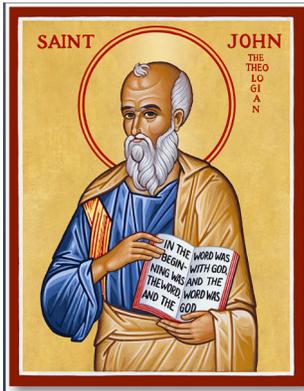


John 16 New Revised Standard Version (NRSV)



16:1 “I have said these things to you to keep you from stumbling. 2 They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. 3 And they will do this because they have not known the Father or me. 4 But I have said these things to you so that when their hour comes you may remember that I told you about them.

The Work of the Spirit

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

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

Sorrow Will Turn into Joy

16 “A little while, and you will no longer see me, and again a little while, and you will see me.” 17 Then some of his disciples said to one another, “What does he mean by saying to us, ‘A little while, and you will no longer see me, and again a little while, and you will see me’; and ‘Because I am going to the Father?’” 18 They said, “What does he mean by this ‘a little while’? We do not know what he is talking about.” 19 Jesus knew that they wanted to ask him, so he said to them, “Are you discussing among yourselves what I meant when I said, ‘A little while, and you will no longer see me, and again a little while, and you will see me’? 20 Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. 21 When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. 22 So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. 23 On that day you will ask nothing of me.[c] Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you.[d] 24 Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

Peace for the Disciples

25 “I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father. 26 On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; 27 for the Father himself loves you, because you have loved me and have believed that I came from God.[e] 28 I came from the Father and have come into the world; again, I am leaving the world and am going to the Father.”

29 His disciples said, “Yes, now you are speaking plainly, not in any figure of speech! 30 Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God.” 31 Jesus answered them, “Do you now believe? 32 The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. 33 I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!”

Footnotes:

John 16:7 Or Helper

John 16:8 Or convict the world of

John 16:23 Or will ask me no question

John 16:23 Other ancient authorities read Father, he will give it to you in my name

John 16:27 Other ancient authorities read the Father

Overview

Compared to Synoptic Gospels

Pericope	Matthew	Mark	Luke	John
On Persecutions				16:1-4
The Work of the Paraclete				16:5-15
Sorrow Turned to Joy				16:16-22
Prayer in the Name of Jesus				16:23-28
Prediction of the Disciples' Flight				16:29-33

Themes

- Replacement
 - the Advocate[a] will not come to you; but if I go, I will send him to you. 8 And when he comes, he will prove the world wrong about[b] sin and righteousness and judgment: 9 about sin, because they do not believe in me; 10 about righteousness, because I am going to the Father and you will see me no longer; 11 about judgment, because the ruler of this world has been condemned.
 - 13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. 14 He will glorify me, because he will take what is mine and declare it to you.
- Rejection
 - 2 They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God.
- Incarnation
 - 28 I came from the Father and have come into the world; again, I am leaving the world and am going to the Father.”
- Discipleship
 - 29 His disciples said, “Yes, now you are speaking plainly, not in any figure of speech! 30 Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God.” 31 Jesus answered them, “Do you now believe? 32 The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. 33 I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!”

Key Stories and Teachings

Overall

- The Paraclete – Spirit of Truth
- Jesus' eschatological¹ promises
- Jesus Mission
- On Joy
- The disciples will scatter
- Jesus victory

The Work of the Paraclete 16:5-15

Paraclete passages:

- 16:7 Jesus will send the Paraclete unlike in 14:16, 26 where the Father will send the Paraclete.
- 16:7-11 matches 14:15-17 the theme is his conflict with the world and the prince of the world.
- 16:13-15 matching 14:25-26 the Paraclete will teach anew what Jesus has taught the disciples

16:4b-15 Jesus departure is less of a disappearance than a change of mode of presence – a change of state. The spirit is some sense “another”, but brings nothing to the believers that has not already belonged to Jesus and to the Father. Jesus departure seems to be an occasion of sorrow, but only his sending of the spirit will complete his work, confuting the claims of the cosmos once and for all.

16:8-12 The purpose of the Spirit is threefold:

1. To help prove the world is wrong.
2. To guide people's behavior – be like Jesus
3. Convicts about judgement – casts Satan away from people who believe in Jesus

16:13 What sort of truth is this? Jesus' promise is that his apostles, the core team of disciples, would be inspired by the Spirit to write the New Testament.

16:6 The themes of sorrow and joy are introduced for later development. The main purpose of the new speech is to console the disciples in their despair.

