

The Gospel of John

Chapter 16, Verses 21-33

Review

- **General Introduction**

- *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
- one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
- written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- **Basic Structure**
 - *Prolog* – First 18 verses of Chapter 1
 - *Jesus' Public Ministry* – Until the end of Chapter 12
 - *Private Time With His Disciples* – Chapters 13-17
 - *Trial, Death, and Resurrection* – Chapters 18, 19, 20
 - *Epilog (resurrection appearances in Galilee)* – Chapter 21

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Review

- **Chapter 13 (Several Troubling Revelations):**
 - Meeting privately with them over supper, Jesus discomfited his disciples by washing their feet, in order to teach them an important lesson, which he said they would understand later.
 - He told them that he knew one of them would betray him.
 - He said he was going someplace they could not follow and urged them to love one another.
 - Peter said he would follow Jesus anywhere, even if it cost him his life, but Jesus foretold that Peter would deny him 3 times.

Review

- **Chapter 14 (Words of Comfort):**
 - Jesus told his disciples *he was going to the Father to prepare a place for them*, he would come again, he was the way to the Father, and that to see him was to see the Father. **(1-10)**
 - He said that after he had returned to the Father, *the Holy Spirit would come to live in them*, causing them to remember, understand, and keep his words, so that whatever they asked in his name would be accomplished. **(11-28)**
 - *He said his death would not be a victory for Satan* but, a *demonstration to the world of his love for the Father.***(29-31)**

Review

- **Chapter 15 (Jesus' connection with his disciples):**
 - Beginning with the figure of *the vine and the branches*, Jesus spoke of the connection between himself and his disciples. He had chosen them to bear fruit and had shared with them all the Father had made known to him. They were his friends. They would express their love for him by obeying his commands, especially the one that they love one another. Without cause the world had hated Jesus and, likewise because of him, it would hate his disciples. But he would send the Holy Spirit, who would come and help them.

Review

- **Chapter 16** (through Verse 20)
 - Jesus made these remarks privately to his disciples **to keep them from falling away** when they were later be persecuted by religious leaders, without Jesus there to defend them. **(1-6)**
 - Jesus reiterated that **his going away was for their benefit, because the Holy Sprit would come** to convict the world, and lead the disciples into all the truth concerning himself **(7-15)**
 - Before then, Jesus disciples would briefly lament his death, but **their sadness would quickly turn into joy.** **(16-20)**

John 16:21-24

16:21 女が子を産む場合には、その時がきたというので、不安を感じる。しかし、子を産んでしまえば、もはやその苦しみをおぼえてはいない。ひとりの方がこの世に生れた、という喜びがあるためである。

16:22 このように、あなたがたにも今は不安がある。しかし、わたしは再びあなたがたと会うであろう。そして、あなたがたの心は喜びに満たされるであろう。その喜びをあなたがたから取り去る者はいない。

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16:23 その日には、あなたがたがわたしに問うことは、何もないであろう。よくよくあなたがたに言うておく。あなたがたが父に求めるものはなんでも、わたしの名によって下さるであろう。

16:24 今までは、あなたがたはわたしの名によって求めたことはなかった。求めなさい、そうすれば、与えられるであろう。そして、あなたがたの喜びが満ちあふれるであろう。

John 16:21-24

²¹ When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world.

²² So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.

John 16:21-24

²³ In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you.

²⁴ Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

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- In the preceding verse, Jesus told his disciples that **their sorrow** (following his death) would turn into joy.

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- In the preceding verse, Jesus told his disciples that **their sorrow** (following his death) would turn into joy.
- Earlier he had said to them, several times and in several ways, that his death would benefit them and glorify God.

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When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world.

- He now compares the sorrow of his disciples, with the sorrow of a pregnant woman, about to give birth.

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- Childbirth is severely painful.

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- He now compares the sorrow of his disciples, with the sorrow of a pregnant woman, about to give birth.
- Childbirth is severely painful.
- But the pain diminishes soon after the baby is born.

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- The pain is replaced by the joy of childbirth.

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When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that **a human being has been born into the world.**

- The pain is replaced by the joy of childbirth.
- The pain and the joy both arise from the same cause, namely that a human being has been born into the world.

