

## Notes on the Greek New Testament Day 147 – May 27<sup>th</sup> – John 16:1-33

### Works frequently referenced in these notes on John

Barrett, CK	<i>The Gospel According to John</i> , London, SPCK, 1967
Beasley-Murray, GR	<i>John</i> , <i>Word Bible Commentary</i> , vol 36, Word Books, 1987
Carson, DA	<i>The Gospel According to John</i> , Leicester, IVP (Apollos), 1991

#### Verse 1

Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

λελάληκα Verb, perf act indic, 1 s λαλεω  
σκανδαλισθῆτε Verb, aor pass subj, 2 pl  
σκανδαλιζω cause (someone) to give up  
the faith

The only other occurrence of this word in John is at 6:61, cf. 1 Jn 2:10 also Mk 14:27-31. The disciples are warned so that no surprise of persecution may shake their faith (cf. 1 Peter 4:12).

#### Verse 2

ἀποσυναγωγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

ἀποσυναγωγος, ον excommunicated or  
banished from the synagogue

Ὁν ἀποσυναγωγος cf. 9:22. Sanders argues that these words reflect a life setting later than that of Christ. Beasley-Murray comments, "Despite the popularity of this view its legitimacy is quite uncertain, and we would refer the reader to our discussion on the issue in connection with John 9:22, pp. 153–54. Holding together, as we have sought to do throughout this commentary, the twofold perspective of this Gospel in the setting of the ministry of Jesus and that of the Evangelist's day, we consider it important to note that the prospect of exclusion is held before the disciples exactly as in the beatitude of Luke 6:22; from this Dodd concluded that such a prospect was early enough to have entered the common tradition behind Luke and John, i.e., well before the decision of the Jewish authorities at Jamnia to include the curse on the Christians (see *Historical Tradition*, 410)." Carson adds, "Certainly there are other reports of Jesus foreseeing the persecution his followers would face (Mt 5:10-12; Lk 6:22)."

"For this pregnant use of ἀλλά ('and not only so, but further ...') cf. 1 Cor 3:2; 2 Cor 7:11; Phil 1:18." Barrett.

ὥρα, ας f hour, period of time

ἀποκτείνας Verb, aor act ptc, m nom pl  
ἀποκτείνω kill, put to death  
δόξῃ Verb, aor act subj, 3 s (or dat s noun)  
δοκεω think, suppose  
λατρεία, ας f service  
προσφέρω offer, perform

E.g. the activities of Saul as recorded in Acts and the martyrdom of Stephen in Acts 7. Carson comments, "John treats the persecution with intense irony. These religious persecutors think they are *offering a service (latreia, 'worship', 'spiritual service')* to God. They are profoundly deluded – yet at the same time the death of Christians by persecution truly is an offering to God. Cf. the irony of 11:49-52, where the opposition spoke better than they knew."

#### Verse 3

καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

ἔγνωσαν Verb, aor act indic, 3 pl γινωσκω

The aorist means that the Jews failed to recognise God in the person of Jesus, cf. 15:18-25.

#### Verse 4

ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν.

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

ὅταν see 15:27

Cf. v.1; Lk 22:53. "The 'hour' of Jesus appears to mean his failure but is in fact his exaltation and glory; that of his enemies appears to mean their victory but is in fact their defeat." Barrett.

μνημονεῦω remember, keep in mind

The second αὐτῶν is omitted by  $\kappa$  A L  $\Pi^2$  f<sup>13</sup> OL vg etc; others omit the first αὐτῶν, so K  $\Psi$   $\Delta$  Diat etc, while  $\kappa^*$  D<sup>\*</sup> etc omit both. p<sup>66vid</sup> A B G  $\Pi^*$  etc include αὐτῶν in both places; this is the most likely reading, since the omission is natural in view of the apparent superfluity of the term.

εἶπον Verb, aor act indic, 1s & 3pl λεγω  
 ἀρχη, ης f see 15:27  
 ἤμην Verb, imperf act indic, 1s εἰμι

"There was no need to warn the disciples of danger while Jesus was with them for they were then under his immediate protection." Barrett.