16:12-15 The Spirit of truth is coming to transmit Jesus' teachings to the disciples. A strong link is developed between the Father and the Son and the Spirit of Truth. For John the evangelist the truth is that which Jesus has received from his Father. Therefore the Spirit of Truth acts in relation to Jesus just as the Father does.

The Son was charged with the Father's work; but after Jesus' departure it is the Spirit of Truth's job to be present among the disciples. But he does not add new revelations beyond what Jesus has done.

In the spiritual life it is of utmost importance to remember that our strength comes from the Holy Spirit, the giver of life.

16:8-11 The Comforter is coming to convict those who do not believe in Jesus. Their failure to believe is proof of their sin. And the world's failure to believe in Jesus is the proof that the world is wrong on its conception of what sin is.

16:12-15 The role of the Spirit of Truth is to guide you to the truth about and from Jesus. The Spirit of Truth will not add new revelations.

16:1-11 The Spirit will prove that the world is wrong on three accounts:

¹ Merriam Webster: Eschatology definition is - a branch of theology concerned with the final events in the history of the world or of humankind.

1. The world is wrong in regards to sin – the world is guilty of sin because the world did not believe in Jesus – and this is because the world is bent on its own ways rather than God's.
2. The world is wrong in regards to justice. The world thinks it has justice on its side – but the vindication of Jesus is that he will go away to the father and be glorified. God has decided in favor of Jesus as the righteous one.
3. The world is wrong in regards to judgement (condemnation) – the world assumes that it can and should pass judgement on Jesus' followers. But the events of Jesus' death and resurrection prove they are wrong. The ruler of the world that has kept humans and the world enslaved has been condemned. His power is broken. Death, Satan's greatest weapon, has failed.

The advocate is also the comforter – because the spirit will do all of these things and followers can believe that the judge of all of earth will do what is right.

Sorrow Turned to Joy 16:16-22

16:18 The question about the meaning of “a little while” may indicate divisions and debates within the Johannine community about Jesus' eschatological² promises.

Prayer in the Name of Jesus 16:23-28

On speaking:

16:25-33 The speech is clearer than in the earlier chapters and the insight that the disciples will scatter is new.

16:25-33 The disciples mistakenly take Jesus words as plain speaking.

16:25-33 Love, Prayer and Peace

Jesus in fact will not drop figurative speaking. John the evangelists as a mystic knows that there is no nonfigurative language in this life for the realities he wishes to speak of. John's Gospel as this worldly document is condemned to the use of figurative language. Jesus says only that “an hour is coming” when one can dispense with such devices. The nature of the hour is hinted at by the nature of the prayer that follows. This prayer speaks clearly about a union with God.

On Joy:

16:17-24 Following Jesus Christ will lead to our joy being complete – but first you will experience great grief and sadness. The pains and the suffering of this world are real. But the knowledge of the love of Christ outweighs this suffering and fills us with joy.

16:22 The resurrection is the breaking in of a new age in this present age – it is the sight of our future promise of resurrection from the dead ourselves. It is a guarantee of a future resurrection glory that cannot be taken away from you.

16:26 By Jesus atonement and resurrection there is a way open now for an intimate relationship/fellowship with God the Father; so that when we pray in Jesus name we will be heard.

Jesus Mission:

16:28 Jesus summarizes his whole mission in one sentence: “I came from the Father and have come into the world; again, I am leaving the world and am going to the Father.”

The Gospels can at one level be very complicated with multiple meanings, and at another level very simple and direct.

² Merriam Webster: Eschatology definition is - a branch of theology concerned with the final events in the history of the world or of humankind.

16:16-22 The delay of Christ's return was a significant issue for the early Church and the Johannine community. The church was attacked by mockers saying if he said he would rerun where is he? John answers that Jesus was misunderstood by the disciples. The Coming is the Cross and the ingathering of its triumph through the resurrection, ascension, Pentecost, the Evangelism of the World and the final consummation – the focal point it's the cross and the resurrection.

Prediction of the Disciples' Flight 16:29-33

Two ideas:

One: In Jesus, in faith in Jesus you will have peace;

Two: Even though you will face persecution in Jesus' name, he has already conquered the evil in this world – i.e. God wins, love wins.

16:31-32 The disciples will be scattered.

They are assured of Jesus peace no matter what persecutions they endure.

They are assured of their master's victory over the world.

16:33 "I have conquered the world." Is a more resounding statement against the prince of darkness and the world.

Reflections

1. What is the Holy Spirit?
2. What is the truth of the Gospel of St. John in your life and soul?
3. Does the Holy Spirit give you strength? And if so how?
4. Do you experience Jesus joy in your life? And if so how?
5. Have you ever been scattered from Jesus and how did you find your way back?