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- The pain is replaced by the joy of childbirth.
- The pain and the joy both arise from the same cause, namely that a human being has been born into the world.
- In order to obtain the joy, the pain is inherently necessary!

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- Likewise, to obtain the joy of the cross, the anguish of the cross was and is inherently necessary.

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- Likewise, to obtain the joy of the cross, the anguish of the cross was and is inherently necessary.
- I think we are supposed to make this connection.

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- Likewise, to obtain the joy of the cross, the anguish of the cross was and is inherently necessary.
- I think we are supposed to make this connection, and also perhaps to certain OT images (e.g. Isa. 26:16-19, 66:7-14)

John 16:22

このように、あなたがたにも今は不安がある。しかし、わたしは再びあなたがたと会うであろう。そして、あなたがたの心は喜びに満たされるであろう。その喜びをあなたがたから取り去る者はいない。

So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.

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So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.

- It is precisely Jesus' disciples who are being compared to a pregnant woman whose time has come to deliver her baby!

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- It is precisely Jesus' disciples who are being compared to a pregnant woman whose time has come to deliver her baby!
- Jesus remarks have led them to anticipate that he will be taken from them. This is almost more than they can bear.

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So also you have sorrow now, ***but I will see you again***, and your hearts will rejoice, and no one will take your joy from you.

- But Jesus reassures them that this separation will not be permanent.

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So also you have sorrow now, ***but I will see you again***, and your hearts will rejoice, and no one will take your joy from you.

- Jesus's disciples have recently been wondering what he might mean when he said that they would see him again after he had been gone for a little while. (vv. 16-18)

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- Here I think Jesus means to say that he will come, first of all, to see his disciples immediately after his resurrection.

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- And I think he means to say that, after he sees them again, he will not be separated from them ever again.

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So also you have sorrow now, but I will see you again, **and your hearts will rejoice, and no one will take your joy from you.**

- Of course following his brief resurrection appearances, Jesus would ascend to the Father, and his disciples would no longer “see” him in the same way as they had before.

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So also you have sorrow now, but I will see you again, **and your hearts will rejoice, and no one will take your joy from you.**

- But when Jesus returned to the Father and sent the Holy Spirit, Jesus' disciples would see and be seen by God more clearly than was true before Jesus ascended to the Father.

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So also you have sorrow now, but I will see you again, **and your hearts will rejoice, and no one will take your joy from you.**

- But when Jesus returned to the Father and sent the Holy Spirit, Jesus' disciples would see and be seen by God more clearly than was true before Jesus ascended to the Father.
- Indeed, they saw and understood almost nothing at point!!

John 16:23

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In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you.

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- I believe that this refers to the “day” (age) which **began** when the risen Lord sent the Holy Spirit to his disciples.

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- I believe that this refers to the “day” (age) which **began** when the risen Lord sent the Holy Spirit to his disciples.
- I believe that this day shall continue until Christ comes again, and that this is the “day” in which are living now.

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- Here Jesus may mean to say that, in that day, his disciples will no longer ask him questions.

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- Here Jesus may mean to say that, in that day, his disciples will no longer ask him questions --- e.g. because the Holy Spirit will come and guide them into all the truth. (v. 13)

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In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you.

- Or he may mean to say that, in that day, his disciples will no longer ask Jesus for **things** they need

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- Or he may mean to say that, in that day, his disciples will no longer ask Jesus for **things** they need --- i.e. because the Father himself will give Jesus' disciples whatever they ask in Jesus' name.

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In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you.

- I think it is possible that Jesus meant both things --- i.e. that the time was coming when men would approach God directly, provided that they truly did so “in Jesus name.”

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その日には、あなたがたがわたしに問うことは、何もないであろう。よくよくあなたがたに言っておく。あなたがたが父に求めるものはなんでも、わたしの名によって下さるであろう。

In that day you will ask nothing of me. **Truly, truly, I say to you,** whatever you ask of the Father in my name, he will give it to you.

- “Truly, Truly, I say to you” typically signals a new thought, rather than continuation from the preceding text.

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- “Truly, Truly, I say to you” typically signals a new thought, rather than continuation from the preceding text.
- This clearly speaks of answered prayer **for things**, which when offered perfectly in Jesus name are always granted.