### Verse 5

νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις;

ὑπάγω go, depart

πέμψαντά see 15:21

ἐρωτᾷ Verb, imperf act indic, 3 s ἐρωταω  
 ask

"It seems both necessary and justifiable to emphasise the present tense ἐρωτᾷ; John does not write ἠρωτησε, which would involve a flagrant contradiction with 13:36; 14:5. Here he is dealing simply with the disciples' immediate reaction to the words of Jesus. The thought of his departure fills them with grief; but if only they had asked where he was going, and grasped that it was to the Father, they would not have grieved but recognised that his departure was for their advantage (v.7, συμφερεῖ ὑμῖν)." Barrett.

Carson comments, "In the flow of the argument both in 13:36 and in 14:5, it is not clear that either Peter or Thomas was really asking the question formally represented by their words. A little boy, disappointed that his father is suddenly called away for an emergency meeting when both the boy and his Dad had expected to go fishing together, says, 'Aw, Dad, where are you going?', but cares nothing at all to learn the destination. The question is a protest; the unspoken question is 'Why are you leaving me?' The disciples have been asking several questions of that sort; they have not *really* asked thoughtful questions about where Jesus is going and what it means for them. They have been too self-absorbed in their own loss. Moreover the drift of all four Gospels assures us that none of the inner ring of disciples entertained the idea, before the cross, that the Messiah would simultaneously be conquering king, suffering, dying servant and resurrected Lord. So how much of Jesus' talk about his departure to the Father did they understand at this point?"

ποῦ interrogative adverb where

### Verse 6

ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

λελάληκα Verb, perf act indic, 1 s λαλεω

λύπη, ης f grief, sorrow

πληρω fill

A forceful construction using λύπη as the subject of the filling rather than, as more commonly, the indirect object. "The effect is to give an almost personal force to λύπη: Grief has pervaded, taken possession of your heart." Barrett.

### Verse 7

ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφερεῖ ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

συμφερω usually impersonal it is better, it is profitable

Cf. 11:50

ἀπέλθω Verb, aor act subj, 1 s ἀπερχομαι

παρακλητος, ου m see 14:16

ἐλεύσεται Verb, fut midd dep indic, 3 s

έρχομαι

πορευθῶ Verb, aor pass dep subj, 1 s

πορευομαι

"The thought is identical with that of 7:39: the coming of the Spirit waits upon the glorifying of Jesus. The Spirit is the agent of the creation of the Church and the salvation of the world; in this sense the coming of the Spirit depends upon the completion of the work of Christ." Barrett.

And Beasley-Murray expresses the point similarly: "When 16:7 is set alongside 7:39; 12:23, 27–28, 31–32; 13:31–32 and 20:22, it is evident that the 'lifting up' of Jesus via his cross to the throne of God brings about the turn of the ages that ushers in the saving sovereignty of God in fullness. From that time on the salvation of the kingdom of God in Jesus may be freely appropriated, in accordance with the ancient promises that *the Spirit of the kingdom of God* will be given for the renewal of man and the cosmos (see above all Joel 2:28–32, also Isa 32:14–18; 44:1–5; Jer 31:31–34; Ezek 11:17–20; 36:24–27; 37:1–14, and the passages that associate the Spirit with the saving rule of the Messiah, e.g., Isa 11:1–10; 42:1–4). The teaching on the Paraclete or Spirit is part and parcel of the eschatology of the Fourth Gospel that is centered in Christology. The Redeemer Son of God and Son of Man mediates the saving sovereignty of God through the Spirit of Life."

### Verse 8

καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·

ἐλθων Verb, aor act ptc, m nom s έρχομαι

ἐλέγξει Verb, fut act indic, 3 s ἐλεγχω  
show (someone his) fault, convince  
(someone of his) error  
ἁμαρτία, ας f sin

"John does not say in what way this operation will be effected. He has already said, however, at 14:17, that the world cannot receive the Paraclete, and we must therefore think of his work through the Church, which alone can receive him, and in particular of the Spirit-inspired utterances of Christian preachers which convict the world." Barrett.

δικαιοσύνη, ης f righteousness  
κρισις, εως f judgement

Beasley-Murray comments, "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)."

### Verses 9-11

There is considerable debate over the sense of *περι* and *ὅτι* in the following verses. *περι* could mean either 'about' or 'concerning', *ὅτι* either 'in that' or 'because'. Brown prefers to understand *ὅτι* as 'in that', expressing equality: sin is demonstrated in failure to believe in Christ; righteousness is demonstrated in Jesus himself; judgement is demonstrated in that the ruler of this world is judged.

