

GOSPEL OF JOHN

EXEGESIS VERSES 1 – 4:

GNT John 16:1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

NAS John 16:1 **"These things I have spoken to you, that you may be kept from stumbling.** Ταῦτα οὗτος (near dem. pro./an-p; "These things") λελάληκα λαλέω (viPFa--1s; "I have spoken/communicated/told") ὑμῖν σύ (npd-2p) ἵνα (conj. purpose; "in order that") μὴ (neg. +) σκανδαλισθῆτε. σκανδαλίζω (vsap--2p; "you may not be stumbled/be kept from stumbling"; same as 6:61)

GNT John 16:2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξη λατρείαν προσφέρειν τῷ θεῷ.

NAS John 16:2 **"They will make you outcasts from the synagogue,** ποιήσουσιν ποιέω (vifa--3p; "They will make") ὑμᾶς· σύ (npPred.acc-2p; ref. to the disciples) ἀποσυναγώγους ἀποσυνάγωγος (a--am-p; "outcasts from the synagogue/excommunicated men from the synagogue"; same as 9:22; 12:42) **but an hour is coming for everyone who kills you to think that he is offering service to God.** ἀλλ' ἀλλά (strong advers. not simply as a cc "now/yea", as commentaries want to make it) ὥρα (n-nf-s; "an hour/period of time as appointed") ἔρχεται ἔρχομαι (vipd--3s; "is coming") ἵνα (conj. purpose; "in order that/for") πᾶς (adj used subst. as a noun--nm-s; "everyone") ὁ ἀποκτείνας ἀποκτείνω (d.a. + sub. ptc.a/a/nm-s; "who kills/having killed") ὑμᾶς σύ (npa-2p) δόξη δοκέω (vsaa--3s; "might think/suppose/presume") προσφέρειν προσφέρω (inf. of purpose/pa-; "to bring/lead/present", hence "to offer/that he is offering") λατρείαν λατρεία (n-af-s; "service"; esp. religious service or worship; service that is construed to be spiritual in nature; used 5x; Rom.9:4; 12:1; Heb.9:1,6) τῷ ὁ θεῷ. θεός (d.a. + n-dm-s)

GNT John 16:3 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

NAS John 16:3 **"And these things they will do, because they have not known the Father, or Me.** καί (cc) ταῦτα οὗτος (near dem. pro./an-p) ποιήσουσιν ποιέω (vifa--3p) ὅτι (causal conj.) οὐκ οὐ (neg. +) ἔγνωσαν γινώσκω (viaa--3p; "do not have

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insightful knowledge/have not known") τὸν ὁ πατέρα πατήρ (d.a. + n-am-s) οὐδέ (cc; "nor") ἐμέ. ἐγώ (npa-1s; ref. Christ)

GNT John 16:4 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 ἦμην.

NAS John 16:4 **"But these things I have spoken to you, that when their hour comes, ἀλλά (strong. advers.) ταῦτα οὗτος (near dem. pro./an-p) λελάληκα λαλέω (viPFa--1s) ὑμῖν σύ (npd-2p) ἵνα (conj. purpose) ὅταν (temporal conj.; "when/at the time that") αὐτῶν αὐτός (nprgn3p; ref. to the antagonistic religious persecutors of vss.2-3) ἡ ὥρα (d.a. + n-nf-s; "the hour"; the allotted time for their persecution and murders to exist) ἔλθῃ ἔρχομαι (vsaa--3s; "might come") you may remember that I told you of them. μνημονεύητε μνημονεύω (vspra--2p; "you might remember/recall"; same as 15:20) ὅτι (cc; intro. content of their memory) ἐγὼ (nprn-1s; emphatic) εἶπον λέγω (viaa--1s) ὑμῖν. σύ (npd-2p) αὐτῶν αὐτός (nprgn3p; gen. of reference; "about them") And these things I did not say to you at the beginning, because I was with you. δέ (cc; "Now") Ταῦτα οὗτος (near dem. pro./an-p) οὐκ οὐ (neg. +) εἶπον, λέγω (viaa--1s) ὑμῖν σύ (npd-2p) ἐξ ἐκ (pAbl) ἀρχῆς ἀρχή (n-Ablf-s; "the beginning") ὅτι (causal. conj.) ἦμην. εἰμί (viIPFm--1s) μεθ' μετὰ (pg) ὑμῶν σύ (nprg-2p)**

ANALYSIS VERSES 1 – 4:

1. Jesus now makes clear that the intent behind His warning of –V is not to be discouraging or disheartening.
2. He informs His disciples that it is to prepare them for the realities of future events that will come to pass in their niches.
3. His teaching in this regard is strictly set forth for their own spiritual well being as He states, **"These things I have spoken to you, that you may be kept from stumbling"**.
4. **"These things"** harks specifically to the issues presented in vss.18-27 that delineates –V (organized) and the expected hostility and persecution they will inflict, from those that are +V and bear witness to the marching orders of BD established via the RCOC.
5. Jesus' warning denotes that BD does not "gloss over" or "sugarcoat" the realities of life by approaching it through "primrose glasses".
6. BD is designed to address all spiritual contingencies and realities in life and tells it like it is.

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7. For communicators to place only the “good” things of God’s blessings in front of their congregations is a distinct fallacy in their responsibility to inform believers as to the realities of the CWL.
8. The truth of the matter is that believers are engaged in a spiritual warfare of the A/C and will face obstacles and hostility from the cosmos to include in some cases of having to lay one’s life down for the sake of the truth. Eph.6:10-12 cp. Joh.15:13
9. The reality of the teaching by Jesus to the disciples is the same reality that occurs today as the +V believer assembles in Bible class to hear the Word of God.
10. Bible class is the place where the Lord sheds light on the issues related to our daily walk and prepares us for future tests in life.
11. Failure to concentrate and make certain that one apprehends the things taught destines the believer for spiritual problems.
12. Believers that fail to orient to the realities of Bible doctrine will become disillusioned and will find themselves prone to “cave in” spiritually under the pressures. Mat.13:20-21
13. The very purpose for Jesus briefing these men was to make sure that they were not taken unawares and so become disoriented to what was happening to them. 1Pet.4:12-14
14. The word for “**stumbling**/σκανδαλίζω” emphasizes the trigger mechanism of a trap used to ensnare an unwary prey.
15. A trap is not effective against one that is cognizant of its workings and placement and so does not allow oneself to be captured.
16. Crucial therefore, in this issue of **stumbling**, is the matter of instruction and preparation.
17. Jesus, as a perfect communicator, briefed His disciples on the fact that persecution was going to be a vicious and ongoing reality for them, thus preparing them in advance.
18. The uninformed believer that is not so briefed, becomes surprised and shocked and often becomes disoriented and maladjusted to God and wonders “What have I done to brings this upon me?”
19. Again, BD is designed to prepare and stabilize the believer for confronting the realities of the A/C.
20. While there are various degrees of **stumbling**, Jesus is here emphasizing the most severe kind in which they would end up repudiating Him and His teaching and become spiritual casualties.
21. The first form that persecution would take for the disciples would be the loss of **synagogue** privileges and excommunication from Jewish society, as Jesus continues, “**They will make you outcasts from the synagogue**”.
22. This was first done to the man born blind, an object lesson that one does not need to be anything more than a believer and speak truth, to incur the wrath of unbelieving religious types. Joh.9:22, 24-34
23. To be excommunicated from **the synagogue** basically meant that that person was ostracized from the religious, political, economic and social order in Israel.
24. This is the good news, the bad news is that this is the lesser of the types of persecution that would be leveled against these first century believers.

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25. Religious persecution would take a far more ugly turn and many would actually be martyred for believing in Christ and saying that He was Israel's Messiah.
26. We observe this type of activity in Act.7:54-8:1; 9:1
27. Saul of Tarsus was one of the chief instigators and executors of this type of persecution that claimed the lives of many believers. 1Tim.1:13
28. These types of activities have characterized the persecution of the believers over the centuries, especially by the anti-God organization known as the Great Whore. Rev.17:6 (*Such as the 15th century Spanish inquisition of which Tomas de Torquemada, the first grand inquisitor, had at least 2000 people burned at the stake. Cf. Encyclopedia Britannica, Micropedia V, p.367a.*)
29. Such religious persecution still prevails in many places today under the guise of the New World Order, a humanistic, godless plan to bring a human millennium about apart from Christ. Psa.2:1-3 (*The N.W.O. under the guise of religious freedom say that they promote ecumenical tolerance, but in reality it applies intolerance to those that teach or promote ideologies that speak against the tolerance of certain evils.*)
30. Jesus then sets forth the real irony behind the persecution the disciples will face, as He continues in vs.2b starting with the strong adversative ἀλλά, “**but an hour is coming for everyone who kills you to think that he is offering service to God**”.
31. In stark contrast to the physical ostracizing that would take place, the real “kicker” is that it is religious reversionists that are behind the persecution and these types actually believe that they are spiritual and providing **service to God**.
32. This points to the fact that just because someone is “religious” and even rests upon the Bible as their guide, if they are –V, their zeal will be misplaced and they become candidates as aggressors towards +V and the truth.
33. While religious unbelievers may exude the worst for persecution, even religious reversionistic believers can be enemies of the cross (Phi.3:18-19) and reflect hostility towards those that stand for the truth. (*Exs. Paul's continuous battle with the Judaizers, legalistic believers antagonistic towards grace; Cf. 1st and 2nd Cor. and Gal. Cp. Act.15:5,10-11; Even John Calvin, a reformation hero, is accredited with the conviction and subsequent burning at the stake of one Servetus, who took issue with the doctrine he taught [not that Servetus was right theologically, but to denote that believers can show maximum hostility to others]; Cf. Encyclopedia Britannica, Macropedia 3, p.674a.*)
34. Believers, especially +V believers that withstand the vast propaganda machine, are the objects of ridicule and scorn.
35. In vs.3, Jesus states that people engage in this sort of activity based on ignorance and states, “**And these things they will do, because they have not known the Father, or Me**”.
36. The term “**known**” has the nuance of figure out or understand, pointing out the fact that these types lack a sufficient frame of reference with regard to God and the POG, or they would not be involved in such actions.
37. The contact that the religious establishment had with Jesus had generated such hatred for Him that they developed a warped hatred for both He and His **Father**.
38. This irrational hatred of God and His Son would eventually be expressed towards anyone that embraced their viewpoint.

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39. Due to this irrational hatred and the religious zeal that these religious reversionists possessed, their persecution was especially heinous and vicious.
40. In vs.4, Jesus informs these men that when **these things** occur, it is for the purpose that they can recall His teaching and states, “**But these things I have spoken to you, that when their hour comes, you may remember that I told you of them**”.
41. The stark contrast in view with this use of “ἀλλά/**But**” is indeed that His teaching is not to discourage them, **but** for their spiritual edification.
42. The force of His proclamation is that when they come under persecution, they should recognize that Jesus had already prophesied **these things** and therefore, God is not taken by surprise and neither should they be.
43. The term “**their hour**” deals with the fact that **their** persecutors only have a limited period of time and that they themselves will be subject to Divine retribution.
44. To be forewarned is to be fore armed, so the importance of paying close attention to the doctrine we hear is paramount. Heb.2:1
45. Jesus then informs the disciples as to why He waited until the end of His time with them to tell them of **these things** and states, “**And these things I did not say to you at the beginning, because I was with you**”.
46. There was no reason to brief them on the reality of persecution earlier in Jesus ministry, since He was with them and the antagonism would be directed towards and absorbed by Him during that time.
47. That perfect truth of the Word was physically walking this earth, it was He that was the focal point of attack by the cosmos. Joh.15:18
48. However, with the removal of their Master, they would become the next targets of the vicious hatred that had previously been directed only towards Jesus.
49. When He was with them, He could shield them from the attacks of those that hated the light.
50. When in their Apostolic offices they become lights in the world, they would be treated as the Light of the world had been treated by the darkness of Satan and the cosmos.

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EXEGESIS VERSES 5 – 6:

GNT John 16:5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;

NAS John 16:5 **"But now I am going to Him who sent Me;** δέ (ch) νῦν (adv.; "now/at this time") ὑπάγω (vipa--1s; "I am going away/leaving") πρὸς (pa) τὸν ὁ πέμψαντά πέμπω (d.a. + subs. ptc./a/a/am-s; "Him who sent") με, ἐγώ (nra-1s) **and none of you asks Me, 'Where are You going?'** καί (cc) οὐδεὶς (card. adj./nm-s; "no one/not even one") ἐξ ἐκ (pg; "from") ὑμῶν σύ (nrg-2p) ἐρωτᾷ ἐρωτάω (vipa--3s; "asks/questions/inquires/entreats for the purpose to acquire information") με, ἐγώ (nra-1s) Ποῦ ποῦ (interr. adv.; "Where/What place?") ὑπάγεις; ὑπάγω (vipa--2s)

GNT John 16:6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

NAS John 16:6 **"But because I have said these things to you, sorrow has filled your heart.** ἀλλ' ἀλλά (strong advers.) ὅτι (causal conj.) λελάληκα λαλέω (viPFa--1s; "I have spoken") ταῦτα οὗτος (near dem. pro./an-p) ὑμῖν σύ (nrd-2p) ἡ λύπη (d.a. + n-nf-s; "sorrow/sadness/grief/distress/inner pain of mourning"; used 16x) πεπλήρωκεν πληρόω (viPFa--3s; "has filled up"; denotes maximum grief) ὑμῶν σύ (nrg-2p) τὴν ἡ καρδίαν. καρδία (d.a. + n-af-s)

ANALYSIS VERSES 5 – 6:

1. Jesus **now** leaves the future realities evolving around His disciples based on their full acceptance of the truth and complete stand for it, and brings them back to the present realities of His ministry and their current spiritual "read" on **things**.
2. He once again informs them of His imminent departure and states, **"But now I am going to Him who sent Me"**.
3. He references the fact that it is God's plan for Messiah to be on earth for a short time.
4. In contrast to the reality of the 1st advent, the disciples reject the necessity for the death of Messiah on the cross and view Him as coming for the establishing of His earthly kingdom.
5. Some interpreters suggest that the reason the disciples remain so ignorant as to the mission of Christ at the 1st advent and His ultimate heavenly return via resurrection and ascension is due to the fact that they do not believe Him to be God.

