you are speaking plainly and not figuratively. 30 Now we understand that you know everything, and there's no need to question you. From this we believe that you came from God." 31 Jesus asked, "Do you finally believe? 32 But the time is coming — indeed it's here now — when you will be scattered, each one going his own way, leaving me alone. Yet I am not alone because the Father is with me. 33 I have told you all this so that you may have peace in me. Here on earth you will have many trials and sorrows. But take heart, because I have overcome the world."



ἐμοὶ εἰρήνην ἔχητε· ἐν  
τῷ κόσμῳ θλίψιν ἔχετε·  
ἀλλὰ θαρσεῖτε, ἐγὼ  
νενίκηκα τὸν κόσμον.

33 These things I have  
spoken to you, so that  
in Me you may have  
peace. In the world you  
have tribulation, but  
take courage; I have  
overcome the world.”



## Greek NT Diagram

4b δὲ  
1 Ταῦτα ὑμῖν...οὐκ εἶπον,  
ἐξ ἀρχῆς  
ὅτι μεθ' ὑμῶν ἤμην.

5 δὲ  
2 νῦν ὑπάγω  
πρὸς τὸν πέμψαντά με,  
καὶ  
3 οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με,  
a Ποῦ ὑπάγεις;  
6 ἀλλ'  
ὅτι ταῦτα λελάληκα ὑμῖν  
4 ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

7 ἀλλ'  
5 ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν,  
6 συμφέρει ὑμῖν  
ἵνα ἐγὼ ἀπέλθω.  
γὰρ  
7 ἂν μὴ ἀπέλθω,  
ὁ παράκλητος οὐκ ἐλεύσεται  
πρὸς ὑμᾶς  
δὲ  
8 ἂν πορευθῶ,  
πέμψω αὐτὸν  
πρὸς ὑμᾶς.

8 καὶ  
9 ἐλθὼν  
ἐκεῖνος ἐλέγξει τὸν κόσμον  
περὶ ἁμαρτίας  
καὶ  
περὶ δικαιοσύνης  
καὶ  
περὶ κρίσεως  
10 <sup>9</sup> (ἐκεῖνος ἐλέγξει τὸν κόσμον)  
περὶ ἁμαρτίας  
μέν,  
ὅτι οὐ πιστεύουσιν εἰς ἐμέ  
10 δέ  
11 (ἐκεῖνος ἐλέγξει τὸν κόσμον)  
περὶ δικαιοσύνης,  
ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με  
11 δὲ  
12 (ἐκεῖνος ἐλέγξει τὸν κόσμον)  
περὶ κρίσεως,  
ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

12 Ἔτι  
13 πολλά ἔχω ὑμῖν λέγειν,  
ἀλλ'

14 οὐ δύνασθε βαστάζειν  
ἄρτι·  
13 δὲ

ὅταν ἔλθῃ ἐκεῖνος,  
τὸ πνεῦμα τῆς ἀληθείας,  
15 ὀδηγήσει ὑμᾶς  
ἐν τῇ ἀληθείᾳ πάση·

γὰρ  
16 οὐ λαλήσει  
ἀφ' ἑαυτοῦ,  
ἀλλ'  
ὅσα ἀκούσει

17 λαλήσει  
καὶ  
18 τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

19 <sup>14</sup> ἐκεῖνος ἐμὲ δοξάσει,  
ὅτι ἐκ τοῦ ἐμοῦ λήμψεται  
καὶ  
ἀναγγελεῖ ὑμῖν.

15 πάντα ὅσα ἔχει ὁ πατήρ  
20 ἐμὰ ἐστίν·

διὰ τοῦτο  
21 εἶπον  
ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει  
καὶ  
ἀναγγελεῖ ὑμῖν.

16 Μικρὸν  
καὶ  
οὐκέτι  
22 θεωρεῖτέ με,  
καὶ  
πάλιν μικρὸν  
καὶ  
23 ὄψεσθέ με.