Bibliography

- Raymond E. Brown, An Introduction to the New Testament
- The Harper Collins Study Bible
- L. William Countryman, The Mystical Way in the Fourth Gospel
- Josh Moody, John 13-20 For You
- The Oxford Bible Commentary
- William Temple, Readings in St. John's Gospel
- Tom Wright, John for Everyone Notes

Detail

Raymond E. Brown Notes³

16:4b-16:33 Themes resembling those of Chapter 14.

16:4b-7 Jesus announces his departure, where he is going, and recognizes that his disciples hearts are troubled.

Paraclete passages:

- 16:7 Jesus will send the Paraclete unlike in 14:16, 26 where the Father will send the Paraclete.
- 16:7-11 matches 14:15-17 the theme is his conflict with the world and the prince of the world.
- 16:13-15 matching 14:25-26 the Paraclete will teach anew what Jesus has taught the disciples

16:16-22 Jesus will be with his disciples only a short time longer. Jesus suffering and painful death is compared to birth pangs.

16:23-24 matches 14:13-14 on asking and receiving from the Father.

16:25-33 The speech is clearer than in the earlier chapters and the insight that the disciples will scatter is new.

16:33 "I have conquered the world." Is a more resounding statement against the prince of darkness and the world.

The Harper Collins Notes⁴

16:4b-15 Further reflections on the work of the Spirit after Jesus' departure.

16:16-33 The disciples pain and confusion at Jesus' departure are contrasted with the joy and clarity of the Christian community at his return.

16:18 The question about the meaning of "a little while" may indicate divisions and debates within the Johannine community about Jesus' eschatological⁵ promises.

16:22 "I will see you again" perhaps at Jesus resurrection and his second coming.

16:25 John often speaks of an hour that is coming and has already come (5:32; 4:23; 7:30; 12:23) only here is there a mention of an hour that is coming, but has not yet come. These passages must be referring to a different hour in the times of the Christian community after Jesus' death and resurrection.

L. William Countryman Notes⁶

16:4b-15 Jesus departure is less of a disappearance than a change of mode of presence – a change of state. The spirit is some sense "another", but brings nothing to the believers that has not already belonged to Jesus and to the Father. Jesus departure seems to be an occasion of sorrow, but only his sending of the spirit will complete his work, confuting the claims of the cosmos once and for all.

The cosmos has violated truth on all counts; but the spirit is the very essence of truth and leads believers in pointing them back to Jesus as it points them forward to things to come.

³ Raymond E. Brown, An Introduction to the New Testament

⁴ The Harper Collins Study Bible

⁵ Merriam Webster: Eschatology definition is - a branch of theology concerned with the final events in the history of the world or of humankind.

⁶ L. William Countryman, The Mystical Way in the Fourth Gospel

16:16-24 The disciples will have to face the collapse of their hopes when Jesus dies. The inner realities of the spirit are sometimes at variance with the external appearances in the cosmos. Yet his absence is not permanent.

They will see him again. And now Jesus can drop the figures of speech and speak directly and clearly to the disciples.

16:25-33 The disciples mistakenly take Jesus words as plain speaking.

Jesus in fact will not drop figurative speaking. John the evangelists as a mystic knows that there is no nonfigurative language in this life for the realities he wishes to speak of. John's Gospel as this worldly document is condemned to the use of figurative language. Jesus says only that "an hour is coming" when one can dispense with such devices. The nature of the hour is hinted at by the nature of the prayer that follows. This prayer speaks clearly about a union with God.

Josh Moody Notes⁷

16:5 Jesus begins this section by encouraging his disciples to focus on the silver lining of the dark cloud of his departure – they have not focused on the purpose or his leaving or the promise of the Spirit.

16:7 "It is for your good that I am going away" – I am sending you the Advocate so you will have God's spirit in you and with you.

16:8-12 The purpose of the Spirit is threefold:

4. To help prove the world is wrong.
5. To guide people's behavior – be like Jesus
6. Convicts about judgement – casts Satan away from people who believe in Jesus

16:13 What sort of truth is this? Jesus' promise is that his apostles, the core team of disciples, would be inspired by the Spirit to write the New Testament.

16:17-24 Following Jesus Christ will lead to our joy being complete – but first you will experience great grief and sadness. The pains and the suffering of this world are real. But the knowledge of the love of Christ outweighs this suffering and fills us with joy.

16:22 The resurrection is the breaking in of a new age in this present age – it is the sight of our future promise of resurrection from the dead ourselves. It is a guarantee of a future resurrection glory that cannot be taken away from you.