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6. Further, they propose that the disciples are believers and that it is not necessary for one to believe Jesus is God for salvation Ph₁.
7. They base their reasoning on the fact that:
 - A. The disciples only make reference to Him as the Son of God, and never God the Son. Cp. Joh.1:49
 - B. If they truly believed that Jesus was God, they would not be so derelict in their understanding in His references of heavenly existence and spiritual realities in that plane. Cp. Joh.13:36-37; 14:5,8
8. First and foremost, this argument goes totally against the grain of the Gospel of John, whom John takes great pains to prove that Jesus was indeed God as noted in the prologue. Joh.1:1-18
9. It is the Gospel of John that is renowned throughout Christendom as a gospel that clearly presents the gospel Ph₁.
10. If that is accepted, then the question has to be, why does John first introduce Jesus/The Word as God, before He gives a clear call to salvation, such as Joh.3:16.
11. For one to base their reasoning on the use of title for Christ in and of itself is non-substantiated, since Jesus is never referred to as “God the Son” by any author in the NT and is always referred to as the “Son of God”.
12. Furthermore, John later uses the title “Son of God” in His epistles (1Joh.3:8; 4:15; 5:5,10,12,13,20) and these interpreters would not venture to say that John at that point in His life didn’t believe that Jesus was God in the flesh.
13. To pass off the disciple’s spiritual dullness on the fact that they didn’t believe Jesus to be God also is without documentation or merit.
14. Just because one does not GAP spiritual information concerning Jesus’ Person and understand all of its ramifications does not mean that they don’t believe He is God anymore than one that believes that the Bible is the in-errant Word of God, yet fail to GAP and accept even some of its most basic principles, such as R_B, eternal security, etc.
15. These same types hold to Joh.3:16 as a Ph₁ gospel presentation that states that Jesus is the “*uniquely begotten Son*” of God, but via their argument say that one does not have to believe that His uniqueness is as the God/man, only that He was the Messiah of Israel, God’s emissary to the cosmos, and that is all that one has to believe to be saved.
16. The truth of the matter is that anyone that believes that the man Jesus truly came out from the source of God, from His very presence in a heavenly existence (Joh.16:27b), their exercise of faith in that regard is in the man as God, no matter their failure or lack of understanding as to Jesus biological/spiritual “genetics” i.e., the Doctrine of the Hypostatic Union.
17. I propose that it is impossible for one to truly believe in Jesus as the Son of God and the Savior of the world without “God” in the equation of His Person and exercise of faith, no matter if that faith is simply no greater than any faith at all.
18. To believe that someone literally is the “son” of another is to believe that person is of the same stock and name.
19. Even the –V Jews understood Jesus claim to Deity (Joh.10:30-33); the only difference is that they did not believe.

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20. Just because some thought Jesus was “the Christ/Messiah” (Joh.7:41) did not in and of itself make them “believers”. (*Ref. Exegesis and Analysis of John 7*)
21. To remove the necessity of “God” in one’s belief in making the SAJG is tantamount to opening the doors for anyone that simply believes in a “man” for salvation.
22. To carry this theology out to its logical conclusion, of necessity we need to proclaim cults such as the JW’s (they believe Jesus was Messiah, but He was man and angel) or Mormon’s (they believe that Jesus was “a” God, but that all men can become “Gods”) or Muslim’s (they believe Jesus was a prophet sent from God) as Christian believers.
23. For interpreters to claim that the disciples did not believe Jesus to be God is to argue from silence with no sound documentation and goes in the face of the most basic fundamental Christian belief for salvation.
24. The reason for the disciple’s failure to grasp Jesus teaching is due simply to their negative volition rejecting BD, such as the necessity of the cross to effectuate removal of sins, and the fact they had their eyes on the physical, not spiritual.
25. Though they exercised faith in Christ as God, they held on to their human viewpoint “religious” theology concerning the purpose of His work and ministry at the first advent.
26. The fact that none of these men truly grasped the immediate transpiring events is clearly seen in Jesus’ chiding question, “**and none of you asks Me, ‘Where are You going?’**”.
27. While these men understood Jesus that He was leaving them, they did not grasp His purpose or final destination.
28. His question notes their sullen attitude and disinterest as to anything but the fact that He was leaving.
29. Their view was of losing Jesus and His ministry was the end of their messianic dreams.
30. Here is the God/man preparing to return to the eternal glory that His Deity had always possessed and preparing to have His humanity exalted to the highest position of honor and glory in the universe and all these men can think about are themselves and the hopes of their physical dreams dashed.
31. They wanted and expected a figure that would stay with them and fulfill all that the OT stated of Messiah; they were not interested in a crucified Savior and a risen Lord.
32. Some have attempted to say that this comment by Jesus was misplaced in light of Peter’s question in 13:36.
33. However, Peter’s question was only a concern with the fact that he was going to be parted from Jesus and not with the realities of His final destination.
34. Because of the disciples failure to accept across the board all of Jesus’ teaching, instead of rejoicing and excitement for the fulfillment of the POG in this respect, we find men in despair as Jesus notes in vs.6, “**But because I have said these things to you, sorrow has filled your heart**”.
35. The perfect tense of “**has filled**” indicates that this was the status quo for them, a situation that would continue until they finally accepted the facts of doctrine in this regard after Jesus’ resurrection. Joh.16:20,22 cp. 20:19-20
36. These men are prime examples of believers that fail to take all of BD seriously and when faced with spiritual issues that demand insight to spiritual issues and sights on

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spiritual realities are found to be only self-engrossed and miserably obsessed as to the physical situation surrounding them.

37. In reality, as Jesus will point out, His work on the cross and ultimate departure will provide more for them than His personal presence while on earth.
38. In fact, the change of the base of operations of the H.S. is far to their advantage, as we will see in vs.7.
39. They, like many believers, set their sights on the earth and the things of the earth and the earthly advantages that they can possess.
40. They refuse to jettison their distorted religious viewpoints and replace it with the sound truth that Jesus has been teaching.
41. Believers that cling to this life, their personal pursuits, ideas, gratification's, agendas, etc., and to earthly things, fail to see clearly spiritual truths, the glory of eternity and even their own eternal home.
42. Adjusted believers are commanded to set their sights on the eternal, unseen things of BD and the SG₃ that awaits us in our final destination. Col.3:1-2; cf. Phi.3:17-20; Mat.6:19-21
43. Those that do otherwise will ultimately lose out in the truly important matters of eternal consequence.
44. The fact that Jesus was leaving the disciples had cast them into a morass of **sorrow** and despair.
45. If they had listened to Him and taken seriously all of the doctrine that He was providing, they could have had +H and been a source of encouragement to Jesus, even in this difficult time.
46. Rather, what we see are men that are real "downers" and only an additional test for Christ to face as the pressures continue to mount for Him these last few hours before the cross.

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EXEGESIS VERSES 7 – 11:

GNT John 16:7 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.

NAS John 16:7 **"But I tell you the truth, it is to your advantage that I go away; ἀλλ' ἀλλά** (*strong advers.; in stark contrast to the disciples view of Jesus departure of vss.5-6*) ἐγὼ (*nprn-1s*) λέγω (*vipa--1s*) ὑμῖν, σύ (*nprd-2p*) τὴν ἢ ἀλήθειαν ἀλήθεια (*d.a. + n-af-s*) συμφέρει συμφέρω (*vipa--3s*; "to bear or carry together/to contribute to others as to be a benefit/profitable/expedient/ advantageous/it is an advantage"; same as 11:50) ὑμῖν σύ (*nprd-2p*) ἵνα (*conj.; non-final use; simply translated "that" without indicating purpose or result; it introduces that which is the advantage*) ἐγὼ (*nprn-1s*) ἀπέλθω. ἀπέρχομαι (*vsaa--1s*; "might go away/depart") **for if I do not go away, the Helper shall not come to you;** γὰρ (*explanatory conj.*) ἐάν (*part. intro. neg. 3rd class cond.*) μὴ (*neg. +*) ἀπέλθω, ἀπέρχομαι (*vsaa--1s*; "I do not go away") ὁ παράκλητος (*d.a. + n-nm-s*; "the Helper/Advocate") οὐκ οὐ (*neg. +*) ἐλεύσεται ἔρχομαι (*vifd--3s*; "will not come") πρὸς (*pa*) ὑμᾶς· σύ (*npra-2p*) **but if I go, I will send Him to you.** δέ (*ch*) ἐάν (*part. intro. 3rd class cond.*) πορευθῶ, πορεύομαι (*vsad--1s*; "I go/journey/travel/proceed/to go from one place to another"; this verb emphasizes Jesus place of destination to the 3rd heaven) πέμψω πέμπω (*vifa--1s*; "I will send") αὐτὸν αὐτός (*npram3s*; *ref. the Advocate; the pers. pro. emphasizes the H.S. in Person*) πρὸς (*pa*) ὑμᾶς. σύ (*npra-2p*)

GNT John 16:8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·

NAS John 16:8 **"And He, when He comes, will convict the world** καί (*cc*) ἐκεῖνος (*remote dem. pro./nm-s*; "the One"; *ref. the Advocate/H.S.*) ἐλθὼν ἔρχομαι (*circ. ptc./a/a/nm-s*; "when He comes") ἐλέγξει ἐλέγχω (*vifa--3s*; "will convict/reprove/bring to light/expose/demonstrate that someone is erroneous by a reasoned and persuasive argument"; the exposure of error produces an element of disgrace or shame for the one demonstrated to be wrong; same as 3:20; 8:46; this verb governs all 3 of the following

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prepositional phrases) τὸν ὁ κόσμον κόσμος (d.a. + n-am-s) **concerning sin, and righteousness, and judgment;** περί (pg; "concerning/about") ἁμαρτίας ἁμαρτία (n-gf-s; "sin/lit. missing the mark/to err") καί (cc) περί (pg) δικαιοσύνης δικαιοσύνη (n-gf-s; "righteousness/the virtue or state of being right"; with ref. to God it denotes absolute righteousness; with ref. to man it denotes one that is acceptable to God based on His standards of righteousness; used 92x) καί (cc) περί (pg) κρίσεως· κρίσις (n-gf-s; "judgment/rendering of an opinion or decision declared as right or wrong and effectively separating the two"; judgment can be applied in time and eternity)

GNT John 16:9 περί ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

NAS John 16:9 **concerning sin, because they do not believe in Me;** περί (pg) ἁμαρτίας ἁμαρτία (n-gf-s) μέν, (part.; "on the one hand..."; not translated in the NAS; followed by the conj. "δέ...on the other hand" in vss.10,11) ὅτι (causal conj.) οὐ (neg. +) πιστεύουσιν πιστεύω (vipa--3p; "they do not believe") εἰς (pa) ἐμέ· ἐγώ (npa-1s; ref. Jesus)

GNT John 16:10 περί δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με·

NAS John 16:10 **and concerning righteousness, because I go to the Father, and you no longer behold Me;** δέ, (cc; "and/on the other hand") περί (pg) δικαιοσύνης δικαιοσύνη (n-gf-s; "righteousness") ὅτι (causal conj.) ὑπάγω (vipa--1s; "I go/withdraw/lead as a leader/to bring under control"; denotes Jesus' departure as being that which determines other's future destinations) πρὸς (pa) τὸν ὁ πατέρα πατήρ (d.a. + n-am-s) καί (ch) οὐκέτι (adv.; "no longer") θεωρεῖτέ θεωρέω (vipa--2p; "are you beholding as a spectator") με· ἐγώ (npa-1s; ref. Jesus)

GNT John 16:11 περί δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

NAS John 16:11 **and concerning judgment, because the ruler of this world has been judged.** δέ (cc; "on the other hand/as an additional thought") περί (pg) κρίσεως, κρίσις (n-gf-s; "judgment") ὅτι (causal conj.) ὁ ἄρχων (d.a. + n-nm-s; "the

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ruler/head/prince"; ref. Satan) τούτου οὗτος (near. dem. pro./gm-s) τοῦ ὁ κόσμου
κόσμος (d.a. + n-gm-s) κέκριται. κρίνω(νιPFp--3s; "has been judged"; PF = existing
results; pass. = outside agent; indicative = reality)

ANALYSIS VERSES 7 – 11:

1. In light of the disciple's depressed mental state, Jesus now assures them that His departure is ultimately in their own best interest.
2. His leaving them is not an act by which He is abandoning them to those that will mistreat and abuse them.
3. He begins His statements in vs.7 with a solemn affirmation in this regard and states, **"But I tell you the truth"**.
4. The strong adversative **"ἀλλά/But"** denotes the stark contrast between the trustworthiness of Jesus' teaching and the disciples rejection of the teaching and their resultant lack of faith in **the truth** and emotional despair.
5. The difference in whether or not a believers views an occurrence through the eyes of BD or through their own STA misconceptions and distortions is here amply evident.
6. The disciples are a prime example of believers that did not fully accept and embrace the teachings of doctrine and as a result, were consistently off-balance spiritually.
7. They are sorrowful (vs.6), viewing the departure of Jesus as something that was disastrous when, in reality He declares it is to their benefit and states, **"it is to your advantage that I go away"**.
8. Jesus uses 3 different verbs to describe His departure in these verses:
 - A. ἀπέρχομαι/**I go away**; used 2x in vs.7 and emphasizes the necessity of His actual exit of departure.
 - B. πορεύομαι/**I go** in vs.7 emphasizing His final destination of travel.
 - C. ὑπάγω/**I go** in vs.10 emphasizing the precedence of His departure and its impact upon others.
9. The first two uses of the verbs in vs.7 draw attention as to why His exit and final destination is to their **advantage**.
10. He first explains in the negative sense as to why the necessity of His exit from **the world** is a benefit and states, **"for if I do not go away, the Helper shall not come to you"**.
11. His use of the 3rd class conditions and subjunctive moods in this clause and the final clause of vs.7 emphasizes that apart from the potential of departure and arrival of destination being fulfilled, the reality behind the **advantage** is non-existent.
12. The emphasis on His actual exit of departure is to denote that apart from Jesus death on the cross, His ministry as Lord and Savior at the 1st advent is not complete.
13. Not until Jesus completes His mission of work and death on the cross will the removal of the sin barrier be a reality and open the doors for the continued advancement of God's plan for mankind, as well as for Jesus Himself.
14. Until Jesus completes His own ministry as Messiah at the 1st advent, the ushering in of the Church Age dispensation with the indwelling of God the H.S. and its intended spiritual realities and impact in advancing the POG, continues to be put on "hold".