Beasley-Murray writes, "The fundamental concept of v 8 and its elaboration in vv 9–11 is that of a trial of the world before God. The 'world' had already conducted its own trial of Jesus; therein he was declared to be guilty of heinous sin – sedition against Caesar and blasphemy against God, hence a man without righteousness and worthy of death. Significantly the accounts of the trial of Jesus, alike in the Fourth Gospel as in the Synoptics, are written to show that in reality *Jesus* was the innocent one and the 'world' was condemned by its action. The task of the Paraclete is to expose the reality of this situation, and the trial before the Sanhedrin and Pilate's judgment hall in Jerusalem gives place to the tribunal of God in heaven. The Paraclete, through the witness of the disciples to Jesus in the gospel and its exemplification in the Church, unveils to the world the real nature of sin and righteousness and judgment in the light of what God was doing in Jesus, and its implications for men and women. The elements of this exposure are itemized in vv 9–11. The function of *ὅτι* in each clause is not to indicate cause ('To take *ὅτι* causally is artificial,' Büchsel, 474 n.7), but to explicate the assertion in v 8: 'in that, inasmuch as ...' (so Bultmann, 563; Schnackenburg, 3:129)."

### Verse 9

περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

Beasley-Murray notes, "The recognition that the prime *sin* is unbelief in relation to God's revelation in Christ runs through our Gospel (cf. 1:11; 3:19; 15:22). Such unbelief entails rejection, not ignorance, of the proclamation of Christ in the Gospel. Since the 'exposure' of the world is one of a continuing situation, it has to do not only with the vote of the Jewish Sanhedrin and the decision of Pilate but with the attitude of the 'world' as such."

### Verse 10

περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα  
ὑπάγω καὶ οὐκέτι θεωρεῖτέ με·

οὐκέτι adv no longer, no more  
θεωρεω see

"It is essential to remember the general significance in John of *προς τον πατερα υπαγω*, and of *ουκετι θεωρειτε με*. They refer to the departure and disappearance of Jesus in an event which was at once truly death and truly a glorious exaltation. This compound event is throughout the New Testament regarded as setting the seal upon the righteousness of Jesus, and the righteousness of God; see especially Rom. 3:21-31. John does not separate the two elements in the compound event, but it may be said that Jesus' death proved his complete obedience to the will of God, and his exaltation proved that his righteousness was approved by more than human acclamation." Barrett.

Jesus' resurrection, ascension and exaltation are the Father's vindication of him – his 'justification', the declaration of his 'righteousness.' "The justification of Jesus thus is the vindication of his righteousness in life and his entrance upon *righteousness in glory* with the Father (cf. 12:23; 13:31–32; 17:1, 5; and 1 Tim 3:16)." Beasley-Murray.

### Verse 11

περι δε κρισεως, οτι ο αρχων του κοσμου τουτου κερριται.

αρχων, οντος m ruler

Cf. 12:31; 14:30.

κερριται Verb, perf pass indic, 3 s κρινω  
judge, condemn

"It is on the basis of this historical event that men may be convinced by the Spirit of the fact of judgement and thus of their own judgement by God." Barrett.

### Verses 12-15

"The last Paraclete passage forms a fitting climax to the rest, and brings together the intimations regarding the Spirit's ministry for the Church." Beasley-Murray.

### Verse 12

Ετι πολλα εχω υμιν λεγειν, αλλ ου δυνασθε βασταζειν αρτι.

ετι still, yet

βασταζω carry, bear, endure

αρτι now, at the present

### Verse 13

οταν δε ελθη εκεινος, το πνευμα της αληθειας, οδηγησει υμας εν τη αληθεια παση, ου γαρ λαλησει αφ' εαυτου, αλλ' οσα ακουσει λαλησει, και τα ερχομενα αναγγελει υμιν.

οταν when

αληθεια, ας f see 14:16

οδηγεω lead, guide

εν τη αληθεια παση is better attested than εις την αληθειαν πασαν. "The difference in meaning between the two readings is slight, but whereas εις τ. αλ. suggests that, under the Spirit's guidance, the disciples will come to know all truth, εν. τ. αλ. suggests guidance in the whole sphere of truth." Barrett.

Beasley-Murray comments, "In any case the emphasis is on the term 'all': the truth has been made known by Jesus to the disciples, but their grasp of it has been limited; the task of the Paraclete will be to lead them that they may comprehend the depths and heights of the revelation as yet unperceived by them."