17 οὖν  
A εἶπαν  
ἐκ τῶν μαθητῶν αὐτοῦ  
πρὸς ἀλλήλους,  
24 Τί ἐστὶν τοῦτο  
ὃ λέγει ἡμῖν,

b Μικρὸν καὶ οὐ θεωρεῖτέ με,  
καὶ  
c πάλιν μικρὸν καὶ ὄψεσθέ με;  
καί,  
d Ὅτι ὑπάγω πρὸς τὸν πατέρα;

18 οὖν  
B ἔλεγον,  
25 Τί ἐστὶν τοῦτο  
[ὃ λέγει],  
26 οὐκ οἶδαμεν  
τί λαλεῖ.

C 19 ἔγνω [ὁ] Ἰησοῦς  
ὅτι ἤθελον αὐτὸν ἐρωτᾶν,  
καὶ  
D εἶπεν αὐτοῖς,  
27 Περὶ τούτου  
ζητεῖτε  
μετ' ἀλλήλων  
ὅτι εἶπον,  
e Μικρὸν καὶ οὐ θεωρεῖτέ με,  
καὶ  
f πάλιν μικρὸν καὶ ὄψεσθέ με;

20 ἀμὴν ἀμὴν  
28 λέγω ὑμῖν  
ὅτι κλαύσετε  
καὶ  
θρηνησετε ὑμεῖς,  
δὲ  
ὁ κόσμος χαρήσεται·  
29 ὑμεῖς λυπηθήσεσθε,  
ἀλλ'  
30 ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

21 ὅταν τίκῃ  
31 ἡ γυνὴ...λύπην ἔχει,  
ὅτι ἦλθεν ἡ ὥρα αὐτῆς·  
δὲ  
32 ὅταν γεννήσῃ τὸ παιδίον,  
οὐκέτι μνημονεύει τῆς θλίψεως  
διὰ τὴν χαρὰν  
ὅτι ἐγεννήθη ἄνθρωπος  
εἰς τὸν κόσμον.

22 οὖν  
καὶ  
33 ὑμεῖς νῦν μὲν λύπην ἔχετε·  
δὲ  
34 πάλιν ὄψομαι ὑμᾶς,  
καὶ  
35 χαρήσεται ὑμῶν ἡ καρδιά,  
καὶ  
36 τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει  
ἀφ' ὑμῶν.

23

καὶ

ἐν ἐκείνῃ τῇ ἡμέρᾳ

37

ἐμὲ οὐκ ἐρωτήσετε οὐδέν.

ἀμὴν ἀμὴν

38

λέγω ὑμῖν,

ἂν τι αἰτήσητε τὸν πατέρα

ἐν τῷ ὀνόματί μου

δώσει ὑμῖν.

24

ἕως ἄρτι

39

οὐκ ἠτήσατε οὐδέν

ἐν τῷ ὀνόματί μου·

40

αἰτεῖτε

καὶ

41

λήμψεσθε,

ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

25

Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·

42

ἔρχεται ὥρα

ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν,

ἀλλὰ

παρρησία

περὶ τοῦ πατρὸς

ἀπαγγελῶ ὑμῖν.

26

ἐν ἐκείνῃ τῇ ἡμέρᾳ

ἐν τῷ ὀνόματί μου

44

αἰτήσεσθε,

καὶ

45

οὐ λέγω ὑμῖν

ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα

περὶ ὑμῶν·

27

γὰρ

46

αὐτὸς ὁ πατὴρ φιλεῖ ὑμᾶς,

ὅτι ὑμεῖς ἐμὲ πεφιλήκατε

καὶ

47

πεπιστεύκατε

παρὰ [τοῦ] θεοῦ

ὅτι ἐγὼ...ἐξῆλθον.

48

ἐξῆλθον

παρὰ τοῦ πατρὸς

καὶ

49

ἐλήλυθα

εἰς τὸν κόσμον·

50

πάλιν ἀφήμι τὸν κόσμον

καὶ

51

πορεύομαι

πρὸς τὸν πατέρα.

E <sup>29</sup> Λέγουσιν οἱ μαθηταὶ αὐτοῦ,

Ἰδε  
νῦν  
ἐν παρρησίᾳ

52 λαλεῖς  
53 καὶ  
παροιμίαν οὐδεμίαν λέγεις.