16:23-24 Because Jesus is God it is appropriate to voice prayer in his name as well as the other members of the Trinity.

16:26 By Jesus atonement and resurrection there is a way open now for an intimate relationship/fellowship with God the Father; so that when we pray in Jesus name we will be heard.

16:28 Jesus summarizes his whole mission in one sentence: "I came from the Father and have come into the world; again, I am leaving the world and am going to the Father." The Gospels can at one level be very complicated with multiple meanings, and at another level very simple and direct.

16:31-32 Jesus is not overly optimistic about the sticking power of his disciples.

16:33 "I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!"

⁷ Josh Moody, John 13-20 For You

Two ideas:

One: In Jesus, in faith in Jesus you will have peace;

Two: Even though you will face persecution in Jesus' name, he has already conquered the evil in this world – i.e. God wins, love wins.

The Oxford Bible Commentary Notes⁸

16:4b-33 is the third part of the Farewell Discourse — it is a speech of consolation before Jesus' departure.

16:6 The themes of sorrow and joy are introduced for later development. The main purpose of the new speech is to console the disciples in their despair.

16:7-11 The Helper comes to replace Jesus who has gone to his Father.

16:8-11 The helper is more specifically the one who accuses the world. Accuse it of unbelief. We are in a cosmic trial of good and evil – and it is already underway in the Gospel of John.

16:12-15 The Spirit of truth is coming to transmit Jesus' teachings to the disciples. A strong link is developed between the Father and the Son and the Spirit of Truth. For John the evangelist the truth is that which Jesus has received from his Father. Therefore the Spirit of Truth acts in relation to Jesus just as the Father does.

The Son was charged with the Father's work; but after Jesus' departure it is the Spirit of Truth's job to be present among the disciples. But he does not add new revelations beyond what Jesus has done.

16:16-24 Jesus proclaims that there will be a period of sorrow for his disciples and joy for the world; and then there will be a permanent period of joy for the disciples.

16:25-33 Love, Prayer and Peace

16:31-32 The disciples will be scattered.

They are assured of Jesus' peace no matter what persecutions they endure.

They are assured of their master's victory over the world.

William Temple Notes⁹

16:4-7 Jesus now speaks of the persecution to come – after he has gone – persecution in his Name's sake. Until now the persecution has been directed at Jesus – now it will be directed at the disciples.

Jesus is going back to the Father who sent him.

In the spiritual life it is of utmost importance to remember that our strength comes from the Holy Spirit, the giver of life.

16:8-11 The Comforter is coming to convict those who do not believe in Jesus. Their failure to believe is proof of their sin. And the world's failure to believe in Jesus is the proof that the world is wrong on its conception of what sin is.

16:12-15 The role of the Spirit of Truth is to guide you to the truth about and from Jesus. The Spirit of Truth will not add new revelations.

16:16-22 The delay of Christ's return was a significant issue for the early Church and the Johannine community. The church was attacked by mockers saying if he said he would return where is he? John

⁸ The Oxford Bible Commentary

⁹ William Temple, Readings in St. John's Gospel

answers that Jesus was misunderstood by the disciples. The Coming is the Cross and the ingathering of its triumph through the resurrection, ascension, Pentecost, the Evangelism of the World and the final consummation – the focal point it's the cross and the resurrection.

Tom Wright Notes¹⁰

16:1-11 The Spirit will prove that the world is wrong on three accounts:

4. The world is wrong in regards to sin – the world is guilty of sin because the world did not believe in Jesus – and this is because the world is bent on its own ways rather than God's.
5. The world is wrong in regards to justice. The world thinks it has justice on its side – but the vindication of Jesus is that he will go away to the father and be glorified. God has decided in favor of Jesus as the righteous one.
6. The world is wrong in regards to judgement (condemnation) – the world assumes that it can and should pass judgement on Jesus' followers. But the events of Jesus' death and resurrection prove they are wrong. The ruler of the world that has kept humans and the world enslaved has been condemned. His power is broken. Death, Satan's greatest weapon, has failed.

The advocate is also the comforter – because the spirit will do all of these things and followers can believe that the judge of all of earth will do what is right.

16:12-22 The disciples do not understand what Jesus is saying – but the advocate/comforter will remind them and lead them to his truths.

16:23-33 Now the followers of Jesus will have an instant, immediate, direct and valued access into the very presence of the living God. Though Jesus is praying to the father on behalf of his people and now his people can pray on their own directly to God in Jesus' name. This is because the father himself loves you.

¹⁰ Tom Wright, John for Everyone