λαλεω speak, talk

εαυτος, εαυτη, εαυτον him/her/itself

οσος, η, ον correlative pronoun, as much as;  
pl. as many as, all

Beasley-Murray comments, "It is explicitly stated that the revelation mediated by the Paraclete will not be his own, but one that he will receive ('all that he will hear'). Its source is stated in vv 14–15: the Paraclete will receive from Jesus what he imparts to the disciples, just as Jesus received it from the Father. The latter point is emphasized throughout this Gospel with respect to the message of Jesus (e.g., 3:32–35; 7:16–18; 8:26–29, 42–43; 12:47–50), and it extends to the revelation in his words and works is one (14:9–10). So constant is this emphasis, it is to be presumed that *the one revelation of God in Christ* is the content of that which the Spirit is to convey to the disciples."

What is meant by τα ερχομενα? "Two interpretations may be suggested. (a) From the standpoint of the night 'in which Jesus was betrayed' τα ερχομενα are the events of the passion, which is about to take place, and include perhaps both the crucifixion and the resurrection. (b) From the standpoint of the evangelist τα ερχομενα must be events still future, that is properly eschatological events... It is probable that John has both trains of thought in mind, since (as the language of going and coming, of seeing and not seeing, shows) he thought of the death and resurrection of Jesus as themselves eschatological events. The meaning of the last discourse, and especially of the Paraclete sayings, is that the interval between the last night of Jesus' life and the evangelist's own day is annihilated by faith. The whole Church enters the supper room and participates in the glory of Christ, which was manifested in his death and resurrection and will be manifested eschatologically, as a present reality." Barrett.

ἀναγγελεῖ Verb, fut act indic, 3 s ἀναγγελλω  
tell, inform, proclaim

#### Verse 14

ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται  
καὶ ἀναγγελεῖ ὑμῖν.

ἐμὲ Pronoun, acc s ἐγὼ  
δοξάζω praise, glorify, exalt

"Glory is the natural accompaniment of the Messiah in his coming at the last day; cf. Mark 13:26, and many other passages in Jewish and Christian literature. The Spirit, by realising the eschatological functions of Christ, gives him this glory by anticipation." Barrett.  
Carson comments, "Just as the Son by his ministry on earth brought glory to his Father (7:18; 17:4), so the Paraclete by his ministry brings glory to Jesus: that is his central aim." Beasley-Murray adds, "The singular use of the term 'glorify' in relation to the death and resurrection of Jesus in this Gospel (esp. 12:23, 27–28; 13:31–32; 17:1, 5) suggests that the revelatory work of the Spirit, described as 'he shall glorify me,' has a special relation to the *redemptive* work of Jesus, wherein the revelation of God in Christ reaches its apex."

λήμψεται Verb, fut midd dep indic, 3 s  
λαμβάνω

"It is the truth not simply of the teaching but of the mission and being of Christ which the Spirit declares to the world, as he puts into effect Christ's judgement of the world." Barrett.

#### Verse 15

πάντα ὅσα ἔχει ὁ πατήρ ἐμὰ ἐστίν· διὰ τοῦτο  
εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ  
ὑμῖν.

ἐμος, η, ον 1st pers possessive adj my, mine  
εἶπον Verb, aor act indic, 1s & 3pl λεγῶ

Cf. 5:19, 20.

#### Verse 16

Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν  
μικρὸν καὶ ὄψεσθέ με.

οὐκετι adv see v.10

παλιν again, once more

ὄψεσθέ Verb, fut midd dep indic, 2 pl ὄρω  
see

After ὄψεσθέ με some MSS add ὅτι ὑπάγω πρὸς τὸν πατέρα (so A Γ Δ TheodGreek Ψ vg syr<sup>c,s,p,h,pal</sup> cop<sup>bo</sup> etc). This would appear to be in order to provide for the disciples' question at the end of v 17.

May refer to resurrection appearances but may also have apocalyptic connotations (cf. Mk 13:26; 14:62; Jn 1:50f.; 11:40). Barrett says that John's language reflects the peculiar eschatology "which affirms the partial but not complete fulfilment of the conditions of the age to come." Carson thinks that "this verse refers to Jesus' departure in death and his return after his resurrection." Cf. 7:33; 13:33.

#### Verse 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;

ἀλλήλων, οἱς, οὐς reciprocal pronoun one  
another

Cf. v.5.