30

54 νῦν  
οἶδαμεν  
ὅτι οἶδας πάντα  
καὶ  
οὐ χρεῖαν ἔχεις  
ἵνα τίς σε ἐρωτᾷ·  
55 ἐν τούτῳ  
πιστεύομεν  
ὅτι ἀπὸ θεοῦ ἐξήλθες.

F <sup>31</sup> ἀπεκρίθη αὐτοῖς Ἰησοῦς,

Ἄρτι πιστεύετε;

56 ἰδοὺ  
57 ἔρχεται ὥρα  
καὶ  
58 ἐλήλυθεν  
ἵνα σκορπισθῆτε  
ἕκαστος εἰς τὰ ἴδια  
κάμῃ  
μόνον  
ἀφήτε·  
καὶ  
59 οὐκ εἰμὶ μόνος,  
ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν.

60 <sup>33</sup>

ταῦτα λελάληκα ὑμῖν  
ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε·  
ἐν τῷ κόσμῳ

61 θλίψιν ἔχετε·  
ἀλλὰ

63 θαρσεῖτε,

64 ἐγὼ νενίκηκα τὸν κόσμον.

## Summary of Rhetorical Structure

The thought flow of this passage moves again like a winding river, just as was true in the earlier parts of this extended discourse (chaps 13-15). Some overlapping with themes in these earlier sections will take place. The first section, vv. 4b-15 (statement #s 1-21), revolves loosely around the role of the Holy Spirit as the Paraclete. The second section, vv. 16-24 (#s 22-41), treats the motif of pain and grief experienced temporarily and turning into joy. The third and final section, vv. 25-33 (#s 42-64), treats the impending shift from Jesus speaking in parables to speaking bluntly. This will lead to the disciples' abandonment of him.

**VV. 4b-15 (#s 1-21), the Paraclete.** In this first section, two markers signal a twofold division of the material. First in verse 4b comes *Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον* (I did not say these things to you from the beginning). Then in verse 12 comes *Ἔτι πολλὰ ἔχω ὑμῖν λέγειν* (I still have many things to say to you).

The first marker is followed by the announcement of Jesus' departure to the Father. Although his leaving is causing pain to the disciples it is necessary so that the Paraclete (ὁ παράκλητος) can come. His ministry will be one of convicting people about sin, righteousness, and judgment. Amplification of this occupies verses 8-11 (#s 9-11).

The second marker (#s 12-13) asserts that Jesus has much more that he wants to tell them, but that they are not able to receive what he wants to say. Thus the coming of the Paraclete will bring one who will complete the instruction of Jesus (#s 14-19). The words of the Spirit will be the words of Jesus and will have their origin in the Heavenly Father (#s 20-21).

Thus a twofold ministry of the Holy Spirit is laid out. To the outside world, his work is to convict them of their sin and need of deliverance from the divine judgment to come. To the inside community of believers, his work is to instruct the community more perfectly concerning the message of Jesus that remained not given to the disciples at Jesus' departure.

**VV. 16-24 (#s 22-41), Pain turned in Joy.** This second segment (#s 22-41) comes back to address the pain brought about by Jesus' departure. The foundational principle is given at the outset in verse 16 (#s 22-23): *Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με* ("A little while, and you will no longer see me, and again a little while, and you will see me."). Jesus' words prove puzzling to the disciples (vv. 17-18; #s A 24 - B 26) and he responds with clarification (vv. 19-24; #s C 27-41). The heart of his response is set forth in verse 20 (#s 28-30) in solemn declaration: *ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται* (Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy). His 'departure' will bring joy to the world, but the disciples seeing him again 'on that day' will bring joy to their hearts. A second solemn declaration growing out of the first comes in verse 23b (# 38): *ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν* (Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you). Thus his departure will enable the disciples to discover complete joy through answered prayer in the name of Jesus.

**VV. 25-33 (#s 42-64), The Risk of Straight Talk.** This third section contrasts the way Jesus has been teaching the disciples with a major shift in his coming approach [vv. 25-28]: *Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν.* ("I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father."). The contrast is between speaking ἐν παροιμίαις (in figures of speech) and παρρησίᾳ (plainly). This again is puzzling to the disciples (vv. 29-30). Jesus responds with a prediction of their scattering in abandonment of him (vv. 31-32). Then he concludes with an exhortation to encouragement (v. 33).