

# Hope for Discouraged Hearts

## John 16:16-22

John 16:16–22 (NKJV)

<sup>16</sup>“A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father.”

<sup>17</sup>Then some of His disciples said among themselves, “What is this that He says to us, ‘A little while, and you will not see Me; and again a little while, and you will see Me’; and, ‘because I go to the Father’?”

<sup>18</sup>They said therefore, “What is this that He says, ‘A little while’? We do not know what He is saying.”

<sup>19</sup>Now Jesus knew that they desired to ask Him, and He said to them, “Are you inquiring among yourselves about what I said, ‘A little while, and you will not see Me; and again a little while, and you will see Me’?”

<sup>20</sup>Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.

<sup>21</sup>A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the

anguish, for joy that a human being has been born into the world.

<sup>22</sup>Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.

## **Introduction**

In August 1944 Soviet Russians took Romania, spoils of the Second World War. The Communist Declared Atheism to be the official state religion. One man spoke out against this. His name was Richard Wurmbrand, a Romanian Pastor who said the Communism was incapable with Christianity. "When the government attempted to control churches, he immediately began an "underground" ministry to his people. Richard is remembered for his courage in standing up in a gathering of church leaders and denouncing government control of the churches.<sup>[1]</sup> He was arrested on February 29, 1948, while on his way to church services.<sup>[2]</sup>

As a result, he would spend 14 years in a Communist prison.

spent three years in solitary confinement. This confinement was in a cell twelve feet underground, with no lights or windows. There was no sound because even the guards wore felt on the soles of

their shoes. He later recounted that he maintained his sanity by sleeping during the day, staying awake at night, and exercising his mind and soul by composing and then delivering a sermon each night. Due to his extraordinary memory, he was able to recall more than 350 of those, a selection of which he included in his book *With God in Solitary Confinement*, which was first published in 1969. During part of this time, he communicated with other inmates by tapping out Morse code on the wall.

Wurmbrand was released from his first imprisonment in 1956, after eight and a half years. Although he was warned not to preach, he resumed his work in the underground church. He was arrested again in 1959 and sentenced to 25 years. During his imprisonment, he was beaten and tortured. Physical torture included mutilation, burning and being locked in a large frozen icebox.<sup>[4]</sup> His body bore the scars of physical torture for the rest of his life. For example, he later recounted having the soles of his feet beaten until the flesh was torn off, then the next day beaten again to the bone. This prolific writer said there were not words to describe that pain.<sup>[5]</sup>

Eventually, Wurmbrand was a recipient of an amnesty in 1964. Concerned with the possibility that

Wurmbrand would be forced to undergo further imprisonment, the Norwegian Mission to the Jews and the Hebrew Christian Alliance negotiated with Communist authorities for his release from Romania for \$10,000 (though the going rate for political prisoners was \$1,900).<sup>[8]</sup> He was convinced by underground church leaders to leave and become a voice for the persecuted church.<sup>[9]</sup> He devoted the rest of his life to this effort, despite warnings and death threats.

Wurmbrand travelled to Norway, England, and then the United States. In May, 1966, he testified in Washington, D.C., before the U.S. Senate's Internal Security Subcommittee. That testimony, in which he took off his shirt in front of TV cameras to show the scars of his torture, brought him to public attention.<sup>[10]</sup> He became known as "The Voice of the Underground Church," doing much to publicise the persecution of Christians in Communist countries. He compiled circumstantial evidence that Marx was a satanist.<sup>[11][12]</sup>

In April 1967, the Wurmbrands formed Jesus to the Communist World (later renamed The Voice of the Martyrs), an interdenominational organisation working initially with and for persecuted Christians in Communist countries, but later expanding its

activities to help persecuted believers in other places, especially in the Muslim world.