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15. **But** once Jesus completes this facet of His ministry, He is then free to return to His rightful position as God the Son at the right hand of **the Father** in the 3rd heaven enabling the POG to continue to advance as planned.
16. This is the force behind the final clause of vs.7, “**but if I go, I will send Him to you**”.
17. The emphasis of His “going” in this clause is His ultimate arrival in the throne room of God.
18. Once Jesus completes His work on the cross undergoing death, God is then free to validate and accept His Person in the 3rd heaven, as the completed reality of being the Savior of mankind, through His resurrection and ascension.
19. Then and only then can **the Father** and the Son unanimously agree to put into operation the sending of the H.S. to indwell all believers ushering in the CA dispensation.
20. That Jesus’ ultimate departure, destination and sending of the H.S. is truly to the disciple’s **advantage** is seen in the fact that the H.S. is not confined geographically as Jesus was during the incarnation, in order to assist them in fulfillment of their individual Apostolic niches in the Church.
21. Once Jesus’ mission is completed and the H.S. sent, the H.S. will act in the stead of the absent Son on the disciple’s behalf, no matter where they each may be geographically.
22. That the H.S. will have this type of personal relationship with each of these men is seen in the use of the preposition “πρός/to/towards” with respect to the H.S.’s arrival to them emphasizing a face-to-face encounter.
23. While one cannot see the H.S., His interaction with them has the same impact spiritually as if Jesus was engaged with them on a personal and physical level while face-to-face.
24. By interpretation, the literal face-to-face encounter is inference to the actual Theophany of the H.S. on the day of Pentecost in which He came face-to-face with the disciples in the upper room as “tongues as of fire”. Act.2:3
25. Through the H.S.’s indwelling, sealing, filling, leading, guiding, teaching, empowering, etc., ministries, and His non-constraint as God geographically, the disciples will then be at a complete **advantage** to fulfill the POG for their own lives and spread the gospel to **the world**. Mat.28:19
26. And not until Jesus death, burial, resurrection and ascension can the POG be advanced as applied to their Apostolic ministry, the Church, its resurrection, completion of the Age of Israel, 2nd advent, etc., and the **advantage** have its ultimate and completed affect.
27. While vs.7 emphasizes the **advantage** of the H.S. as applied to the disciple’s individual lives, in vs.8ff, Jesus then zeroes in on the **advantage** the H.S. will impart as support for them in their Apostolic ministries to **the world** as Jesus continues, “**And He, when He comes, will convict the world**”.
28. In other words, Jesus now makes it clear that the **advantage** of the H.S. is not restrained to just their own spiritual matriculation, but is extended to include being advantageous in their interaction with others in their endeavors to communicate the gospel to **the world**.

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29. In these men's Apostolic ministries, it will be their responsibility to communicate **the truth** of BD to others and they can be assured that they will not be acting alone in the impact it is to have upon those around them.
30. The term "ἐλέγχω/**convict**" used in a legal sense denotes a prosecutor that through the act of cross examination and questioning builds such a case against the accused that the only possible judicial verdict is one of "guilty".
31. That it is in the future tense and indicative mood in the Greek, the mood of reality, denotes that the future of the H.S.'s ministry in this regard will center on the fact that the reality has come with regard to His conviction.
32. In the post incarnation presentation of the gospel by the disciples that the Son of God was the historical Person, Jesus Christ, the H.S. **will convict the world** of that reality.
33. While OT believers had to believe in the coming reality of the Lord and 1st advent believers had to believe He was there, post incarnate believers have to believe that the Lord has already been here.
34. It is interesting to note that the term **convict**, or a cognate, is used in connection with the H.S., BD, the PT and Jesus Himself. Joh.16:8; 2Tim.3:16; 4:2; Tit.1:9; Jud.15; Rev.3:19
35. As Jesus has made clear, the H.S.'s primary role to believers is for the purpose of defense and preservation, support, encouragement and enlightenment. Joh.14:16,26; 15:26
36. However, His primary role to the unbelieving **world** is as a prosecutor acting in the defense of **the truth** and the Person of Christ and passing condemnation upon men.
37. He does not merely accuse men of their crimes, He is dogmatic in proving His case, and He does.
38. The **advantage** that the disciples will have in their ministry of facing -V in **the world** and presenting them the gospel Ph₁, is that the H.S. will intercede on their behalf, ensuring that the hearers of the gospel get a clear read of their need for salvation free from distortion of the "natural man". Cp. 1Cor.2:14
39. Jesus then lists the 3 primary areas of which the H.S. will make clear His case as He states that the conviction will be centered on issues **concerning sin, and righteousness, and judgment**.
40. It is vs.9-11 that defines exactly the issues made clear to men upon gospel presentation.
41. Vs.9 makes it clear that the H.S.'s ministry is now being applied to unbelievers and states, "**concerning sin, because they do not believe in Me**", and must refer to the sin of unbelief.
42. The H.S. makes clear to the hearer that faith is an issue of the gospel and that the object of faith is confined to the Person of Jesus Christ, the Son of God.
43. Upon gospel presentation, the H.S. makes clear to the individual that he/she must exercise faith in Christ for salvation and that in their current state of unbelief, they are guilty of the infraction of **sin**.
44. That **sin** is in the singular denotes that unbelief is the only **sin** that can send the unbeliever to hell, and is the unpardonable **sin** for which the death of Christ is not efficacious.
45. Personal sins are not mentioned since they are not the issue in the SAJG, due to the work of Christ on the cross.

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46. Although Jesus is not visible to the human eye, the H.S. makes it clear to the unbeliever that only Christ is acceptable to **the Father** and that if one hopes to have a relationship with God, he has to **believe** in His Son.
47. The second area in which the H.S. renders men guilty is stated in vs.10, “**and concerning righteousness**”.
48. While it is not expressed in the NAS, there is a connection in the Greek text between vss.9-11 as observed in the use of the particles “μεν...δε...δε...”.
49. The H.S. makes clear to the individual that they are a sinful creature and thus guilty before God and in need of a substitute to render them acceptable to God.
50. The concept of **righteousness** is an area that the cosmos is sadly and completely confused.
51. They have the idea that relative goodness is that which will make one acceptable to God and such is not the case.
52. What God requires is a state of absolute **righteousness** (+R) in which one does not have any **sin** at all.
53. This disqualifies every member of the human race except One, Jesus Christ the Righteous. 1Joh.2:1
54. And it was His resurrection and ascension that the disciples eyewitnessed and recorded that validates and provides the evidence that Jesus’ **righteousness** as the Sacrificial Lamb propitiated God. Act.1:9-11 cp. Rom.3:23-26
55. This is the force behind the final clause of vs.10, “**because I go to the Father, and you no longer behold Me**”.
56. The H.S. not only **convicts** men in their need for **righteousness**, but also makes it clear that there is only one man ever recorded with eye witnesses that died and returned in a resurrection body and ultimately departed in that form to the 3rd heaven, validating His Person as the Savior.
57. It is His resurrection and ascension that is the emphasis of “**I go/ὑπάγω**” in vs.10.
58. Through Jesus Christ’s resurrection and ascension, He became the “first born” of God leading the way in the future for all believers to follow. Psa.2:7 cp. Act.13:30-33; Rom.8:29; Rev.1:5
59. The final area of operation of the H.S. is seen in vs.11, “**and concerning judgment, because the ruler of this world has been judged**”.
60. The force of this **judgment** in context is that of eternal condemnation.
61. The H.S. makes it His work to inform men that the only alternative for failure to **believe in Christ** is to face the same consequence as Satan, **the ruler of this world**.
62. Unbelievers discern the fact that in their state of unbelief and unrighteous condition that they are guilty and will fall under the same verdict placed upon the devil himself, an eternal **judgment**.
63. The individual will be in touch with their own spiritual reality and comprehend an eternal existence.
64. Men will see clearly that there is no logical reason for remaining aligned with Satan in their **sin** of unbelief, since Jesus died on the cross for man’s sins and has overcome Satan.
65. Jesus’ accomplishment on the cross legally tried and sentenced Satan.
66. The term “**has been judged**” is in the perfect tense indicating past action with existing results; Satan always stands in the place of condemnation.

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67. The work of the H.S. focuses on the fact that God will not make any exceptions in terms of matters of eternal consequence and those in the realm of darkness are facing the same certain future in the lake of fire as their king.
68. While we with doctrine can fully articulate in detail even the most technical principles of the H.S.'s convicting ministry, it is not necessary for the unbeliever to discern the gospel at this level.
69. The most simplistic form of understanding necessary for the unbeliever to have a clear read on the gospel is:
 - A. "I am a sinner".
 - B. "I need to **believe in** the historical Person of Christ as the Son of God for salvation".
 - C. "I won't **go to** heaven if I don't **believe**".
70. It is these 3 issues that the H.S. makes clear to those that hear the gospel presentation.
71. Jesus makes it clear to the disciples that the only burden placed upon their shoulders with regard to facing **the world** and presenting the gospel is to "**tell the truth**",
72. Apart from their fidelity of presentation, they can relax and know that God the Holy Spirit will do all that is necessary for the hearer to clearly understand the pertinent issues at hand.
73. This fact and these verses alone is sufficient documentation to "refute/ἐλέγχο/ **convict**" (Tit.1:9) other believers and ministries that promote the human viewpoint garbage that believers have to be "salesmen" of the gospel in order to get others to believe.
74. The fact is, is that all we as believers have to do is to present **the truth** of BD and the burden of proof as to its validity and reality is upon the shoulders of the H.S., as applied to **the world**.
75. Those that are +V Ph₁ will ultimately accept the gospel and those that are -V blaspheme the H.S. calling Him a liar while perpetuating their unbelief unto death. Mar.3:28-29
76. In the face of the hostility that these men will face from **the world** while communicating BD, they are to take comfort that the H.S. is supporting them completely, and actively involved in placing the true verdict of guilt upon the shoulders of the very ones that will hear their teaching, whether with rejection or acceptance.

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EXEGESIS VERSES 12 – 13:

GNT John 16:12 Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·

NAS John 16:12 **"I have many more things to say to you, but you cannot bear them now.** ἔχω (*vipa--1s*) Ἔτι ἔτι (*adv.*; "yet"; NAS = "more") πολλὰ πολὺς (*adj-an-p*; "many things") λέγειν, λέγω (*misc. inf./p/a-*; "to say") ὑμῖν σύ (*npd-2p*) ἀλλ' ἀλλά (*strong advers.*) οὐ (*neg.* +) δύνασθε δύναμαι (*vipd--2p*; "you are not able/you cannot") βαστάζειν βαστάζω (*compl. inf./p/a-*; "to bear/to carry/to endure"; lit. to pick up with the hands (same as 10:31; 12:6); metaphorically to be equal to the task; to be able to literally deal with a matter with full support and accomplish it's intent; cp. Act.15:10; Rom.15:1) "them" supplied ἄρτι· (*adv.* "now/at the present time")

GNT John 16:13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

NAS John 16:13 **"But when He, the Spirit of truth, comes, He will guide you into all the truth;** δέ (*ch*) ὅταν (*temp. conj.*; "when/whenever") ἐκεῖνος, (*remote dem. pro./nm-s*; "He/that One") ἔλθῃ ἔρχομαι (*vsaa--3s*) τὸ πνεῦμα (*d.a. + n-pred.nn-s*) τῆς ἡ ἀληθείας, ἀλήθεια (*d.a. + n-gf-s*) ὀδηγήσει ὀδηγέω (*vifa--3s*; "He will guide/lead/ teach/instruct"; one that leads the way for guidance; used 5x) ὑμᾶς σύ (*npa-2p*) ἐν (*pL*; "in the sphere of") πάση· πᾶς (*a--df-s*) ἡ ἀληθεία ἀλήθεια (*d.a. + n-df-s*) **for He will not speak on His own initiative, but whatever He hears, He will speak;** γάρ (*explanat. conj.*) οὐ (*neg.* +) λαλήσει λαλέω (*vifa--3s*; "He will not speak/communicate") ἀφ' ἀπό (*pAbl +*) ἑαυτοῦ, (*reflex. pro./gm3s*; "from Himself/on His own initiative") ἀλλ' ἀλλά (*strong advers.*) ὅσα ὅσος (*correl. adj.an-p*; "as many things as/as much as/whatever") ἀκούσει ἀκούω (*vifa--3s*) λαλήσει λαλέω (*vifa--3s*) **and He will disclose to you what is to come.** καί (*cc*) ἀναγγελεῖ ἀναγγέλλω (*vifa--3s*; "He will announce/proclaim/disclose/declare/make known") ὑμῖν. σύ (*npd-2p*) τὰ τὸ ἐρχόμενα ἔρχομαι (*d.a. + subs. ptc./p/d/an-p*; "the things to come")

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ANALYSIS VERSES 12 – 13:

1. Jesus now directly focuses on the disciple's current spiritual state as believers as He states, "**I have many more things to say to you, but you cannot bear *them* now.**"
2. He informs them that there is much **more** insight into the POG that He could communicate to them.
3. But due to their present immaturity and distorted views that they are not willing to jettison, further teaching would only aggravate their misconceptions causing further consternation rather than advance them spiritually.
4. The problem with these men was that they had not made sufficient adjustments in their lives to orient to the doctrines that Jesus had taught.
5. While Jesus highlighted all of the pertinent doctrines of the counsel of God to these men (15:15b), because of their rejections and consistent taking of issue with certain ones of these, to articulate further ramifications and details that stem from these doctrines would not now be beneficial to them.
6. The introductory doctrines presented to them, such as the death, burial, resurrection and ascension of Messiah and the coming future dispensation are examples of truths that they were not willing to embrace.
7. There is a sense in which BD is built upon certain foundational truths that must be understood and applied before one can hope to advance to more difficult and insightful concepts.
8. Believers that do not orient to the simple teachings regarding the CWL will not be given insight into the deeper truths of the POG.
9. MPR, separation, Diving good production, R_B, and other such basic doctrines must be consistently known and applied in order to procure further spiritual growth that these doctrines are so designed to instill.
10. The simple matter is, since the disciples are insistent upon perpetuating their spiritual dullness, especially with regards to the necessity of the cross and dispensational change, Jesus withholds teaching that of necessity demands an acceptance of these truths for the teaching to have its intended impact.
11. With the short time left in this final Bible class with His disciples, Jesus implicitly lets them know that further insight that He could give them on the POG is on hold until they get their spiritual acts together and accept all of the truths already taught.
12. They would not have been able to understand and appreciate, and thus apply, the very truths that would, in the future, bring them great comfort and blessing.
13. This must wait for the new dispensation and their faith in the very doctrines that they now misunderstood or rejected.
14. And it is in the sense of this timing, **when** these guys will indeed get their spiritual act together that Jesus continues His teaching on the H.S. in vs.13 and states, "**But when He, the Spirit of truth, comes, He will guide you into all the truth**".
15. Though these men may be "lukewarm" now, there will shortly come a time **when** they will fully manifest their +V and **when** they do, Jesus will be gone and the H.S. will interceded on His behalf.
16. One specific reason for the sending of the H.S. is so that **He** can function as a **guide** in the realm of **truth**.