#### Verse 18

ἔλεγον οὖν· Τί ἐστὶν τοῦτο ὃ λέγει μικρὸν; οὐκ  
οἶδαμεν τί λαλεῖ.

Carson comments, "Their perplexity provides the justification to the assessment Jesus has just rendered: they cannot yet bear all that Jesus wants to say to them (v. 12)."

#### Verse 19

ἔγνω 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;

ἔγνω Verb, aor act indic, 3 s γινώσκω  
θελῶ wish, will

ἐρωτᾶν Verb, pres act infin ἐρωτᾶω ask  
ζητεῶ seek, ask, investigate

ἀλλήλων, οἱς, οὐς reciprocal pronoun one  
another

εἶπον Verb, aor act indic, 1s & 3pl λεγῶ  
θεωρεῶ see vv.16,17

#### Verse 20

ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ  
θρηνησετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται·  
ὕμεις λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς  
χαρὰν γενήσεται.

κλαύσετε verb, fut act indic, 2 pl κλαίω  
weep, cry

θρηνεῶ mourn, weep

This verb is found only here in John. For the conjunction of the two verbs, cf. Lk 7:32.

χαρήσεται Verb, pass dep indic, 3 s χαίρω  
rejoice, be glad

λυπηθήσεσθε Verb, fut pass indic, 2 pl  
λυπεῶ pain, grieve; pass be sad,  
sorrowful, grieve



λυπη, ης f grief, sorrow, pain  
 χαρα, ας f joy, gladness

The reference is to Jesus' resurrection.

### Verse 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.

γυνή, αἰκος f woman

ὅταν when

τικτῶ bear, give birth (to)

ὥρα, ας f hour, moment

γεννήσῃ Verb, aor act subj, 3 s γενναῶ give birth to; pass be born

παιδίον, ου n child

οὐκέτι adv no longer, no more

μνημονεύω remember, keep in mind

θλίψις, εως f trouble, suffering

ἐγεννήθη Verb, aor pass indic, 3s γενναῶ

"The parallel is in itself a simple one: the short travail pains give place to satisfaction at the birth of a child – the short sorrow of Good Friday and the following day give place to the joy of Easter. But the analogy has a deeper meaning. It belongs to the Old Testament; see especially Is 26:16-19 ...; 66:7-14... In these passages the messianic salvation which relieves the affliction of the people is compared to the relief and joy of childbirth, and from them (and like passages [e.g. Mic 4:9f.; 5:3; Jer 4:31]) was drawn the later Jewish doctrine of the ... 'travail pains of the Messiah', a period of trouble which must intervene before the final consummation. The significance of these facts is that the death and resurrection of Jesus were described in language which is properly eschatological; that is, John treats them as types and anticipations of eschatological events. The resurrection means, in an anticipatory way, the realisation of the messianic salvation." Barrett.

### Verse 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.

"The mere prediction of Jesus' departure was sufficient to grieve the disciples. νῦν, however, refers primarily to the time of Jesus' departure." Barrett.

ἔχετε, supported by P<sup>22</sup> κ\* B c K W<sup>c</sup> f<sup>1</sup> f<sup>2</sup> etc, is preferable to the future ἔξετε (P<sup>66</sup> κ<sup>c</sup> A D W TheodGreek Ψ etc) which is apparently due to the future tenses in v 20.

πάλιν again, once more

ὄψομαι Verb, fut midd dep indic, 1s ὄρω see

Cf. Is 66:14.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing  
 αἶρω take, take away

αἶρει (P<sup>22</sup> P<sup>66</sup>vid A C D<sup>b</sup> K L Δ TheodGreek Π etc) is more likely to be original than ἀρεῖ (P<sup>5</sup> B D\* and versions), since the latter may have been influenced by the future tenses of the immediately preceding verbs.

Carson comments, "Once the disciples rejoice, after the resurrection, *no-one will take away [their] joy*, because the resurrection of Jesus is not merely a discrete event but the onset of the eschatological age, the dawning of the new creation (cf. notes on 20:22), the precursor to the age of the Paraclete."

### Verse 23

καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν· ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου.

ἐκεῖνος, η, ο demonstrative adj. that

A phrase often used of the last days or of the end of the age.

ἐμὲ Pronoun, acc s ἐγώ

ἐρωτῶ see v.19.