Wurmbrand wrote 18 books in English and others in Romanian. His best-known book, titled *Tortured for Christ*, was published in 1967. In several of them he wrote very boldly and emphatically against Communism; yet he maintained a hope and compassion even for those who tortured him by "looking at men... not as they are, but as they will be... I could also see in our persecutors. a future Apostle Paul... (and) the jailer in Philippi who became a convert."<sup>[14]</sup>

He died at the age of 91 on February 17, 2001

There is no way to endure such agony and torture and discouragement, if you have no hope.

Proverbs 13:12 (NKJV)

<sup>12</sup> Hope deferred makes the heart sick,  
But *when* the desire comes, *it is* a tree of life.

But our hope is not found in the fickle edicts of man or the policies of political Pundits.

Our Future does not rest with the Scientist or the philosopher.

Our Hope is in a better place, an eternal person.

The God who created all things. The Savior who gave His life for us.

Psalm 42:5–6 (NKJV)

- <sup>5</sup> Why are you cast down, O my soul?  
And *why* are you disquieted within me?  
Hope in God, for I shall yet praise Him  
*For* the help of His countenance.
- <sup>6</sup> O my God, my soul is cast down within me;  
Therefore I will remember You from the land of the  
Jordan,  
And from the heights of Hermon,  
From the Hill Mizar.

2 Corinthians 1:3–7 (NKJV)

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,  
<sup>4</sup> who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. <sup>5</sup> For as the sufferings of Christ abound in us, so our consolation also abounds through Christ.

<sup>6</sup> Now if we are afflicted, *it is* for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, *it is* for your consolation and salvation.

<sup>7</sup> And our hope for you *is* steadfast, because we know that as you are partakers of the sufferings, so also *you will partake* of the consolation.

Though this life may be full of trials, believers can hope with confidence in the eternal rest that awaits them after death (Rev. 21:1–4; cf. Heb. 4:9–11). Despite the many sufferings that the apostle Paul endured (2 Cor. 11:23–28), he expressed his hopeful perspective with these words, “For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison” (2 Cor. 4:17; cf. 1 Tim. 4:8–10).

During the seventy-year Babylonian captivity (Jer. 29:10; Dan. 9:2), God reminded the people of Israel that their ordeal would one day come to an end. “ ‘For I know the plans that I have for you,’ declares the Lord, ‘plans for welfare and not for calamity to give you a future and a hope’ ” (Jer. 29:11). In Jeremiah 31:17 He added, “ ‘There is hope for your future,’ declares the Lord, ‘and your children will

return to their own territory.’ ” During the captivity, recalling God’s compassion gave Jeremiah hope:

This I recall to my mind,  
Therefore I have hope.  
The Lord’s lovingkindnesses indeed never cease,  
For His compassions never fail.  
They are new every morning;  
Great is Your faithfulness.  
“The Lord is my portion,” says my soul,  
“Therefore I have hope in Him.” (Lam. 3:21–24)

During His incarnation, Jesus Christ modeled God’s compassion for hurting, sorrowing people. In Matthew 15:32 “Jesus called His disciples to Him, and said, ‘I feel compassion for the people, because they have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way.’ ” “Moved with compassion” at the plight of two blind men, “Jesus touched their eyes; and immediately they regained their sight and followed Him” (Matt. 20:34). Mark 1:41 records that again “moved with compassion, Jesus stretched out His hand and touched [a leper], and said to him, ‘I am willing; be cleansed.’ ” Later in Mark’s gospel, “Jesus ... saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd;

and He began to teach them many things” (6:34). Luke 7:12–15 records the Lord’s compassionate reaction to the tragedy of a widow who had just lost her only son:

Now as He approached the gate of the city, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. When the Lord saw her, He felt compassion for her, and said to her, “Do not weep.” And He came up and touched the coffin; and the bearers came to a halt. And He said, “Young man, I say to you, arise!” The dead man sat up and began to speak. And Jesus gave him back to his mother.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 212–213). Chicago, IL: Moody Publishers.

## **Lesson**

- I. The Context
- II. The Confusion
- III. The Confirmation
- IV. The Consolation

# I. The Context

<sup>16</sup>“A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father.”