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17. **Truth** is the sphere in which **He** operates and deals with the objective realities of God and His plan, realities that are invisible and imperceptible to the unbeliever or negative believer.
18. Specifically, the H.S. will indwell and fill these men, revealing the **truth** of the POG to them.
19. This revelation is found in the books of the NT.
20. The tact that **He will guide** them **into all the truth** indicates that the H.S. is not bringing new **truth** to the table, but expanding upon **the truth** that is present in Christ and which He had taught.
21. Like Jesus, the H.S. is a faithful communicator that does not ad lib in regard to the message and does not originate anything with Himself, as Jesus continues, “**for He will not speak on His own initiative, but whatever He hears, He will speak**”. Cp. Joh.5:30
22. That the H.S. “**hears**” is an anthropomorphism for His omniscience.
23. **He** speaks only that which **He** is told to **speak**, denoting that **He** limits Himself to the realm of **truth** that exists with God.
24. After the day of Pentecost, the H.S. began revealing the deeper truths of the POG to the apostles and by 100 AD, the canon was completed.
25. The book of Revelation constitutes the final chapter in the revelation of the **truth** to carry mankind through the CA dispensation.
26. Involved in the H.S.’s revelation is the revelation of future **things**, the general field of prophecy, which is the sense of the final clause in vs.13, “**and He will disclose to you what is to come**”.
27. Idiots have abused prophecy, but it is a valuable part of God’s revelation and is capable of being understood and providing orientation to the believer that pays close attention to the prophetic word.
28. It has been estimated that 1/3 of all the Bible consists of prophecy and all falls into one of two categories:
 - A. Fulfilled. Isa.7:14ff
 - B. Unfulfilled. Isa. 47
29. An understanding of the future must be critical to the believer or God would not reveal future events through the H.S.
30. For instance, in our time of the Laodoean period, the believer that understands the doctrine of the USA in prophecy is not taken off guard by pseudo peace mongers or the false doctrine that the country will recover.
31. Some examples of the future **things** that the H.S. revealed to the apostles include:
 - A. The rise of the monastic orders and RCC. 1Tim.4:1
 - B. The mentality of the last days. 2Tim.3:1
 - C. The pseudo peace movement. 1The.5:1
 - D. The destruction of the RCC. Rev.17
 - E. The destruction of the US. Rev.18
 - F. The appearance of Antichrist. 2The.2:1ff; Rev.13,17
 - G. The super rich of the last days. Jam.5:1
 - H. The media blitz of religious reversionists. 2Tim.3:5-6

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EXEGESIS VERSES 14 – 15:

GNT John 16:14 ἐκεῖνος ἐμέ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.

NAS John 16:14 "**He shall glorify Me; for He shall take of Mine, and shall disclose it to you.** ἐκεῖνος (*remote dem. pro./nm-s*; "He/That One") δοξάσει, δοξάζω (*vifa--3s*; "will glorify/enhance with praise or honor") ἐμέ ἐγώ (*nra-1s*; *ref. Jesus*) ὅτι (*causal conj.*) λήμψεται λαμβάνω (*vifd--3s*) ἐκ (*pAbl.*; "from") τοῦ τό ἐμοῦ ἐμός (*d.a. + poss. pro./Abln1s*; "what is Mine") καί (*cc*) ἀναγγελεῖ ἀναγγέλλω (*vifa--3s*; "disclose/report") "it" supplied ὑμῖν. σύ (*nrd-2p*)

GNT John 16:15 πάντα ὅσα ἔχει ὁ πατήρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

NAS John 16:15 "**All things that the Father has are Mine;** πάντα πᾶς (*adj.-nn-p*; "All things") ὅσα ὅσος (*correl. pro./an-p*; "as many as/that") ὁ πατήρ (*d.a. + n-nm-s*) ἔχει ἔχω (*vira--3s*) ἐστιν· εἰμί (*vira--3s*) ἐμά ἐμός (*posses. pro.--nn1p*; "My things") **therefore I said, that He takes of Mine, and will disclose it to you.** διὰ (*pa*; "therefore/because of") τοῦτο οὗτος (*near dem. pro./an-s*; "this thing") εἶπον λέγω (*viaa--1s*) ὅτι (*cc/intro. indir. disc.*) λαμβάνει λαμβάνω (*vira--3s*) ἐκ (*pAbl*) τοῦ τό ἐμοῦ ἐμός (*d.a. + poss. pro./Abl/n1s*) καί (*cc*) ἀναγγελεῖ ἀναγγέλλω (*vifa--3s*) ὑμῖν. σύ (*nrd-2p*)

ANALYSIS VERSES 14 – 15:

1. Jesus has made clear the future working of the H.S. as directed toward the unbeliever (Joh.16:7-11) and toward the believer. Joh.14:17,26; 16:12-13
2. He now makes it clear that the ultimate focus or sphere of His work is for the purpose of exalting Jesus Himself, as Jesus states, "**He shall glorify Me**".
3. He denotes that the H.S.'s ministry is not geared to the glorification of Himself, but is one to remain in the background glorifying the Son of God.
4. The cause of glorification on the H.S.'s Christocentric focus is the doctrines He will communicate to others related to the person and work of Christ as Jesus continues, "**for He shall take of Mine, and shall disclose it to you**".

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5. The H.S. points to the reality that to take the truth of BD in fellowship and reveal it to others is to **glorify** Christ.
6. It is BD that is the “mind of Christ” that He personally possesses. 1Cor.2:16
7. It is the will of **the Father** and the Son for +V to have insight and understanding in the entire realm of doctrine. 1Tim.2:4
8. In vs.15, Jesus makes it clear that there is no division or schism in the Godhead and the doctrines that belongs to Him are equally shared by **the Father** and states, “**All things that the Father has are Mine**”.
9. The particulars and details of the entire realm of doctrine reside in **the Father** and the Son and it is their will that it also reside in the believer.
10. This is the function of the H.S. as Jesus reiterates, “**therefore I said, that He takes of Mine, and will disclose it to you**”.
11. The convicting, indwelling and filling ministries of the H.S. is designed to take **the things** that **the Father** and the Son share and impart them to +V.
12. He is a faithful communicator and does not ad lib nor takes other liberties with the POG, but limits Himself to **the things** that belong to **the Father** and the Son.
13. Ministries that promote the activity of the H.S., glorifying the 3rd Person of the Godhead are obviously inappropriate according to these verses.
14. Those that are involved in the types of ministries that pray to the H.S., **glorify** Him, etc., demonstrate that they are out of step with the POG as revealed by Christ.
15. It is through the Person of Jesus Christ that all honor and glory is to be given for believers to **glorify** God. Rom.15:5-6

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EXEGESIS VERSES 16 – 18:

GNT John 16:16 Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.

NAS John 16:16 "A little while, and you will no longer behold Me; *Μικρὸν μικρός (adj-an-s; "A little while/a short time") καί (cc) οὐκέτι (adv.; "no longer"; in the sense of time) θεωρεῖτέ θεωρέω (vipa--2p; "see/behold/physically observe as a spectator") με, ἐγώ (nra-1s) and again a little while, and you will see Me."* καί (cc) πάλιν (adv.; "again/once more") μικρὸν μικρός (adj-an-s; "a little while") καί (cc) ὄψεσθέ ὀράω (vifd--2p; "you will see"; this verb emphasizes not only a spiritual perception, but with physical participation) με. ἐγώ (nra-1s)

GNT John 16:17 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;

NAS John 16:17 *Some of His disciples therefore said to one another, "What is this thing He is telling us, "Some" supplied ἐκ (pAbl) αὐτοῦ αὐτός (nrgm3s; ref. Jesus) τῶν ὁ μαθητῶν μαθητῆς (d.a. + n-gm-p) οὖν (infer. conj.) εἶπαν λέγω (viaa--3p) πρὸς (pa) ἀλλήλους, ἀλλήλων (recipr. pro./am3p; "one another") Τί τίς (interr. pro./nn-s; "What?") ἐστὶν εἰμί (vipa--3s) τοῦτο οὗτος (near dem. pro./nn-s) ὃ ὅς (rel. pro./an-s; "that/which"; not translated) λέγει λέγω (vipa--3s) ἡμῖν, ἐγώ (nrd-1p) 'A little while, and you will not behold Me; and again a little while, and you will see Me'; Μικρὸν μικρός (adj-an-s) καί (cc) οὐ (neg.+) θεωρεῖτέ θεωρέω (vipa--2p; "not behold") με, ἐγώ (nra-1s) καί (cc) πάλιν (adv.) μικρὸν μικρός (adj-an-s) καί (cc) ὄψεσθέ ὀράω (vifd--2p) με; ἐγώ (nra-1s) and, 'because I go to the Father'?" καί, (cc) "Ὅτι ὅτι (causal conj.) ὑπάγω ὑπάγω (vipa--1s) πρὸς (pa) τὸν ὁ πατέρα; πατήρ (d.a. + n-am-s)*

GNT John 16:18 ἔλεγον οὖν, Τί ἐστὶν τοῦτο ὃ λέγει τὸ μικρόν; οὐκ οἶδαμεν τί λαλεῖ.

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NAS John 16:18 **And so they were saying, "What is this that He says, 'A little while'?** οὖν, (*Infer. conj.; "And so/Therefore"*) ἔλεγον λέγω (viIPFa--3p) Τί τίς (*interr. pro./nn-s*) ἐστίν εἰμί (vipa--3s) τοῦτο οὗτος (*near dem. pro./nn-s*) ὁ ὅς (*rel. pro./an-s*) λέγει λέγω (vipa--3s) τό μικρόν; μικρός (*d.a. + adj-an-s; "the little while"*) **We do not know what He is talking about.** οὐκ οὐ (*neg. +*) οἴδαμεν οἶδα (viPFa--1p) τί τίς (*interr. pro./an-s; "what thing"*) λαλεῖ. λαλέω (vipa--3s; "He is communicating/talking about")

ANALYSIS VERSES 16 – 18:

1. Jesus now proves case and point vs.12 that the **disciples** are spiritually dull and not ready to handle the advanced doctrines He could teach them.
2. **He** does so by returning to the immediate issue at hand concerning His Person and the 11 and states, **"A little while, and you will no longer behold Me; and again a little while, and you will see Me"**.
3. The term, **"a little while"** is a term that Jesus began using some 6 months prior to the time of His crucifixion. Joh.7:33
4. **He** continued to use the term on a more regular basis as the consummation of **His** ministry approached. Joh.12:35; 13:33; 14:19; 16:16
5. The term in general refers to the period of time between Jesus' speaking and **His** burial the evening of **His** crucifixion.
6. Its use in the 1st clause encompasses the period of time when they would **no longer behold** Him and specifically points to the time from **His** burial to the resurrection appearance in **His** glorified humanity.
7. Its use in the 2nd clause denotes that after that period of time, they are promised that they will once **again** be able to **see** Him, though brief by any estimation. *"A period of 40 days; Act.1:3*
8. The two time periods in view is the time encompassed in **His** absence from them between **His** death and post appearance and the time encompassing **His** appearances.
9. In essence, although **He** was leaving them, the time of their separation would be quite brief.
10. What can't be missed in this verse is Jesus use of the verbs to denote seeing, "θεωρέω/**behold**" in the 1st clause and "ὄραω/**will see**" in the 2nd clause.
11. The verb "to **behold**" denotes the disciple's observance and perception of Jesus as that of a physical observance as a spectator.
12. The 2nd verb "**will see**" denotes one with a spiritual perception that accompanies their physical observance/participation. *See notes Joh.3:3*
13. While Jesus is relating the physical realities of **His** death, burial and resurrection, **He** is also relating the disciple's current spiritual dullness with respect to these realities compared to the spiritual "eye-opener" they will experience when **He** appears to them for a short time after the fact.

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14. As this gospel (and the others) makes clear, the **disciples** were not much more than just eyewitnesses to Jesus Person, etc., having little or no understanding of all of the spiritual realities behind everything they observed Him doing or teaching.
15. The reason for their spiritual dullness was due to not accepting all that Jesus had to say as truth, especially in the area of **His** rejection, death, burial and resurrection; doctrines that are foundational to understanding the POG evolving around **His** Person and essential to future dispensations.
16. They still looked for the immediate establishment of the Messianic kingdom and anything that seemed to be in contradiction to that must be wrong.
17. As a result of their arrogance and rejection of the doctrines related to the cross, they would maintain a state of confusion in their perceptions of Jesus.
18. However, when Jesus did reappear to them in **His** resurrection body, the disciples would then start seeing clearly the spiritual realities behind **His** Person and come to accept fully all of the doctrines they previously rejected.
19. Jesus is telling these men that there is a time that they **will no longer behold** Him on just an immature physical level, but **will see** Him clearly for all of the spiritual realities **He** truly represents.
20. But until that time, John makes it clear in vs.17 that their spiritual dullness remains, as he informs us that *some of His disciples therefore said to one another, “What is this thing He is telling us, ‘A little while, and you will not behold Me; and again a little while, and you will see Me’”*.
21. They imply that **His** teaching is vague and not able to be understood.
22. They focus in on the phrase “**a little while**” and in addition bring in Jesus’ previously repeated statement, “**and, “because I go to the Father?”**” Joh.7:33; 14:12,28; 16:5,10
23. They see no possibility of understanding what **He** is saying in light of their preconceived notions regarding the Messiah.
24. The fact that they tied these two incomprehensible (to them) items together further added to their confusion, since **His going to the Father** refers to the ascension some 40 days later.
25. **His going to the Father** was an event that would occur much later and has nothing to do with the intent of a “**little while**” of which Jesus’ speaks.
26. However, it does point to the very issue behind the fallacy in their perceptions, and that is their distortion as to the timing of the 1st advent and Jesus’ mission of salvation versus the 2nd advent, on which they had their eyes focused.
27. They can’t understand why Jesus would be going anywhere and what **the Father** has to do with **His** absence, since in their thinking **He** must remain in Israel to establish **His** kingdom.
28. That timing of God’s plan is indeed distorted in their thinking is further emphasized, as they do not repeat verbatim the first part of Jesus’ statement.
29. They remove Jesus’ since of timing of “**no longer**” beholding Him and state simply they “**will not behold**” Him.
30. While a seemingly insignificant deviation, it points to the fact that they continue to think they are all right spiritually and do not see themselves in the light of their true spiritual dullness.