"John's meaning seems to be that in the time when the Holy Spirit is given and guides the believers in all the truth they will no longer ask such questions as, What is the meaning of the 'little while' of which Jesus speaks? Cf. 1 John 2:20, οἰδατε παντες." Barrett.

Beasley-Murray comments, "The joy of the new time introduced by Easter is to be characterized by two notable features: first, the joy of understanding; the disciples will no longer have to question Jesus in the kind of bewilderment which they had just known (vv 16–18), for Easter will be as a shaft of light from heaven on the way of Jesus, and the Spirit will be their leader into 'all truth'; second, the joy of efficacious prayer, since the Father will hear and grant their prayers 'in the name of Jesus'."

ἂν particle indicating contingency

τις, τὶ acc τινά, τὶ gen τινός dat τινί anyone, anything

ἂν τι here for the more usual ὅ ἂν 'whatever.'

αἰτέω ask, request

αἰτέω is used here for making a petition and is distinguished from ἐρωτῶ which is used for asking a question.

ὄνομα, τος n name

The position of ἐν τῷ ὀνόματί μου varies in the textual tradition.

δωσει Verb, fut act indic, 2s δίδωμι

Cf. 14:13f.; 15:16.

### Verse 24

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

ἕως conj until

ἄρτι now

λήμψεσθε Verb, fut midd dep indic, 2 pl

λαμβάνω

χαρὰ, ας f see v.20

ἢ Verb, pres subj, 3s εἶμι

πεπληρωμένη Verb, perf pass ptc, f nom s

πληρῶ fill, make full

"Cf. 15:11, but the completion of joy is now more closely defined; it consists in the access to God which is described as asking and receiving." Barrett.

### Verse 25

Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησία περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν.

παροιμία, ας f parable, figure of speech

Here used in contrast with παρρησία to mean veiled speech, including parables such as the discourses concerning the shepherd and the vine. Beasley-Murray thinks that the reference is particularly to the enigmatic saying of v. 16 which prompts the puzzled questioning of vv 17-18 along with the expansion in v. 20 and parable of v 21.

λελάληκα Verb, perf act indic, 1 s λαλέω

ὅτε conj when

οὐκέτι adv see v.21

παρρησία, ας f openness

Cf. 7:4. The dative is used adverbially to mean 'openly', 'plainly'.

ἀπαγγελῶ Verb, fut act indic, 1 s ἀπαγγέλλω  
announce, proclaim

Both Jesus post-resurrection instruction of the disciples and the continuing instruction of the Spirit-Paraclete, cf. 16:12-15.

### Verse 26

ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

ὄνομα, τος n name

αἰτήσεσθε Verb, fut midd indic, 2 pl αἰτέω

ask, request

ἐρωτάω ask, request

Beasley-Murray comments, "While we may contrast this statement with assertions of the mediatorial role of Jesus in heaven (Rom 8:34; Heb. 7:25; 1 John 2:1), it is clear that the emphasis in this passage is on the freedom of access which the disciples will have to the Father. There will be no need for Jesus to persuade the Father to listen to their prayers, still less to turn aside his wrath from them, for the Father himself loves them."

### Verse 27

αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.

φιλέω love

ἐμὲ Pronoun, acc s ἐγώ

πεφιλήκατε Verb, perf act indic, 2p φιλέω

παρα [του] θεου. Metzger writes, "The reading, του πατρος, though strongly supported, is probably secondary, having arisen by assimilation to ἐξηλθον παρα του πατρος of the following verse."

Barrett points out that vv 26–27 elaborate the thought of 15:13–15; the disciples are called the 'friends' of Jesus and with him form a unique circle of love: "In the present passage the point is that the Father himself stands within this circle (as indeed is implied by 15:9 f.)"

### Verse 28

ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

The omission of ἐξῆλθον παρὰ τοῦ πατρος by D and a few other mss is probably accidental.

ἐλήλυθα Verb, perf act indic, 1 s ἐρχομαι

παλιν again, once more

ἀφήμι leave, forsake

πορεύομαι go, proceed

This verse summarises the whole of Jesus' work, or even, as Barrett suggests, of the Christian faith. "It expresses God's movement to the world in Christ; the movement of humiliation and revelation (ἐλήλυθα εἰς τον κοσμον); the return of Christ to the Father, which is both the consummation of his glory and the redemption of the world, since, as the discourses of chs. 13-16 have been designed to show, it was the condition and signal for the coming of the Spirit and the inauguration of a new dispensation of knowledge and life."