The Context is key to understanding the verses that we are considering and the anxiety, confusion, despair and depression that the disciples are experiencing.

Since we have been away from John for a number of weeks, let me bring you into the context of these words.

If we back up to chapter 11 we have the resurrection of Lazarus, an irrefutable miracle that clearly proclaims the Deity and Messiahship of Jesus Christ.

The Leaders of Israel are outraged and are planning now to kill Jesus and Lazarus.

In Chapter 12 the hostility is reaching a climax and Jesus pronounces Judgment on Israel. A Judicial Blinding will occur due to their refusal to believe. Jesus turns from his public ministry to focus on his 12 disciples.

These next chapters, 13,14,15,16,17 are only recorded in John. They are personal, intimate words given by Christ to his own in preparation of the hours to come.

Some of the most difficult, dark, confusing and sorrowful times are just around the corner for the disciples .

In Chapter 13 he gathers his 12 in the upper room to celebrate the last passover and to institute the Lord's Supper of the New Covenant.

It is at this time that our Lord washes the disciples feet.... They had been previously arguing who would be the greatest in the kingdom and who would sit on his left and on his right. But Jesus is leading them down a path they do not know.

A trail of tears that they have never seen.

He teaches them in this context, humility and service to one another.

It is at this time that He says that there is one that will betray him which creates all kinds of uncertainty in there own hearts until Judas is pointed out and and leaves to do the evil deed.

At the end of chapter 13, Jesus tell them that He is going away and they will not be able to come. This sets in motion tremendous turmoil and anxiety in the hearts of the disciples.

They are expecting a kingdom, but now they hear the king is leaving and they can't come. They are expecting the promises to Israel to be fulfilled and the kingdom to be established but they hear that that is not happening. Instead of life, there are words of death. Instead of Jesus remaining there are words of leaving.

Nothing could be more unsettling than to have all your hopes dashed in a moment and all your greatest fears realized. To know that all you have been taught to believe to be true is wrong. That all you have hoped for will not happen. The emotions and thoughts would have run the full spectrum.

Fear, uncertainty, anxiety, discouragement despondency, depression, anger, distrust, unbelief Everything and anything that a person would experience when their world crashes. All there hopes, and dreams and desires are traded for gloom, doom and despair and death.

So from chapter 14-17, Jesus begins to offer the hope that will be needed to make it through the hours and days to come.

He tells them

1. He is going away to prepare a place for them and He will come back for them.
2. That they know the way there because they know the Way, Jesus
3. That all that He has been telling this is from the Father in Heaven.
4. That they have open access to heaven to ask anything in the Name of Christ and He will do it.
5. That He is sending another Helper exactly like Him, the Holy Spirit
6. That He will not leave them as orphans
7. That they will live because He lives
8. That the Father will make His home with them
9. That the Holy Spirit will teach them all things and bring all things back to their memories
10. That He is giving them His Peace, not what the world offers.
11. That they are clean and part of the true vine of Christ and will bear fruit.
12. That they are promised full Joy
13. That they are the Friend of God
14. That He chose them and appointed them.
15. That the world will hate you but that just means your Christ'

<sup>16</sup>“**A little while**, and you will not see Me; and again a little while, and you will see Me, because I go to the Father.”

**Μικρον** και ου θεωρειτε με και παλιν μικρον και οψεσθε με οτι εγω υπαγω προς τον πατερα

<sup>16</sup>“**A little while**, and you will not see Me;

<sup>16</sup>“**A little while**,  
**Μικρον**

**mikros: small, little**

**Original Word:** μικρός, ά, όν

**Part of Speech:** Adjective

**Transliteration:** mikros

**Phonetic Spelling:** (mik-ros')

**Definition:** small, little

**Usage:** little, small.

**John 7:33 (NKJV)**

<sup>33</sup>Then Jesus said to them, “I shall be with you a little while longer, and then I go to Him who sent Me.