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31. They believe themselves to be totally on base theologically regarding the timing of the 2nd advent, but it is only because they reject the doctrine of the 1st.
32. All they can hear Jesus say is that **He** is going to disappear shortly, reappear and somehow it has to do with visiting with **the Father**.
33. In their thinking, they can see no reason or necessity for **His** departure, a short term visit with **the Father** and return and what that has to do with **His** earthly throne.
34. They have no comprehension regarding the timing and necessity of events that must occur before the 2nd advent can become reality.
35. Not until Jesus' reappears in **His** glorified state will they begin to have real spiritual insight into **His** advent ministries and not until after the ascension and institution of the CA dispensation, will they come to a full grasp as to the interlude of time necessary before the 2nd advent. Cp. Luk.24:45-47 cp. Act.1:6-8 cp. 1The.5:1
36. That they are so skewered in their thinking and timing of advents, John reemphasizes the only conclusion in their lost thinking that they could come to in vs.18 and states, **“And so they were saying, ‘What is this that He says, “a little while”’? We do not know what He is talking about.”**
37. They totally are at a loss regarding any necessary parenthesis of time elapse between Jesus ministry at the 1st advent and ministry at the 2nd advent.
38. They do not immediately ask Him about the difficulties that they perceive in **His** teaching, but quiz **one another** and continue to pool their ignorance.
39. This scenario points out the fact that rejection of key doctrines can keep the believer in the dark about other things that are actually quite simple to understand.
40. Jesus' statement about being with them for a short time (less than 12 hours) and being separated from them for a short time (some 18 hours) and their ability to **see** Him again for a short time after the resurrection seems very simple when you have the appropriate doctrines in place.

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EXEGESIS VERSES 19 – 20:

GNT John 16:19 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;

NAS John 16:19 **Jesus knew that they wished to question Him, and He said to them,** ὁ Ἰησοῦς (*d.a. + n-nm-s*) ἔγνω γινώσκω (*viaa--3s*) ὅτι (*cc; intro. indir. disc.*) ἤθελον θέλω (*viIPFa--3p; "wishing/desiring/wanting"*) ἐρωτᾶν, ἐρωτάω (*compl. inf./pa-; "to question/make inquiry"*) αὐτὸν αὐτός (*npam3s*) καὶ (*cc*) εἶπεν λέγω (*viaa--3s*) αὐτοῖς, αὐτός (*npdm3p*) **(corrected) " You are deliberating together about this, that I said, 'A little while, and you will not behold Me, and again a little while, and you will see Me'?** ζητεῖτε ζητέω (*vipa--2p; "You are deliberating/seeking/trying to reason out something that is not obvious to them"; this is not a question as inferred by the NAS. Jesus is making a statement of fact; there is no interrogative in the Greek*) μετ' μετά (*pg; "with" +*) ἀλλήλων (*recipr. pro./gm2p; "one another"; ie, "together"*) Περὶ περί (*pg*) τούτου οὗτος (*near dem. pro.gn-s*) ὅτι (*conj.; intro. indir. disc.*) εἶπον, λέγω (*viaa--1s*) Μικρὸν μικρός (*ap-an-s; "a little while/a short time"*) καὶ (*cc*) οὐ (*neg. +*) θεωρεῖτέ θεωρέω (*vipa--2p; "will not behold"*) με, ἐγώ (*npa-1s*) καὶ (*cc*) πάλιν (*adv*) μικρὸν μικρός (*ap-an-s*) καὶ (*cc*) ὄψεσθέ ὁράω (*vifd--2p*) με; ἐγώ (*npa-1s*)

GNT John 16:20 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται. ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

NAS John 16:20 **"Truly, truly, I say to you, that you will weep and lament, but the world will rejoice;** ἀμὴν (*part. +*) ἀμὴν (*part.*) λέγω (*vipa--1s*) ὑμῖν σύ (*npd-2p*) ὅτι (*cc; intro. indir. disc.*) ὑμεῖς, σύ (*npn-2p; emphatic; "You yourselves"*) κλαύσετε κλαίω (*vifa--2p; "will weep/cry/ shed tears"; same as 11:31,33*) καὶ (*cc*) θρηνήσετε θρηνέω (*vifa--2p; "will lament/mourn/audibly bemoaning one's grief"; used 4x*) δέ (*cc*) ὁ κόσμος (*d.a. + n-nm-s*) χαρήσεται. χαίρω (*vifd--3s; "will rejoice/be glad/happy"*) **you will be sorrowful, but your sorrow will be turned to joy.** ὑμεῖς σύ (*npn-2p; emphatic*) λυπηθήσεσθε, λυπέω (*vifp--2p; "will be made sorrowful/experience*

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emotional pain/made to grieve"; used 26x) ἀλλ' ἀλλά (strong advers.) ὑμῶν σύ (npg-2p) ἡ λύπη (d.a. + n-nf-s) γενήσεται. γίνομαι (vifd--3s; "will become/be turned to") εἰς (pa) χαρὰν χαρά (n-af-s; "joy/happiness")

ANALYSIS VERSES 19 – 20:

1. As the disciples were contemplating their confusion among themselves, it was evident to **Jesus** their lack of insight and He **knew that they wished to question Him**.
2. Although they were not reluctant to discuss these matters among themselves, they were reticent to **question Jesus**.
3. No doubt they are hesitant to once again expose their ignorance considering that they have batted a thousand at misunderstanding Jesus' earlier teachings during this final Bible class. *Peter, 13:6-10,36-37; Thomas, 14:5; Philip, 14:8; Judas, 14:22*
4. That they will not overrule their arrogance and come to grips with their rejection of doctrine, they reflect believers not willing to take steps necessary to inquire as to their continued confusion.
5. Application: Principles of BD that believers continually reject may become issues they are reticent to bring to the table with those that will continually correct their erroneous approach.
6. The teachings of **Jesus** were designed to orient them to the coming events and to provide encouragement and comfort during that time.
7. Because they will not orient to His teachings, they become words that only produce confusion and distress to them personally.
8. The very doctrines that should have been providing insight and blessing to them were the things that were upsetting them.
9. Their aloofness in this regard does not solve their problem.
10. It simply reflects their turmoil within to understand these things, while all the while knowing where they could get answers.
11. **Jesus** recognizes their confusion and reticence and addresses them **and He said to them, "You are deliberating together about this, that I said, 'A little while, and you will not behold Me, and again a little while, and you will see Me'"?**
12. Before they could muster enough courage to approach **Jesus**, **He** steps in on their behalf and addresses the issue at hand.
13. Though they were not willing to come to the front with their **question**, **Jesus knew** their desires to do so and acted on their behalf.
14. Application: God knows when and what we wish to know of His plan and even in the midst of rejection of BD, if our MPR is intact, will respond with answers at the appropriate time.
15. The NAS is somewhat misleading as they reflect **Jesus** statement as a question to the disciples.
16. There is no interrogative in vs.19.
17. **He** is not inquiring of them if they wish to question Him, **He** is flat out telling them that **He** knows exactly what is going on and what and how they are thinking.

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18. In Jesus' statement to them, **He** repeats their words of vs.17 verbatim omitting the word "*no longer*" that **He** said in His original statement of vs.16.
19. **Jesus** is essentially telling His disciples that **He** knows not only that they **are deliberating** regarding His teaching, but that **He** knows exactly their distorted frame of reference through which they are trying to figure this out.
20. **Jesus** is telling them that **He** knows that the only plane on which they are grasping His teaching is a physical plane of a physical departure and reappearance of His Person.
21. **He** is obviously aware of their rejection of the doctrine of passion and that the best they can come up with now is that for some reason **He** is going to physically leave them and then come back.
22. That being the case, **Jesus** re-articulates the sequence of time relating to them on a physical plane in vs.20 and states, "**Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned to joy**".
23. That they reject the spiritual realities of Jesus' teaching, **Jesus** turns their attention to their emotional disposition during these two periods.
24. Because **Jesus** is not able to prepare them spiritually, due to their rejection, **He** now seeks to prepare them emotionally for what is to come, due to their rejection.
25. **He** informs them that during the time period from His crucifixion until His reappearance following the resurrection that they will be extremely unhappy.
26. Three different words are used to communicate the expression of their misery:
 - A. κλαίω – to weep: emphasizing the overt display of grief expressed in the shedding of tears.
 - B. θρηνέω – to lament: emphasizing the overt display of grief such as one would observe at a funeral.
 - C. λυπέω/λύπη – sorrow: emphasizing the inner soul pain that they would endure.
27. Because of their rejection of the doctrine of the cross, when the time comes for **Jesus** to be removed from their sight, the disciples will undergo intense grief and deep inner sadness that will be expressed in an overt fashion.
28. Their reaction in this regard points to their emotional attachment and love for **Jesus** coupled with the despair they will have in seeing their Messianic dreams seemingly destroyed.
29. For them, when **Jesus** was crucified, their hopes of a Messianic kingdom ended and the One that they had put their whole life and faith into was dealt a horrific blow.
30. Mar.16:10 records their future reactions in this regard.
31. Because they would not jettison their religious baggage of mainline Judaism, the disciples, when faced with the ultimate test with **Jesus** in His ministry, demonstrate themselves to be as pitiful lost children.
32. **Jesus** goes on to say that while they are immersed in their emotional misery, that the **world** will have a totally different response.
33. The –V that engineered the mock trials and murder of **Jesus** will be quite happy that they had triumphed over their rival.
34. Beyond that, the cosmos in general, **the world** of darkness, was more than happy that the Light had been removed.

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35. In their thinking, no more would they have to endure the teachings of the truth from the One that was the Way, the Truth, and the Life.
36. However, as depressing that the physical state of being may appear to these men, **Jesus** tells them the good news also, and that is that it will all turn out to be for their blessing and **joy**.
37. **He** does not say that their **sorrow** will be replaced by happiness, but rather the emphasis is that the very event to which they are maladjusted will be the very source of their coming +H.
38. That the end result will be **joy** points to the fact that their **sorrow** and its expression was quite unnecessary and was simply self-induced DD, due to their rejection of BD.
39. After the fact and when they “see” the spiritual realities and orient to the doctrines, these men will have a totally different emotional demeanor.
40. The fact that these men were ultimately completely +V denotes that God will take similar +V of this ilk, even in the face of extreme weaknesses in their life, and will allow them under His permissive will to undergo intense soul pressure in order to bring to fruition the true depth of their +V.

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EXEGESIS VERSES 21 – 22:

GNT John 16:21 ἡ γυνή 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.

NAS John 16:21 **"Whenever a woman is in travail she has sorrow, because her hour has come;** ὅταν (*indef. temp. conj.*; "Whenever") ἡ γυνή (*d.a. + n-nf-s*; "the woman") τίκτη τίκτω (*vspra--3s*; "to bring forth children/to bear/in labor/in travail"; used 18x) ἔχει, ἔχω (*vipa--3s*) λύπην λύπη (*n-af-s*; "sorrow") ὅτι (*causal conj.*) αὐτῆς· αὐτός (*nprgf3s*) ἡ ὥρα (*d.a. + n-nf-s*; "hour/time") ἦλθεν ἔρχομαι (*viaa--3s*) **but when she gives birth to the child, she remembers the anguish no more,** δέ (*cc*) ὅταν (*indef. temp. conj.*) γεννήσῃ γεννάω (*vsaa--3s*; "begats/gives birth to") τὸ παιδίον, (*d.a. + n-an-s*; "the small child/infant") μνημονεύει μνημονεύω (*vipa--3s*; "remembers/thinks on"; same as 15:20; 16:4) τῆς ἢ θλίψεως θλίψις (*d.a. + n-gf-s*; "the anguish/pressure of suffering/distress/tribulation"; emphasizes the pressure of testing; used 45x) οὐκέτι (*adv.*; "no longer") **for joy that a child has been born into the world.** διὰ (*pa*; "on account of") τὴν ἢ χαρὰν χαρά (*d.a. + n-af-s*) ὅτι (*causal conj.*; intro. cause for joy) ἄνθρωπος (*n-nm-s*; "a man/human being") ἐγεννήθη γεννάω (*viap--3s*; "has been born") εἰς (*pa*) τὸν ὁ κόσμον. κόσμος (*d.a. + n-am-s*)

GNT John 16:22 καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν.

NAS John 16:22 **"Therefore you too now have sorrow; but I will see you again,** οὖν (*infer. conj.*) ὑμεῖς σύ (*nprn-2p*) καί (*adjunct.*; "too/also") νῦν (*adv.*; "now") μὲν (*cs*; "on the one hand"; "not translated in NAS") ἔχετε· ἔχω (*vipa--2p*) λύπην λύπη (*n-af-s*; "sorrow") δέ (*ch*; "but or 'on the other hand") ὄψομαι ὀράω (*vifd--1s*) ὑμᾶς, σύ (*npra-2p*) πάλιν (*adv.*; "again") **and your heart will rejoice, and no one takes your joy away from you.** καί (*ch*) ὑμῶν σύ (*nprg-2p*) ἡ καρδία, (*d.a. + n-nf-s*; "heart") χαρήσεται χαίρω (*vifd--3s*; "will rejoice/be happy") καί (*cc*) οὐδεὶς (*card. adj./nm-s*; "no one/not even one") αἶρει αἶρω (*vipa--2s*; "lift up/remove by force/

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takes") ὑμῶν σὺ (npg-2p) τὴν ἢ χαρὰν χαρὰ (d.a. + n-af-s) ἀφ' ἀπό (pAbl; "away from") ὑμῶν. σὺ (npAbl-2p)

ANALYSIS VERSES 21 – 22:

1. Jesus now relates the disciple's emotional reactions to the immediate present and future realities evolving around His Person to a well-known fact concerning childbirth.
2. He does so to drive the point home that spiritual growth can be painful in its process, but it will ultimately produce blessing and +H.
3. In this case the analogy is used to mark the contrast between the state of mind of a mother before and after the **birth** of a **child**.
4. The illustration portrays the disciples' anguish turned to **joy** over the two intervals in question as Jesus continues, "**Whenever a woman is in travail she has sorrow, because her hour has come; but when she gives birth to the child, she remembers the anguish no more, for joy that a child has been born into the world**".
5. This teaching is used other places in the Word of God to emphasize the sudden and unexpected nature of birth. 1The.5:3
6. During the agonies of labor, the **woman** is under intense physical pain.
7. This is not to say that there is no mental anguish or emotional distress at the same time.
8. The entire process of natural childbirth (prior to the advent of sedation) is not viewed as a pleasant experience, being described by such words as labor, **birth** pangs, **travail**, **anguish**, etc.
9. However, immediately following the trauma of childbirth, the very event that produced the pain for the **woman** is the event that now produces happiness.
10. At that time, she does not reflect on the turmoil and pain that she has just endured, the **anguish** being replaced by **joy**.
11. In this teaching aid, the first period of the mother's labor represents the interval of time from the disciples' understanding of Jesus departure and throughout His arrest, death and burial, to His post resurrection appearances.
12. Just as a mother anticipates the coming **child**, so are the disciples anticipating Jesus' departure.
13. However, just as a mother does not fully appreciate the intense pressure and suffering of childbirth until she is truly in labor, neither do the disciples' have any appreciation of the intense suffering they will undergo until the reality of what He has been teaching comes into fruition.
14. Their **sorrow** is due to their failure to accept the teachings of Jesus with regard to His own sufferings and impending death.
15. When that reality hits home to these men, then the labor of pain due to their rejection will suddenly come upon them.
16. However, like the mother, that period of suffering is brief in comparison to the ongoing period of time after the baby is born when **joy** rules the soul.