John 16:24

今までは、あなたがたはわたしの名によって求めたことはなかった。求めなさい、そうすれば、与えられるであろう。そして、あなたがたの喜びが満ちあふれるであろう。

Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

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Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

- Jesus has just promised (v. 23) that whatever his disciples will ask of the Father in Jesus' name, will be given to them.

John 16:24

今までは、あなたがたはわたしの名によって求めたことはなかった。求めなさい、そうすれば、与えられるであろう。そして、あなたがたの喜びが満ちあふれるであろう。

Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

- Jesus has just promised (v. 23) that whatever his disciples will ask of the Father in Jesus' name, will be given to them.
- Some might wonder if Jesus' disciples had by then *already* begun to pray to the Father in Jesus.'

John 16:24

今までは、あなたがたはわたしの名によって求めたことはなかった。求めなさい、そうすれば、与えられるであろう。そして、あなたがたの喜びが満ちあふれるであろう。

Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

- Jesus says that they had not.

John 16:24

今までは、あなたがたはわたしの名によって求めたことはなかった。求めなさい、そうすれば、与えられるであろう。そして、あなたがたの喜びが満ちあふれるであろう。

Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

- Jesus says that they had not.
- They had so far not (at least not effectively) begun to ask for anything in Jesus' name.

John 16:24

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Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

- Jesus had taught them to pray to the Father (c.f. Mt. 6.9ff)

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Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

- Jesus had taught them to pray to the Father (c.f. Mt. 6.9ff)
- But that was not quite yet a prayer offered in Jesus' name.

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Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

- It would only be with the death and resurrection of Christ, his ascension to the right hand of the Father, and the coming of the Holy Spirit, that the time for such prayers, in Jesus' name, would be upon them.

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Until now you have asked nothing in my name. **Ask, and you will receive, that your joy may be full.**

- As Jesus has said several times before, such prayers, offered in Jesus' name and in the power of the Holy Spirit would be answered affirmatively, and the joy he is promising on the other side of the cross would be theirs in all its fullness!

John 16:25-28

16:25 わたしはこれらのことを比喻で話したが、もはや比喻では話さないで、あからさまに、父のことをあなたがたに話してきかせる時が来るであろう。

16:26 その日には、あなたがたは、わたしの名によって求めるであろう。わたしは、あなたがたのために父に願ってあげようとは言いません。

John 16:25-28

16:27父ご自身があなたがたを愛しておいでになるからである。それは、あなたがたがわたしを愛したため、また、わたしが神のみもとからきたことを信じたためである。

16:28わたしは父から出てこの世にきたが、またこの世を去って、父のみもとに行くのである」。

John 16:25-28

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 of speech but will tell you plainly about the Father.

²⁶ In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf;

²⁷ for the Father himself loves you, because you have loved me and have believed that I came from God.

²⁸ I came from the Father and have come into the world, and now I am leaving the world and going to the Father."

John 16:25

わたしはこれらのことを比喻で話したが、もはや比喻では話さないで、あからさまに、父のことをあなたがたに話してきかせる時が来るであろう。

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"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 of speech but will tell you plainly about the Father.

- The grammar suggests that Jesus is not referring just to the most recent figure of speech (i.e. of the pregnant woman) or even mainly to that.

John 16:25

わたしはこれらのことを比喻で話したが、もはや比喻では話さないで、あからさまに、父のことをあなたがたに話してきかせる時9/10/2013が来るであろう。

"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 of speech but will tell you plainly about the Father.

- Probably Jesus is referring to his teachings as a whole, much of which has been very figurative, and little of which has yet been understood, even by his disciples.

John 16:25

わたしはこれらのことを比喻で話したが、もはや比喻では話さないで、あからさまに、父のことをあなたがたに話してきかせる時が来るであろう。

"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 of speech but will tell you plainly about the Father.

- It could hardly have been otherwise, if you think about it. Jesus has yet to complete his work on the cross and the Holy Spirit has not yet come. No one has the capacity yet to understand the gospel.

John 16:25

わたしはこれらのことを比喻で話したが、もはや比喻では話さないで、あからさまに、父のことをあなたがたに話してきかせる時が来るであろう。

"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 of speech but will tell you plainly about the Father.