**John 12:35** (NKJV)

<sup>35</sup>Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going.

**John 13:33** (NKJV)

<sup>33</sup>Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you.

**John 14:19** (NKJV)

<sup>19</sup>“A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.

<sup>16</sup>“A little while, and you will not **see** Me; and again a little while, and you will **see** Me, because I go to the Father.”

Μικρον και ου **θεωρειτε** με και παλιν μικρον και **οψεσθε** με οτι εγω υπαγω προς τον πατερα

**16**“A little while, and you will not **see** Me;

**θεωρειτε Pres. Act Ind**

**theóreo:** to look at, gaze

**Original Word:** θεωρέω

**Part of Speech:** Verb

**Transliteration:** theóreo

**Phonetic Spelling:** (theh-o-reh'-o)

**Definition:** to look at, gaze

**Usage:** I look at, gaze, behold; I see, experience, discern; I partake of.

2334 theōréō (from 2300 /theáomai, "to gaze, contemplate") – gaze on for the purpose of analyzing (discriminating).

[2334 (theōréō) is the root of the English term "theatre," i.e. where people concentrate on the meaning of an action (performance).]

<sup>16</sup>“A little while, and you will not **see** Me; and again a little while, and you will **see** Me, because I go to the Father.”

**οψεσθε Future Mid. Ind**

**horaó:** to see, perceive, attend to

**Original Word:** ὁράω

**Part of Speech:** Verb

**Transliteration:** horaó

**Phonetic Spelling:** (hor-ah'-o)

**Definition:** to see, perceive, attend to

**Usage:** I see, look upon, experience, perceive, discern, beware.

3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception).

[The aorist form (eidon), is discussed at [1492](#) /eídō, "see." The future tense, and middle-passive form, are discussed under [3700](#) /optánomai, "see."]

But which departure and return are in view? Does the first ‘little while’ mark the time until Jesus’ death, or until his ascension? Does the ‘you will see me’ after the second ‘little while’ refer to Jesus’ resurrection, the descent of the Spirit (*cf.* 14:23), or the parousia (14:1–4)? Or should we join the many modern commentators who think John is cleverly deploying his language to include double or treble references?

Despite the popularity of this latter view, the notes on the following verses argue that each bit of evidence makes most sense if this verse refers to Jesus’ departure in death and his return after his resurrection.

Carson, D. A. (1991). *The Gospel according to John* (pp. 542–543). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This is supported by  
John 16:20 (NKJV)

<sup>20</sup> Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.

Note of Application.

These are simple words, but profound in many respects. They acknowledge that Jesus knew the plan was for him to come and die and resurrect from the grave. They also acknowledge that the disciples would experience intense grief and profound joy.

But this is different that just knowing a plan and anticipating events. Like going on vacation and planning for meals and knowing how much fun you may have when you reach the destination.

Or even on a sadder note, of having a loved one diagnosed with terminal cancers and planning and anticipating the difficult days ahead and sorrow of death to come.

This is not that.

This is not only a plan but it is complete control of events to lead up to and thru the event.

The words “In a little while” have precise meaning in the calendar of God. Each Day, each hour, each

minute, ever second. is under the divine hand of God.

He is not responding to events, He plans them and orchestrates them.

The literal millions if not billions of individual choices that would lead to his arrest, and trial and crucifixion and the subsequent burial would not occur by chance, but would be under the guidance of the divine hand of God.

### Acts 2:23 (NKJV)

<sup>23</sup> Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

### Acts 3:18 (NKJV)

<sup>18</sup> But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.

### Acts 13:27–30 (NKJV)

<sup>27</sup> For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled *them* in condemning *Him*. <sup>28</sup> And though they found no cause for death *in Him*, they asked Pilate that He should be put to death. <sup>29</sup> Now when they

had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb.  
<sup>30</sup> But God raised Him from the dead.