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17. In vs.22, Jesus applies this illustration immediately to the disciples and says, **“Therefore you too now have sorrow; but I will see you again, and your heart will rejoice, and no one takes your joy away from you”**.
18. Jesus denotes specifically that their period of suffering has already begun. Cp.14:1
19. While they are experiencing some consternation **now** due to their rejection of doctrine, the full impact of pain is still to come.
20. The point of the analogy being stressed is not that the disciples would have had no emotional stress or grief even if oriented to the doctrine, but that because they are not so oriented, the pain they will experience will seem unbearable to them.
21. To the degree that they will suffer in the midst of Jesus’ crucifixion and death is not necessary if they would just accept the reality of what He has so taught them concerning these things.
22. However, their true salvation comes from the fact that they have unequivocally attached themselves to Jesus and His ministry and even though they may be currently rejecting His teaching, the teaching remains true and will be that which produces their ultimate +H.
23. Because ultimately these men were fully +V, the truth will produce its desired effect for them.
24. The phrase **“I will see you again”** refers to the post-resurrection appearances of Jesus that will convince these men that He had conquered death.
25. Like the mother, the disciples ultimately entered into the **joy** that faith produces.
26. Once they were convinced He had conquered death, they recognized the implications that the resurrection had for their own lives and great happiness flooded their soul.
27. The +H was based on the permanency of the resurrection, a fact that no man could dispute or take **away from** them.
28. The joyous confidence that Jesus has defeated death and that He will do the same for the believer produces a secured **joy** that **the world** cannot remove.
29. These verses constitute another example of the fact that Jesus told them these things in advance in order to further strengthen their faith after His resurrection. Joh.14:29

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EXEGESIS VERSES 23 – 24:

GNT John 16:23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν.

NAS John 16:23 **"And in that day you will ask Me no question. Truly, truly, I say to you,** καί (cc) ἐν (pL +) ἐκείνῃ ἐκείνος (remote dem. adj./Lf-s +) τῇ ἢ ἡμέρᾳ ἡμέρᾳ (d.a. + n-Lf-s; "in that day"; a period of time remote from the present age of Israel i.e., the Church Age dispensation) οὐκ οὐ (neg. +) ἐρωτήσετε ἐρωτάω (vifa--2p; "you will not ask/inquire/question") ἐμὲ ἐγώ (npa-1s; ref. Jesus) οὐδέν. οὐδεὶς (neg. card. adj./an-s; "not one thing/no question"; the double negative denotes emphasis) ἀμὴν ἀμὴν (part. + part.) λέγω (vipa--1s) ὑμῖν, σύ (npd-2p) **if you shall ask the Father for anything, He will give it to you in My name.** ἂν (part. of uncertainty +) τι τίς (indef. pro./an-s; "if anything/whatever") αἰτήσητε αἰτέω (vsaa--2p; "you might ask/request") τὸν ὁ πατέρα πατήρ (d.a. + n-am-s) δώσει δίδωμι (vifa--3s) ὑμῖν. σύ (npd-2p) ἐν (pL) μου ἐγώ (npg-1s) τῷ τό ὀνόματί ὄνομα (d.a. + n-dn-s)

GNT John 16:24 ἕως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

NAS John 16:24 **"Until now you have asked for nothing in My name;** ἕως (pg; used as a temporal conj.; "Till/Until" +) ἄρτι (adv.; "now/the present time"; lit. "up until the present time") οὐκ οὐ (neg. +) ἠτήσατε αἰτέω (viaa--2p; "you have asked for/requested") οὐδέν οὐδεὶς (card. adj./an-s; "nothing/not one thing") ἐν (pL) μου· ἐγώ (npg-1s) τῷ τό ὀνόματί ὄνομα (d.a. + n-dn-s) **ask, and you will receive, that your joy may be made full.** αἰτεῖτε αἰτέω (vImp.pa--2p; "ask/request"; denote this present imperative contextually has the force of an aorist to "Start", but maintains its durative nature to "keep on"; Lit. "Start asking and don't quit") καί (cs) λήμψεσθε, λαμβάνω (vifd--2p; "you will receive") ἵνα (cs; purpose) ὑμῶν σύ(npg-2p) ἡ χαρὰ (d.a. + n-nf-s) ᾗ εἰμί (vspra--3s +) πεπληρωμένη. πληρόω (+ circ. ptc./PF/p/nf-s; periphrastic constr.; "might be made full/complete")

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ANALYSIS VERSES 23 – 24:

1. Jesus continues with the issue of His departure from the disciples and now focuses on the time period of their **joy and** states, “**in that day you will ask Me no question**”.
2. The phrase, “**in that day**” is used 3x in John and draws emphasis to the Church Age. Joh.14:20; 16:23,26
3. Jesus transcends the short period of time of “*again a little while*” (vs.16,17,18,19) denoting His post resurrection appearances and jumps to the specific era of time that the resurrection mark of His ministry is designed to usher in.
4. As these men, who are spiritually dull at this point, move into the Church Age with the I/HS as a reality, they will possess key information that they do not now possess.
5. The teaching ministry of the Holy Spirit will inaugurate a new regime of which Jesus has been teaching and now speaks.
6. One change what will be made necessary by the departure of Jesus is that they will not be able to **question** Him directly and personally about issues that they lack understanding.
7. The issue at hand in these verses then is a desire by these men for information.
8. The status quo for the past 3-½ years is that **anything** that they wanted or needed to know was ascertained by questioning Jesus directly.
9. After His ascension, this will no longer be possible and, in fact, is not the will of God for them in the new dispensation.
10. Jesus is not saying that they will not have **anything** about which they lack knowledge and desire to know, but is saying that they will not get their information in exactly the same manner.
11. The new protocol will require that they **ask the Father** directly, which is the force of His dogmatic assertion in vs.23b, “**Truly, truly, I say to you, if you shall ask the Father for anything, He will give it to you in My name**”.
12. Rather than Jesus giving them direct answers as to issues evolving around the C/A, God **the Father** will answer them through the ministry of the I/HS.
13. Through the H.S.’s indwelling and subdivision ministries, God will reveal BD to these men **in** place of and **in** the sphere of Jesus’ Person and reputation.
14. A new designed system of operation and prayer in the C/A dispensation will become incumbent upon these Apostles, as they seek information on the formulation of establishing the Church, how believers are to function and operate in the Church and all other pertinent information necessary to fulfill their Apostolic roles.
15. And as Jesus makes clear, after the reality of His Person has completed His ministry of death, burial, resurrection and ascension, all prayer delivered to God must be conditioned upon all the Jesus stands for in the realm of His Person and BD and thus “**in My name**”.
16. Up **until** this time in the disciples’ attachment with Jesus’ ministry, they had not gone to **the Father** for answers relating to the POG evolving around Jesus and His ministry, but had relied strictly upon Jesus.
17. This is the force of vs.24a, “**Until now you have asked for nothing in My name**”.
18. And as Jesus has made clear, this advantage and possibility is now short lived.
19. He then commands them to start asking in this regard and promises them answers from God as He states, “**ask and you will receive**”.

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20. The overall force of the imperative is to keep on asking and denotes the ton of information these men will need for clear answers to all that Jesus has taught them and all that is necessary to function in the C/A.
21. The fact that they can **ask the Father** for **anything** is not to be taken out of context, anymore than Jesus previous promises with regards to prayer. Joh.14:13,14; 15:16
22. Their asking is to be limited to the issues of BD that they have been receiving from Jesus, though inclusive of all the in depth doctrine necessary for operation C/A and doctrine that these men, due to their spiritual dullness, were not ready to handle. Joh.16:12
23. If any man lacks wisdom, let Him **ask** of God, who gives to all men generously and without reproach, and it will be given to him. Jam.1:5
24. Prayer for understanding is a crucial facet of the entire GAP system, since merely possessing the H.S. does not lead to the knowledge of God.
25. While it is not dealt with in detail, the entire GAP system will be required for these men and future generations to have the understanding that God desires for His people.
26. To assume that one can merely **ask** God for the truth and that it will be miraculously and mystically given to him apart from any other considerations is ludicrous.
27. While BD in the Apostolic age was given in a miraculous way, that doctrine was recorded for the posterity of all men and upon the completion of the NT, supernatural temporary gifts designed for its articulation and recording are no longer necessary.
28. We have all of the extant essentials for God's response to our prayers for wisdom to include:
 - A. The Scriptures. 2Tim.3:16-17
 - B. F/HS. Eph.5:18
 - C. Extant office of P-T. 1Tim.3:1
 - D. Local church. Rev.2,3
 - E. True humility with RB. Jam.4:6ff
 - F. Consistency. Heb.10:25
 - G. +V. Joh.8:47
29. Jesus addresses the primary protocol for prayer for believers in the C/A and that is to address one's prayers directly to **Father**.
30. That Jesus emphasizes that God responds to our prayers **in** Jesus' **name** denotes that unless the prayers offered are in line with the truth of BD and the system designed for prayer, any promise that we will **receive** answers is null and void.
31. +V manifests itself in a consistent way by **asking**, seeking and knocking in pursuit of the truth. Mat.7:7-11
32. Jesus then promises that the ultimate result for +V that seeks wisdom accordingly is for the very purpose "**that your joy may be made full**".
33. Since +H is related to the doctrine that one knows and applies, the more truth that one receives from **the Father** forms the basis for increasing happiness.
34. As we increase in the knowledge of God and grow to maturity, the happiness factor is multiplied to us. 2Pet.1:2; Rom.15:13
35. Prayer for wisdom and spiritual advancement leads to increasing happiness and capacity for life.

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EXEGESIS VERSE 25:

GNT John 16:25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελωῦ ὑμῖν.

NAS John 16:25 "**These things I have spoken to you in figurative language;** *Ταῦτα οὕτως (near dem. pro./an-p) λελάληκα λαλέω (viPFa--1s; "I have communicated/spoken/articulated") ὑμῖν· σύ (nrd-2p) ἐν (pL) παροιμίαις παροιμία (n-Lf-p; "figurative language/veiled language/to not be unlike something else"; a more general term to denote speech that has symbolic representation; it can be proverbial, allegorical or metaphorical in essence, but is not limited to the specific rules of a proverb, allegory or metaphor and have elements of speech outside the boundaries of their rules; same as Joh.10:6) an hour is coming when I will speak no more to you in figurative language, but will tell you plainly of the Father.* ὥρα (n-nf-s; "an hour"; a briefer period of time within a "day") ἔρχεται ἔρχομαι (viPd--3s) ὅτε (temp. adv.; "when") λαλήσω λαλέω (viFa--1s) οὐκέτι (adv.; "no longer/no more") ὑμῖν, σύ (nrd-2p) ἐν (pL) παροιμίαις παροιμία (n-Lf-p; "figurative language") ἀλλά (strong advers.) ἀπαγγελωῦ ἀπαγγέλλω (viFa--1s; "will report/announce/inform/tell/declare openly"; used 45x) παρρησίᾳ (n-Lf-s; "plainly/freely speak/speaking without lack of reserve/without any concealment"; same as 7:4,13,26; 10:24; 11:14,54) ὑμῖν. σύ (nrd-2p) περὶ (pg) τοῦ ὁ πατρὸς πατήρ (d.a. + n-gm-s)

ANALYSIS VERSE 25:

1. Jesus now tells His disciples that the teaching He has been articulating has been teaching that has been obscure in its presentation as He states, "**These things I have spoken to you in figurative language**".
2. The near demonstrative pronoun, "**these things**" relates specifically to the immediate context of this final Bible class in which Jesus has focused His teaching on His impending departure and the new dispensation that will follow.
3. Beginning with operation "foot washing" and the necessity for R_B to the allegory of the vine and the branches, with continuous insertions of references to His immanent departure and the ramifications surrounding **these things**, His teaching has overall been symbolic and allusive as to a clear understanding by the disciples.

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4. Jesus' teaching in this fashion was a practice employed by Him throughout His ministry. Mar.4:33-34
5. As that passage denotes, when Jesus employed parables, allegories, etc., He took the time on occasion to explain the teaching to the disciples.
6. The term "**figurative language**" is a plural noun and denotes the various types of communicative devices that Jesus has been using with the disciples.
7. It is a general term to denote speech using enigmatic/mysterious statements, etc. that demands the listener to have a frame of reference for the symbolism or terminology employed and to also have a frame of reference for the parallel subject being represented.
8. John 10 is another specific example of this type of teaching, but obviously not the only obscure saying that Jesus uttered.
9. Joh.8:34ff and 11:11 also qualify.
10. While Jesus teaching in this final Bible class may not appear to be obscure to us as to their spiritual ramifications and representations, to the disciples they were obviously vague and obscure.
11. The reason it was so for the disciples was because they continued to reject teaching that even **plainly** explained the ministry of Christ at the 1st advent, especially His persecution, rejection, death on the cross and resurrection. Mat.16:21-23
12. Jesus earlier explained that the reason He mostly taught the masses with **figurative language** was for the purpose of testing the volitional makeup of the hearers. Mat.13:3,10,13
13. For those that were ultimately -V, they had no true interest into what Jesus was teaching, whether overall or in part and only those that were +V to the teaching at hand persisted in seeking to understand by a continuous adherence to His ministry.
14. However, even though the disciples were +V to many aspects of Jesus teaching, they continued to this very day/evening before His crucifixion to be -V to the doctrine of Passion and resurrection.
15. Their constant attempts to straighten Jesus out and inform Him as to how He should be conducting Himself and His ministry belied the fact that they were maladjusted to the advents and they were not willing at this time to accept that aspect of His teaching.
16. This explains the purpose behind Jesus teaching these men at this time a Bible class that essentially zeroes in on the cross and its ushering in of the new dispensation, using **language** that was obscure, since they were not willing to accept **these** doctrines anyway.
17. Due to their rejection, Jesus simply employed metaphorical teaching aids to continue to stimulate their thinking in this regard and when they were truly ready, they would come to a clear understanding of the spiritual truths behind the teaching.
18. Jesus is not willing to "force" teaching upon these men that they are not willing to accept and thus able to understand and opts to communicate in such a fashion that until they are willing they are left with a "puzzle" to figure out.
19. The disciples approach of "knowing better than their communicator" is an occupational hazard for any believer.
20. While believers may have some level of truth and application, some spend their time and energy in attempting to filter out the perceived mistakes of their teacher.