**Verse 29**

Λέγουσιν οἱ μαθηταὶ αὐτοῦ· Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

μαθητης, ου m disciple, pupil, follower  
παρρησια, ας f see v.25  
παροιμια, ας f see v.25  
οὔδεις, οὐδεμια, οὐδεν no one, nothing

"The chapter, and with it the last discourses, closes with a striking example of Johannine irony. In spite of Jesus' warning that the hour for plain speech was coming (and had not yet come, v.25) the disciples leapt to the conclusion that, because they had acquired an orthodox faith (vv.28f.), they fully understood his meaning. They were answered by an unsparing disclosure of the truth about themselves." Barrett.

**Verse 30**

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

χρεια, ας f need  
σε Pronoun, acc s συ  
ἐρωτᾷ Verb, imperf act indic, 3 s ἐρωταω  
ask  
ἐξήλθεις Verb, aor act indic, 2 s ἐξερχομαι

**Verse 31**

ἀπεκρίθη αὐτοῖς Ἰησοῦς· Ἄρτι πιστεύετε;  
ἀπεκρίθη Verb, aor midd dep indic, 3 s  
ἀποκρινομαι answer, reply, say  
ἄρτι now, at the present

Beasley-Murray writes, "The utterance of Jesus could be either a question or an affirmation. The comparable utterance in 13:38 favors the former as intended."  
"The question does not perhaps deny the existence of some kind and measure of faith; but its complete inadequacy is shown in the next verse." Barrett.

**Verse 32**

ἰδοὺ ἔρχεται ὄρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια κάμῃ μόνον ἀφῆτε· καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν.

ἐλήλυθεν Verb, perf act indic, 3 s ἐρχομαι  
σκορπισθῆτε Verb, aor pass subj, 2 pl  
σκορπιζω scatter, disperse

Cf. Mk 14:27 which quotes Zech 13:7.

ἕκαστος, η, ον each, every  
ἴδιος, α, ον one's own; τα ἴδια home  
κάγω a compound word = καὶ ἐγώ  
μόνος, η, ον adj only, alone

"At the time of crucifixion, Jesus was all the 'Church' there was." Barrett.

ἀφῆτε Verb, aor act subj, 2 pl ἀφιημι leave, forsake

Beasley-Murray comments, "The question is raised whether v 32b implies a rejection of the tradition of the cry of desolation, recorded in Mark 15:34. In our judgment the affirmation that it does entails a misunderstanding of the Evangelist's intention. He is contrasting the faithlessness of the disciples in his hour of trial with the faithfulness of his Father. It has nothing to do with the experience of Jesus at one terrible moment on the cross, wherein he expressed his agony of spirit by quoting Ps 22:1... The expression of confidence in his Father's presence when his followers desert him is entirely comprehensible in v 32. If a comparison with Mark 15:34 is legitimate the latter becomes yet more terrible in significance, but must be seen as the unfathomed depth of the descent of the Son of God prior to his ascent to the Father's right hand – a figure which is not inharmonious with the paradox of John 12:31–32!"

**Verse 33**

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

λελάληκα Verb, perf act indic, 1 s λαλεω

The reference may be to the preceding verse and the prediction of the disciples' desertion but "more probably refers to the whole of the discourse (especially from 16:1) which sets in its true context the θλιψις the disciples will have to endure." Barrett.

ἐμοὶ Pronoun, dat s ἐγώ  
εἰρηνη, ης f peace

Cf. 14:27.

θλιψις, εως f trouble, suffering

Used in the New Testament both of eschatological woes and of the afflictions and persecutions of the church. "Through the Church, and especially through its love, its joy in the Spirit, and its persecutions, the eschatological salvation, anticipated in the crucifixion and resurrection and hoped for at the last day, is continually presented to the world." Barrett.

θαρσεω (only in imperat) Courage! Take courage! Cheer up!  
νικαω conquer, overcome



In Jesus' death it seemed that the 'world' – characterised by opposition to Jesus – had triumphed over him. His resurrection demonstrated that he had overcome the world. Beasley-Murray adds, "And *in him* every disciple shares his victory (a conviction strongly emphasized in I John: the believer conquers the evil one, 2:13–14, the Antichrists of this world, 4:4, and the world itself, 5:4–5)."