Luke 24:44–46 (NKJV)

<sup>44</sup> Then He said to them, “These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me.” <sup>45</sup> And He opened their understanding, that they might comprehend the Scriptures.

<sup>46</sup> Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,

Matthew 26:24 (NKJV)

<sup>24</sup> The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.”

Luke 22:22 (NKJV)

<sup>22</sup> And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!”

## Acts 4:27–28 (NKJV)

<sup>27</sup> “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together <sup>28</sup> to do whatever Your hand and Your purpose determined before to be done.

## This is why the scripture declares

### Isaiah 46:10–11 (NKJV)

<sup>10</sup> Declaring the end from the beginning,  
And from ancient times *things* that are not *yet*  
done,

Saying, ‘My counsel shall stand,  
And I will do all My pleasure,’

<sup>11</sup> Calling a bird of prey from the east,  
The man who executes My counsel, from a far  
country.

Indeed I have spoken *it*;  
I will also bring it to pass.  
I have purposed *it*;  
I will also do it.

### Ephesians 1:11 (NKJV)

<sup>11</sup> In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,

Romans 8:28 (NKJV)

<sup>28</sup> And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

So the the “little while” that Jesus refers to is no “little thing”

It puts on display that God is in control of the big things and the little things. The Rulers and the reptiles, the Princes and the people The Good and the Bad, Life and Death, Health and disease.

John Calvin

There is no erratic power, or action, or motion in creatures, but that they are governed by God’s secret plan in such a way that nothing happens except what is knowingly and willingly decreed by Him.

Erwin Lutzer

His providential hand encompasses the whole of our lives, not just the good days but the “bad” days too.

We have the word accident in our vocabulary; He does not.

Charles Spurgeon

He has left no screw loose in the machine, He has left nothing to chance or accident.

Although it is clear to us, the disciples had no clue. They were not prepared for what was coming at all.

In fact, all this talk of leaving and sending the Helper, was not registering with them. This was all new. Im sure that with the words, that He was leaving and the could not come, there minds were shutting down. No processing possible.

This leads to the 2nd point

I. The Context

## **II. The Confusion**

<sup>17</sup>Then some of His disciples said among themselves, “What is this that He says to us, ‘A little while, and you will not see Me; and again a little while, and you

will see Me'; and, 'because I go to the Father'?"

<sup>18</sup>They said therefore, "What is this that He says, 'A little while'? We do not know what He is saying."

Ειπον ουν εκ των μαθητων αυτου προς αλληλους Τι εστιν τουτο ο λεγει ημιν Μικρον και ου θεωρειτε με και παλιν μικρον και οψεσθε με και Οτι εγω υπαγω προς τον πατερα Ελεγον ουν Τουτο τι εστιν ο λεγει το μικρον ουκ οιδαμεν τι λαλει

<sup>17</sup>Then some of His disciples said **among** themselves

Ειπον ουν εκ των μαθητων αυτου **προς** αλληλους

with the accusative, to, toward, Latinad, denoting direction toward a thing, or position and state looking toward a thing (Winer's Grammar, § 49 h., p. 404 (378)); it is used

The point is that they are talking among themselves, not looking at or addressing Jesus.

What were they talking about?

<sup>17</sup>Then some of His disciples said among themselves, “What is this that He says to us,

<sup>18</sup>They said therefore, “What is this that He says, ‘A little while’? We do not know what He is saying.”

This is not the first time they did not understand

### **John 12:16** (NKJV)

<sup>16</sup> His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and *that* they had done these things to Him.

### **Mark 9:10** (NKJV)

<sup>10</sup> So they kept this word to themselves, questioning what the rising from the dead meant.

### **Mark 9:31–32** (NKJV)

<sup>31</sup> For He taught His disciples and said to them, **“The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day.”** <sup>32</sup> But they did not understand this saying, and were afraid to ask Him.

### **Luke 9:44–45** (NKJV)

<sup>44</sup> “Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men.” <sup>45</sup> But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.