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21. Sadly, in so doing, they reject doctrine(s) and are often lacking a proper frame of reference and understanding to teaching that on the surface may seem cryptic or aloof.
22. Doctrine builds on doctrine and rejection of any doctrine in the building phase will damage the ability for a clear understanding of higher spiritual principles.
23. Believers that are busy second-guessing the teaching and function of the P-T demonstrate their maladjustment to authority and to the GAP system that God has authored.
24. Jesus then informs the disciples that His teaching in this method will at a future time no longer be necessary in vs.25b, “**an hour is coming when I will speak no more to you in figurative language, but will tell you plainly of the Father**”.
25. The “**hour coming**” in view points specifically to a time in the disciples lives **when** they will be willing to jettison their indiscretions regarding all of Jesus teachings and accept them “as is”.
26. It denotes their lives after Jesus’ resurrection **when** their +V will fully manifest itself across the board and they are ready to hear all of the ins and outs of the doctrines that they now reject.
27. Jesus reference to **the Father** is a reference to the POG as so designed by **the Father**.
28. As these men get their spiritual acts together and move into the CA beginning to function under the new regime, with the I/HS converted to the F/HS, they will manifest +V that allows the teaching of doctrine to be done in a plain and straightforward fashion by the 3rd Person representing the 2nd Person.
29. While Jesus, who knew all men and who was ultimately +V or not, was able to employ these devices perfectly during the incarnation in order not to force doctrine where not wanted or to place more burdens on men that they could bear due to spiritual dullness, this method is not followed today.
30. The primary method for sound teaching of BD today is the same method by which the Apostles received the clear facts of BD during their ministries i.e., **plainly**.
31. The Apostles employed the “plain speech” approach when dealing with doctrine after Pentecost. Act.2:14-40; 3:12-26; 4:8-12; 1Cor.2:1-5; 2Cor.3:12
32. The P-T is directed to speak directly and clearly to the issues of BD. 2Tim.4:1ff; Tit.1:9; 2:1,8; 3:8
33. It is the communicators responsibility to teach as clearly and straightforward as possible all the doctrine set forth in Scripture and to explain **plainly** all of the issues of the POG to include correctly interpreting the parables, figures of speech etc., recorded in the Bible.
34. The principle is, is that the communicator’s #1 obligation is to communicate to those that are +V and leave it in the hands of Omniscience to weed out –V and dealing with them at that level.
35. This does not mean that literary devices may not be profitably employed in order to communicate the truth, simply that the general method is a clear direct communication of BD.

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EXEGESIS VERSES 26 – 28:

GNT John 16:26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

NAS John 16:26 **"In that day you will ask in My name, and I do not say to you that I will request the Father on your behalf;** ἐν (pL) ἐκείνῃ ἐκείνος (remote dem. adj./Lf-s) τῇ ἢ ἡμέρᾳ ἡμέρα (d.a. + n-Lf-s) αἰτήσεσθε, αἰτέω (vifm--2p; "you yourselves will ask/request/seek satisfaction of answer to question"; has the nuance of "demand" expecting an answer) ἐν (pLd) μου ἐγὼ (npg-1s) τῷ τὸ ὀνόματί ὄνομα (d.a. + n-Ln-s) καί (cc) οὐ (neg. +) λέγω (vira--1s) ὑμῖν σύ (nrd-2p) ὅτι (cc; intro. indir. disc.) ἐγὼ (nprn-1s) ἐρωτήσω ἐρωτάω (vifa--1s; "request/solicit/implore") τὸν ὁ πατέρα πατήρ (d.a. + n-am-s) περὶ (pg) ὑμῶν· σύ (nrg-2p)

GNT John 16:27 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.

NAS John 16:27 **for the Father Himself loves you, because you have loved Me, and have believed that I came forth from the Father.** γὰρ (cs; explan.) ὁ πατήρ (d.a. + n-nm-s) αὐτός (nprnm3s; "Himself"; emphatic) φιλεῖ φιλέω (vira--3s; "loves/has affection for based on the other's attributes") ὑμᾶς, σύ (nra-2p) ὅτι (cs; causal) ὑμεῖς σύ (nprn-2p) πεφιλήκατε φιλέω (viPFa--2p) ἐμὲ ἐγὼ (nra-1s) καί (cc) πεπιστεύκατε πιστεύω (viPFa--2p) ὅτι (cc; indir. disc.) ἐγὼ (nprn-1s) ἐξῆλθον. ἐξέρχομαι (viaa--1s; "came forth/came out from the source of") παρὰ (pg; "from/alongside") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s)

GNT John 16:28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

NAS John 16:28 **"I came forth from the Father, and have come into the world; I am leaving the world again, and going to the Father."** ἐξῆλθον ἐξέρχομαι (viaa--1s) παρὰ (pg) τοῦ ὁ πατρὸς πατήρ (d.a. + n-gm-s) καί (cc) ἐλήλυθα ἔρχομαι (viPFa--1s) εἰς (pa) τὸν ὁ κόσμον· κόσμος (d.a. + n-am-s) ἀφήμι (vira--1s; "I am leaving/letting loose"; emphasizes a release from that which is being left) τὸν ὁ κόσμον

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κόσμος (d.a. + n-am-s) *πάλιν* (adv.) *καί* (cc) *πορεύομαι πορεύομαι* (vipd--Is; "going"; emphasizes His arrival destination) *πρός* (pa) *τὸν ὁ πατέρα. πατήρ* (d.a. + n-am-s)

ANALYSIS VERSES 26 – 28:

1. Jesus maintains the continuity of subject as it relates to the imparting and assimilation of BD with regards to the disciples.
2. He now harks back specifically to the new dispensation when the disciples will manifest fully their “hour” of Ph₂ +V.
3. It will be during that time that BD will be communicated plainly to these men as they seek the wisdom from above, as Jesus states, “**In that day you will ask in My name**”.
4. As Jesus stipulated in vs.23, after post-ascension and **in that day** of the CA, the disciples will face a change of how they obtain their requests for information.
5. They will no longer come to Jesus and **ask** Him for whatever they needed.
6. The new regime will require them to go directly to **the Father** and **ask in** Jesus’ **name**.
7. While the post-resurrection appearances of Christ to the disciples will serve as an adjustment period for them in orientation to the doctrines they have rejected, once they are in the CA, that orientation will have its full affect.
8. They will realize all that Jesus stands for and function accordingly.
9. They will understand the reality of His agency with respect to God’s plan and understand that to approach God, one must be grounded in the sphere of Jesus’ very reputation, positionally and experientially.
10. While believers are told to make their requests to **the Father in the name** of Jesus, it is not to gain or enlist Jesus’ support in order to get God to answer prayer.
11. Rather, it is a soulish admission of the fact that our access to **the Father** and His reciprocating response is dependent upon the Person and work of His Son.
12. As a believer prays “**in Jesus’ name**” denoting their orientation to the Word, so does **the Father** respond “**in Jesus’ name**” acknowledging that orientation.
13. Jesus makes clear that the believer does not need to enlist the aid of even His own Person with respect to the prayers in vs.26b, “**and I do not say to you that I will request the Father on your behalf**”.
14. That is because He has completed His work and mission as the Savior of mankind and what men do before God is totally dependent upon themselves with respect to their own volition and attitude towards Christ.
15. This verse is not to be construed as a contradiction of other verses that deal with the Son’s intercession on our behalf. Rom.8:34; Heb.7:25; 1Joh.2:1
16. Jesus’ intercessory work is the fact that He has provided in His Person everything necessary regarding sin and BD for the believer to have access to **the Father**.
17. When one prays **in the name** of Jesus, it is to denote the reality of their salvation Ph₁ and R_B Ph₂, while operating in the sphere of truth.

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18. And all that one needs to approach God is to exercise their own +V in this regard, since the reality behind salvation has been completed.
19. The force of this verse is that these men do not need to enlist the aid of anyone, not even the Son of God, when they come to **the Father** to make requests.
20. All they have to do is exercise +V in acceptance of the truth in the sphere of Jesus **name**.
21. Certainly, such nonsense as enlisting the aid of priests or dead believers is totally foreign to the Scriptures.
22. Roman Catholicism teaches that there is an endless chain of priests, popes, saints, angels, etc., to which we are to pray, since we are not worth to go directly to God Himself.
23. This verse obliterates that doctrine of demons.
24. That it is their +V that **the Father** responds to is made clear in vs.27, “**for the Father Himself loves you, because you have loved Me, and have believed that I came forth from the Father**”.
25. The term “**loves/φιλέω**” denotes an affection that one has for another based on the attributes of the one to whom their **love** is expressed.
26. Jesus explains to them that **the Father** has great affection for them based on their +V and attitude towards Jesus.
27. This love that **the Father** has for them is not simply a matter of sharing in His general love for all mankind. Joh.3:16
28. Their love for the Son is their honoring of Him for what He is, though not complete.
29. That these men accepted Jesus as the unique God/man and Messiah, while maintaining their fidelity and adherence to His ministry, God personally embraces them.
30. The very reasons why Jesus called them His friends (Joh.15:15; cognate noun – φίλος) are the very reasons why **the Father loves** them.
31. Even in the midst of their failures and spiritual dullness, they manifested sufficient +V to attract the love of God.
32. Jesus makes clear that their love for His Person was initiated in their exercise of faith in Him as God.
33. The compound verb “ἐξέρχομαι/Lit., **came forth** out from the source of” and the preposition “παρά/alongside of” makes this clear.
34. They **believed** that Jesus Person originated in heaven as God and was set apart from God as unique in that He **came** in the form of man, sent to **the world**.
35. In vs.28, Jesus uses exactly the same words as He directly states “**I came forth from the Father**”.
36. There is no reason for Jesus to not attribute their faith in His Person as understanding His uniqueness as God and turn around and state it regarding Himself, which He obviously understood.
37. In other words, Jesus knew He was God and with the use of the same words implicitly if not explicitly is stating what the disciples **believed**.
38. He then validates their perception of Him as Messiah, as Yahweh incarnate, and states, “**and have come into the world**”.
39. Jesus concludes vs.28 by stating to them the conclusion of His mission as Messiah at the 1st advent and states, “**I am leaving the world again, and going to the Father**”.

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40. The term “**again**” in the Greek text is actually at the beginning of this final clause and denotes a reiteration of His previous proclamations of this fact and not as the NAS may imply that somehow He has already left **the world** and is **leaving again**.
41. The term “**leaving/ἀφίημι**” literally means to “set loose/release” and “**the world**” is in the accusative case receiving the action of the verb as the direct object.
42. Physically it denotes that **the world** receives the action of His **leaving**.
43. Spiritually it points to the fact that upon the completion of Christ’s work from the cross, He is now set free from further obligation to **the world** regarding His mission of Passion at the 1st advent, as well as **the world** is free from the debt of sin.
44. This is the fourth different verb that Jesus has used regarding His departure in this chapter:
 - A. ἀπέρχομαι – I go away; vs.7: denoting His actual exit from terra firma.
 - B. πορεύομαι – I go/going; vs.7,28: denoting His final destination.
 - C. Together these verbs denoted contextually that until Jesus work on the cross and acceptance in the throne room of God, the POG couldn’t be advanced for believers dispensationally.
 - D. ὑπάγω – I go; vss.5,10: This verb means to lead, bring under control and emphasizes His departure in resurrection body as the “first born”.
 - E. ἀφίημι – **I am leaving**; vs.28: denoting that upon completion of Jesus work on the cross He and **the world** are released from any further obligation to God regarding the sin barrier.
45. And it is His arrival and final destination to the 3rd heaven that demonstrates His acceptance by **the Father** of His work on the cross and that His ministry and mission at the 1st advent is over.

GOSPEL OF JOHN

EXEGESIS VERSES 29 –30:

GNT John 16:29 Λέγουσιν οί μαθηταὶ αὐτοῦ, "Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς καὶ παροιμίαν οὐδεμίαν λέγεις.

NAS John 16:29 **His disciples *said, "Lo, now You are speaking plainly, and are not using a figure of speech.** αὐτοῦ, αὐτός (nrgm3s) οί ὁ μαθηταὶ μαθητῆς (d.a. + n-nm-p) Λέγουσιν λέγω (vipa--3p) Ἴδε (part. of interjection; "Look!/Behold!/Lo!") νῦν (adv.) λαλεῖς λαλέω (vipa--2s; "you are communicating") ἐν (pL) παρρησίᾳ παρρησία (n-df-s; "plainly/openly/without obscurity") καί (cc) οὐδεμίαν οὐδεῖς (card. adj./af-s; "in no way/no more") λέγεις. λέγω (vipa--2s) παροιμίαν παροιμία (n-af-s; "a figure of speech/using figurative language")

GNT John 16:30 νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

NAS John 16:30 **"Now we know that You know all things, and have no need for anyone to question You;** νῦν (adv.) οἶδαμεν οἶδα (viPFa--1p; "we know") ὅτι (cc; intro. indir. disc.) οἶδας οἶδα (viPFa--2s; "you know") πάντα πᾶς (ap-an-p; "all things/everything") καί (cc) ἔχεις ἔχω (vipa--2s) οὐ (neg. +) χρείαν χρεία (n-af-s; "need/necessity/use") ἵνα (cc; non-final; intro. context of need; "for") τίς (indef. pro./nm-s; "anyone") ἐρωτᾷ· ἐρωτάω (vspa--3s; "to ask/question") σε σύ (npa-2s) **by this we believe that You came from God."** ἐν (pI +) τούτῳ οὗτος (near dem. pro./In-s; "by this things") πιστεύομεν πιστεύω (vipa--1p) ὅτι (cc; indir. disc.) ἐξῆλθες. ἐξέρχομαι (viaa--2s) ἀπὸ (pAbl; "away from") θεοῦ θεός (n-Ablm-s)

ANALYSIS VERSES 29 –30:

1. Jesus statement about leaving **His disciples** and returning to the Father in vs.28 invokes a response from them and they **said, "Lo, now You are speaking plainly, and are not using a figure of speech"**.
2. They in essence are now claiming great spiritual insight into what Jesus has just proclaimed.