- The “hour” in which plainer speech and deeper understanding will be possible, is the same hour spoken of previously, when prayers offered in Jesus name will be answered --- it is the hour after the Holy Spirit comes.

John 16:26

その日には、あなたがたは、わたしの名によって求めるであろう。
わたしは、あなたがたのために父に願ってあげようとは言いません。

In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf;

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- This corroborates what was just said, concerning the “day” in question.

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In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf;

- Earlier Jesus had said (v 23) that in that day whatever they ask of the Father in Jesus Name will be given.

John 16:26

その日には、あなたがたは、わたしの名によって求めるであろう。わたしは、あなたがたのために父に願ってあげようとは言わない。

In that day you will ask in my name, and ***I do not say to you that I will ask the Father on your behalf;***

- Earlier Jesus had said (v 23) that in that day whatever they ask of the Father in Jesus Name will be given.
- Now he makes it plain that he is ***not*** inviting us to pray to Jesus apart from God, that Jesus might pray on our behalf.

John 16:27

父ご自身があなたがたを愛しておいでになるからである。それは、あなたがたがわたしを愛したため、また、わたしが神のみもとからきたことを信じたためである。

for the Father himself loves you, because you have loved me and have believed that I came from God.

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for the Father himself loves you, because you have loved me and have believed that I came from God.

- Because of what Jesus will accomplish on the cross, those who follow him will be reconciled fully with God and able to approach the Father directly.

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for the Father himself loves you, because you have loved me and have believed that I came from God.

- Because of what Jesus will accomplish on the cross, those who follow him will be reconciled fully with God and able to approach the Father directly.
- They will understand that the Son and Father are one.

John 16:28

わたしは父から出てこの世にきたが、またこの世を去って、父のみもとに行くのである」。

I came from the Father and have come into the world, and now I am leaving the world and going to the Father."

John 16:28

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I came from the Father and have come into the world, and now I am leaving the world and going to the Father."

- Jesus says that he will be leaving the world in order to return to the Father in heaven where he came from.

John 16:28

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I came from the Father and have come into the world, and now I am leaving the world and going to the Father."

- Jesus says that he will be leaving the world in order to return to the Father in heaven where he came from.
- To the reader this may not seem like plainer speech than we have heard before now, but Jesus disciples see it that way.

John 16:29-33

16:29弟子たちは言った、「今はあからさまにお話しになって、少しも比喻ではお話しになりません。

16:30あなたはすべてのことをご存じであり、だれもあなたにお尋ねする必要のないことが、今わかりました。このことによって、わたしたちはあなたが神からこられたかたであると信じます」。

16:31イエスは答えられた、「あなたがたは今信じているのか。

John 16:29-33

16:32 見よ、あなたがたは散らされて、それぞれ自分の家に帰り、わたしをひとりだけ残す時が来るであろう。いや、すでにきている。しかし、わたしはひとりであるのではない。父がわたしと一緒におられるのである。

16:33 これらのことをあなたがたに話したのは、わたしにあって平安を得るためである。あなたがたは、この世ではなやみがある。しかし、勇気を出しなさい。わたしはすでに世に勝っている」。

John 16:29-33

²⁹ His disciples said, "Ah, now you are speaking plainly and not using figurative speech!"

³⁰ Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God."

³¹ Jesus answered them, "Do you now believe?"

³² Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me.

John 16:29-33

³³ I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world."

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- Jesus has been using figurative language throughout his ministry and even his disciples have not well understood.

John 16:29

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His disciples said, "**Ah, now you are speaking plainly** and not using figurative speech!

- Jesus has been using figurative language throughout his ministry and even his disciples have not well understood.
- It is not clear to me why his disciples suddenly perceive that he is speaking more plainly.

John 16:29

弟子たちは言った、「今はあからさまにお話しになって、少しも
比喩ではお話しになりません。

His disciples said, "**Ah, now you are speaking plainly** and not using
figurative speech!

- Jesus himself has just said (v. 25) that the time for plain speech was coming and, therefore, not yet come.

John 16:30

あなたはすべてのことをご存じであり、だれもあなたにお尋ねする必要のないことが、今わかりました。このことによって、わたしたちはあなたが神からこられたかたであると信じます」。

Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God."

John 16:30

あなたはすべてのことをご存じであり、だれもあなたにお尋ねする必要のないことが、今わかりました。このことによって、わたしたちはあなたが神からこられたかたであると信じます」。

Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God."

- Some see here a reference to Verse 19, where Jesus seemingly knows what they wish to ask him before they actually do ask.

John 16:30

あなたはすべてのことをご存じであり、だれもあなたにお尋ねする必要のないことが、今わかりました。このことによって、わたしたちはあなたが神からこられたかたであると信じます」。

Now we know that you know all things and do not need anyone to question you; **this is why we believe that you came from God.**"

- Some see here a reference to Verse 19, where Jesus seemingly knows what they wish to ask him before they actually do ask.
- In any case they here profess to believe in his divinity.

John 16:31

イエスは答えられた、「あなたがたは今信じているのか。

Jesus answered them, "Do you now believe?"

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Jesus answered them, "Do you now believe?"

- Revealing his divinity (ironically) Jesus shows the he can see how little they truly do yet understand and believe.

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Jesus answered them, "Do you now believe?"

- Revealing his divinity (ironically) Jesus shows the he can see how little they truly do yet understand and believe.
- He does so by foreseeing in the following verse what they will do when he is crucified.

John 16:32

見よ、あなたがたは散らされて、それぞれ自分の家に帰り、わたしをひとりだけ残す時が来るであろう。いや、すでにきている。しかし、わたしはひとりではない。父がわたしと一緒におられるのである。

Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me.

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Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me.

- This is a very important point.

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Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and **will leave me alone**. Yet I am not alone, for the Father is with me.

- This is a very important point.
- When Jesus went to the cross he was, in a very real sense the only member of the church.

John 16:32

見よ、あなたがたは散らされて、それぞれ自分の家に帰り、わたしをひとりだけ残す時が来るであろう。いや、すでにきている。しかし、わたしはひとりではない。父がわたしと一緒におられるのである。

Behold, the hour is coming, indeed it has come, **when you will be scattered, each to his own home**, and will leave me alone. Yet I am not alone, for the Father is with me.

- Everyone else, all of his disciples scattered.

John 16:32

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Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. **Yet I am not alone, for the Father is with me.**

- Everyone else, all of his disciples scattered.
- Only the Father remained with him.

John 16:32

見よ、あなたがたは散らされて、それぞれ自分の家に帰り、わたしをひとりだけ残す時が来るであろう。いや、すでにきている。しかし、わたしはひとりではない。父がわたしと一緒におられるのである。

Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me.

- “That day” when the Holy Spirit would come, and people would pray in Jesus name, and begin to really understand God was still in the future ... **on the other side of the cross.**

John 16:32

見よ、あなたがたは散らされて、それぞれ自分の家に帰り、わたしをひとりだけ残す時が来るであろう。いや、すでにきている。しかし、わたしはひとりではない。父がわたしと一緒におられるのである。

Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me.

- Jesus, the “true vine” does not have any living, fruit-bearing branches yet.

John 16:33

これらのことをあなたがたに話したのは、わたしにあって平安を得るためである。あなたがたは、この世ではなやみがある。しかし、勇気を出しなさい。わたしはすでに世に勝っている」。

I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world."

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- I often read this verse, understanding the whole Bible, or perhaps all of the words of Jesus recorded by John.

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- I often read this verse, understanding the whole Bible, or perhaps all of the words of Jesus recorded by John.
- We could narrow it to the private teaching of the disciples starting in Chapter 13.

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I have said **these things** to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world."

- The narrowest view (but not necessarily wrong) would have Jesus mainly referring to the immediately preceding verses, where he foretold that the disciples would scatter because “that day” had not yet come.

John 16:33

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I have said these things to you, that in me you may have peace. **In the world you will have tribulation.** But take heart; I have overcome the world."

- Jesus foresees that tribulation is inevitable in the world.

John 16:33

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- Jesus foresees that tribulation is inevitable in the world.
- He knows that we will be scattered without his help.

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- Jesus foresees that tribulation is inevitable in the world.
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- But he has done all that is necessary to preserve us.

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- Jesus foresees that tribulation is inevitable in the world.
- He knows that we will be scattered without his help.
- But he has done all that is necessary to preserve us.
- Knowing this, in him, we can have peace.