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3. The key to this verse is that Jesus has already made it clear that not until the “hour” of their life i.e., post-resurrection and the CA, will the communication of BD be **plainly** spoken to them and in the meantime He continues to teach in an aloof fashion. 16:25
4. However, **now** they fully **believe** that He is speaking **plainly** and **not using** any sort of parabolic form or figurative language to communicate to them.
5. The problem is they only hear what they want to hear and still are at a loss as to exactly what Jesus is telling them.
6. Though the words are plain enough to us that live on this side of the cross and accept that doctrine, to these men, they can only construe His words in their own frame of reference.
7. They are like immature children not experienced enough in life to understand adult type of problems and when it is explained in terms on their level, they think they now understand all that there is regarding the problem.
8. Yet, there are so many things they do not understand at all.
9. While these men should be spiritually grown up by now, because they have rejected doctrine, their immaturity is reflected in only being able to interpret according to their spiritual deficiencies.
10. Their lack of full understanding is even more obvious, since what Jesus said was nothing that He has not said before, but **now** suddenly, they are convinced of true insight into its meaning.
11. The reason for their perceived sudden burst of insight is found in the situation described in vss.16-19.
12. Vs.30 harks back to that situation as they state, “**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**”.
13. As the preceding verses indicate, they deliberated together regarding Jesus’ statement and were anxious to **question** Him in this regard.
14. However, they never had the opportunity to form their **question** of His departure into audible form.
15. Nevertheless, Jesus has just answered the questions of their hearts without them asking.
16. Throughout His ministry, Jesus has demonstrated the ability to know the thoughts of people and the motives of their hearts.
17. The fact that the **disciples** are now recipients of His omniscience refreshes a keen awareness of His knowledge as Deity.
18. It reinforced their confidence of His Person as the Son of **God** and thus King of Israel. Cp.Joh.1:47-49
19. And their thinking **now** is loaded with the fact that indeed He is **God**.
20. It is this understanding that gives insight into how the **disciples** construed His words.
21. As noted, their faith in Him as Deity and the Son of **God** is their confidence behind His role as King.
22. While Jesus was actually speaking of the death, burial and resurrection of His humanity via the cross, the **disciples** with their eyes on His Person as **God** are construing His departure as “spiritual” and not literal.
23. This is the irony and humor behind what is going on.

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24. While Jesus departure is teaching spiritual principles of His mission evolving around His humanity, the disciples are totally oblivious to these facts due to their rejection of the doctrine of passion.
25. However, when Jesus flexed His Deity via His omniscience, the **disciples** focused in on that and are **now** construing His words of departure as something only His Deity will engage in on behalf of His humanity in establishing His kingdom.
26. Restated: Jesus is teaching them that His humanity is acting in conjunction with His Deity to establish eternal life, but the disciples construe it as His Deity acting in conjunction with His humanity to establish Israel's eternal kingdom.
27. They think His departure is "spiritually" speaking to establish a physical reality, but it is a "physical" departure to establish a spiritual reality.
28. Hence, they **now** claim great spiritual insight into His Person and words.
29. But because they would not accept the doctrines of His rejection, death, burial, resurrection and ascension, Jesus words still remain a **figure of speech** that they cannot comprehend.
30. Principle: Continued embracing and failing to jettison fundy and religious human viewpoint results in rejection and disorientation to sound BD.
31. Result: It may cause a confident spurt of spiritual flatulence construed as "roses" in the eyes of the emitter, but in reality still smells like skubala.
32. These men will not accept the fact that their eternal King and **God** will or need ever undergo death.
33. Their sudden burst of confidence is shallow and will be short lived since their read is not based on the reality at hand.
34. That they totally are in denial of Jesus' actual physical and literal departure is seen as Jesus inwardly "guffaws" their claim of sudden wisdom.

GOSPEL OF JOHN

EXEGESIS VERSES 31 – 33:

GNT John 16:31 ἀπεκρίθη αὐτοῖς Ἰησοῦς, Ἄρτι πιστεύετε;

NAS John 16:31 **Jesus answered them, "Do you now believe?"** Ἰησοῦς, (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) αὐτοῖς αὐτός (npdm3p) Ἄρτι (adv.; Lit. "just/exactly"; of the present. "Even now"; the force contextually is sarcastic and denotes an incredulity on the part of Jesus that what the disciples believe is "exactly" as Jesus meant it) πιστεύετε; πιστεύω (vira--2p)

GNT John 16:32 ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστίν.

NAS John 16:32 **"Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone;** ἰδοὺ (part. of interjection; "Behold") ὥρα (n-nf-s; "an hour/relative short period of time") ἔρχεται ἔρχομαι (vipd--3s) καί (cc) ἐλήλυθεν ἔρχομαι (viPFa--3s; "has come already with existing results") ἵνα (conj.; non-final; intro. context of that related to this time period; "for/that") σκορπισθῆτε σκορπίζω (vsap--2p; "scattered/dispersed/cut apart"; same as 10:12) ἕκαστος ἕκαστος (subs. pro./nm-s; "each one/every single one") εἰς (pa) τὰ τό ἴδια ἴδιος (d.a. + ap-an-p; "to his own home") καὶ ἐγώ (cc&npa-1s; "and I Myself"; emphatic) ἀφήτε· ἀφίημι (vsaa--2p; "might leave/set loose/separate from") μόνον μόνος (a--am-s; "alone") **and yet I am not alone, because the Father is with Me.** καί (cc with mild contrast; "and yet/but") οὐκ οὐ (neg. +) εἰμὶ (vira--1s) μόνος, (a--nm-s; "alone") ὅτι (causal conj.) ὁ πατήρ (d.a. + n-nm-s) ἐστίν. εἰμὶ (vira--3s) μετ' μετὰ (pg) ἐμοῦ ἐγώ (npg-1s)

GNT John 16:33 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

NAS John 16:33 **"These things I have spoken to you, that in Me you may have peace.** ταῦτα οὗτος (near dem. pro./an-p) λελάληκα λαλέω (viPFa--1s) ὑμῖν σύ (npd-2p) ἵνα (cs; purpose) ἐν (pL) ἐμοὶ ἐγώ (npL-1s) ἔχητε· ἔχω (vspra--2p)

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εἰρήνην εἰρήνη (n-af-s; "inner peace/absence of conflict/RMA") **In the world you have tribulation, but take courage; I have overcome the world.** *ἐν* (pL) *τῷ* *ὁ* *κόσμῳ* *κόσμος* (d.a. + n-Lm-s) *ἔχετε*, *ἔχω* (vipa--2p) *θλίψιν* *θλίψις* (n-af-s; "tribulation/affliction/pressure/distress/anguish"; same as 16:21; denotes that which is present when peace is absent) *ἀλλά* (strong. advers.) *θαρσεῖτε*, *θαρσέω* (vImp.pa--2p; "take courage/be of good cheer/isolate fear"; used 7x) *ἐγώ* (nprn-1s; emphatic) *νενίκηκα* *νικάω* (viPFa--1s; "overcome/victorious/conquer/to win"; a legal term "to win the case"; used 28x) *τὸν* *ὁ* *κόσμον*. *κόσμος* (d.a. + n-am-s)

ANALYSIS VERSES 31 – 33:

1. After the disciple's declaration of clear insight as to the teaching of Jesus' departure, **Jesus** responded and **answered them, "Do you now believe"**.
2. His question is rhetorical, sarcastic and has an incredulous tone.
3. To the degree that they think they now **believe** to understand what **Jesus** just taught, at least to that degree He does not for one moment **believe them**.
4. His question demonstrates the inadequacy of the faith that these men have declared.
5. He is fully aware of their spiritual and theological deficiencies and is equally aware that their declaration of faith will be short lived.
6. The faith in view is not Ph₁ faith, but active faith in the doctrine Ph₂ as to how they perceived it.
7. Their confidence asserted was that they were convinced of His unique character as God, since He has answered their unvoiced question of vs.17-19a.
8. Their conclusion of His statement therefore was that as Deity, His Person would be relating to **the Father** in the 3rd heaven on behalf of His humanity in establishing His kingdom and that **Jesus** was speaking metaphorically of His Deity departing.
9. While their confidence that Jesus as God knew what He was doing at this point may be sincere, their problem was that they drew their confidence from the physical stimulation of His miraculous insight, rather than from BD in the soul and orientation to the teaching of truth.
10. It points to the fact that these men looked to and depended upon the physical as confirmation for their adherence to His ministry.
11. Apart from seeing His miracles as signs to confirm His Person as the Son of God for Ph₁ faith, due to rejection of and lack of complete orientation to His teaching, Jesus' miracles only truly served to strengthen their Ph₁ faith rather than advance their thinking spiritually Ph₂.
12. They reflect spiritually dull believers that as long as circumstances and situations around them confirm what increments of faith that they do adhere to, are content to remain status quo in their spiritual perceptions and condition.
13. They reflect believers that have no true zeal to advance spiritually in certain areas of their life doctrinally.

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14. They rely on circumstances of life rather than BD to satisfy their “seeking”.
15. Their type of faith is shallow and when exposed to the blast of testing will wither and fade.
16. **Jesus**, being fully aware of this, proceeds to tell **them** in advance of their failure and states, “**Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone**”.
17. He informs **them** that the time is present for **them** in which they will lose their self inflated confidence and distorted religious cohesion as a group and be separated from one another and flee back to the security of their **own** personal physical environments.
18. That they rely on the physical for comfort and encouragement, it is apropos that when the physical of the niche they currently adhere to is disrupted that they would seek a retreat to something physical they think they can depend upon.
19. This occurs in line with the prophecy recorded in Zec.13:7 and restated in Mat.26:31 and Mar.14:27.
20. As **Jesus** previously informed Peter that he would deny Him, He now makes clear that the entire group of disciples are just as guilty of this infraction.
21. Though these men continued to proclaim their loyalty to the very end, their loyalty was based on misconceptions and the test in front of **them** will demonstrate that fact.
22. When the time came that they had overt circumstances surrounding **them** that did not parallel or stroke their human viewpoint, they all fled.
23. In contrast to where they had their eyes spiritually, **Jesus** does not approach life in the same fashion and continues, “**and yet I am not alone, because the Father is with Me**”.
24. Although all may abandon Him, He points out to **them** that He really won’t be **alone** and will have the comfort and support of the Father’s presence.
25. He denotes that the circumstances, people and situations around Him is not what He focused in on in life, but on that which was of true importance, **the Father**.
26. Just as **the Father** was with **Jesus** at all times, in spite of external circumstances, even so with the +V believer when others may abandon him/her.
27. The personal presence of the Lord is not a new feature for our dispensation, but was a reality for the +V believers of old. Deu.31:6-8; Jos.1:5; Heb.13:5-6
28. In light of how the disciples view things, **Jesus** then articulates that BD and His teaching are the real issues regarding life in vs.33a, “**These things I have spoken to you, that in Me you may have peace**”.
29. “**These things**” are the content of this chapter that **Jesus** has communicated to **them**.
30. The perfect tense of “**have spoken**” denotes the intended affect of **peace** that doctrine is so designed to impart.
31. The potential for inner **peace**, which is something that the Lord obviously wants for believers, is contingent upon taking the words that He has **spoken** seriously.
32. Although **Jesus**’ desire for these men was for **them** to have **peace**, and although He provided the necessary doctrine to orient **them** to what was about to occur, they could not have **peace** at this time due to their failure to acclimate to what He had taught.
33. He makes it perfectly plain to **them** all that they were going to abandon Him at the **hour** of His greatest personal need.

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34. Yet, they continue to deny this reality just as they have denied the reality of His teaching concerning the cross.
35. This passage points out that the POG is not dependent upon human ability and determination to fulfill it, but rather on the execution of His word through His power.
36. These men are obviously failing miserably at this point and time of their lives.
37. Yet, the church is to be built upon these men.
38. In spite of their gross failings presently, they possess the +V within to ultimately overcome their failings.
39. Overcoming their failings was not a feat produced by these men.
40. When one examines the change that occurs in these men during the next two months, it cannot be denied that that change was a result of the personal and bodily resurrection of Christ and His appearance to them.
41. God provided the circumstances necessary for these men to change from cowards fleeing for their lives into the fearless group of men we observe in Acts.
42. This points to the fact that God, who knows the volition of men, will do whatever is necessary for +V to manifest itself to the maximum.
43. All one has to do is to simply intellectually and honestly seek God and ultimately be willing to accept and apply carte blanche His words.
44. God provides everything else.
45. This reality should comfort all +V believers that have their own share of failures in which he/she abandons doctrine all too readily in any given area.
46. If the Lord so dealt with these men, will He not equally deal with us?
47. The reality is that the Lord recognizes our genetics, our feeble frame, weakness of the flesh and the fact that we live in the Devil's **world**.
48. The +V believer can be rest assured that even our weaknesses are not too great for God and He will do whatever is necessary in the life of the believer for them to ultimately overcome weaknesses that are hindering a full acclimation to His words, if we are truly willing.
49. **Jesus** makes it clear that indeed it is the pressures of the cosmos that are the obstacles for believers as He ends His teaching in vs.33b, "**In the world, you have tribulation, but take courage; I have overcome the world**".
50. In this place, He informs them that they will have constant and consistent pressures and conflict in life.
51. Although the cosmos, the enemy of the Lord as well as the enemy of believers, will seek to pressure the believer into abandoning the Lord/BD, victory is possible.
52. **Jesus**, the Person that endured more in the way of testing, adversity, rejection, ill treatment, etc., states that He is victorious over **the world** system.
53. His victory comes in the form of His work on the cross and eradication of the sin barrier between man and God.
54. Those that are **in** Him have the promise of spiritual heritage that they too will ultimately **overcome the world**.
55. The mechanic for overcoming eternally is faith **in** Him. 1Joh.5:4-5
56. The mechanics to experientially overcoming **the world** is to R_B and apply BD. 1Joh.1:9; 2Pet.3:18
57. Because of Jesus' work on the cross, through faith in His Person and BD, conquering the cosmic system of evil is reality.

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58. The Ph₂ motivation for +V is to live in the sphere of victory provided by Christ on the cross knowing that they are the ultimate victors in the A/C.
59. While on the surface of being in **the world**, **Jesus** statement may seem completely audacious, given the fact that He is about to be abandoned by all His followers and ultimately arrested, beaten, crucified and buried.
60. However, **Jesus** was not looking at the things that were seen, but the things unseen. 2Cor.4:17-18 cp. 5:7
61. While the cosmos views these events as the defeat of **Jesus** Christ, He sees in them the defeat of Satan and his kingdom. Joh.12:31; 16:11,33
62. The spiritual heritage eternally for all believers is **peace** and victory.
63. For believers that are +V, they can have experiential **peace** knowing that God's words are perfect and will be fulfilled and He will do everything necessary in one's life to solicit and entice our +V to come forth.
64. This does not mean He causes +V to manifest itself, only that He knows exactly what +V needs in order to manifest itself.
65. The truth to this principle is seen in the fact that others were also privy to His resurrection, but yet remained in unbelief. Mat.28:11-15
66. Inner **peace** equals RMA in the +V believer knowing that their faith in Christ's work on the cross via R_B coupled with an ultimate willingness to orient to all that He has taught/BD, is the equation for maximum victory that will be revealed at the Bema.