### **Luke 18:31–34 (NKJV)**

<sup>31</sup> Then He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. <sup>32</sup> For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. <sup>33</sup> They will scourge *Him* and kill Him. And the third day He will rise again.”

<sup>34</sup> But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

Notice verse 17 again

**17** Then some of His disciples said among themselves, “What is this that He says to us, ‘A little while, and you will not see Me; and again a little while, and you

will see Me’; **and**, ‘because I go to the Father’?”

1. Little while
- 2 . I go to the Father.

This is mentioned in verse 16 in some of the manuscripts. The earlier manuscripts that the NAS, NIV, ESV and others don’t have that statement in verse 16 but do have it in verse 17.

Some manuscripts add ‘because I am going to the Father’ to the end of the verse, probably to facilitate the transition to the second question in v. 17.

Carson, D. A. (1991). *The Gospel according to John* (p. 543). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Jesus had said that to see him is to see the father so how can he go to the Father

John 14:6–10 (NKJV)

<sup>6</sup> Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

<sup>7</sup> “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

<sup>8</sup> Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

<sup>9</sup> Jesus said to him, “**Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?** <sup>10</sup> **Do you not believe that I am in the Father, and the Father in Me?**”

But Jesus had said this many times

John 14:12 (NKJV)

<sup>12</sup> “Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do, **because I go to My Father.**”

John 14:28 (NKJV)

<sup>28</sup> You have heard Me say to you, ‘I am going away and coming *back* to you.’ If you loved Me, you would rejoice because I said, **‘I am going to the Father,’** for My Father is greater than I.

John 16:5 (NKJV)

<sup>5</sup> “But now **I go away to Him who sent Me,** and none of you asks Me, ‘Where are You going?’”

John 16:7 (NKJV)

<sup>7</sup> Nevertheless I tell you the truth. **It is to your advantage that I go away**; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

John 16:10 (NKJV)

<sup>10</sup> of righteousness, **because I go to My Father** and you see Me no more;

I. The Context

II. The Confusion

### III. The Confirmation

<sup>19</sup> Now Jesus knew that they desired to ask Him, and He said to them, “Are you inquiring among yourselves about what I said, ‘A little while, and you will not see Me; and again a little while, and you will see Me’?”

This does not need to be seen as divine Omniscience, as though Jesus was knowing something no one else could know. Although it is clear that Jesus had that ability to know the thoughts of man.

John 16:30 (NKJV)

<sup>30</sup> Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God.”

John 2:24–25 (NKJV)

<sup>24</sup> But Jesus did not commit Himself to them, because He knew all *men*, <sup>25</sup> and had no need that anyone should testify of man, for He knew what was in man.

John 21:17 (NKJV)

<sup>17</sup> He said to him the third time, “**Simon, son of Jonah, do you love Me?**” Peter was grieved because He said to him the third time, “**Do you love Me?**”

And he said to Him, “Lord, You know all things; You know that I love You.”

Jesus said to him, “**Feed My sheep.**”

Matthew 9:3–4 (NKJV)

<sup>3</sup> And at once some of the scribes said within themselves, “This Man blasphemes!”

<sup>4</sup> But Jesus, knowing their thoughts, said, “**Why do you think evil in your hearts?**”

Revelation 2:23 (NKJV)

**23... all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.**

<sup>19</sup>Now Jesus knew that they desired to ask Him, and He said to them, “Are you **inquiring among** yourselves about what I said, ‘A little while, and you will not see Me; and again a little while, and you will see Me’?”

Εγνω ουν ο Ιησους οτι ηθελον αυτον ερωταν και ειπεν αυτοις Περι τουτου **ζητειτε μετ** αλληλων οτι ειπον Μικρον και ου θεωρειτε με και παλιν μικρον και οψεσθε με

**zéteó: to seek**

**Pres Act Ind**

**Original Word:** ζητέω

**Part of Speech:** Verb

**Transliteration:** zéteó

**Phonetic Spelling:** (dzay-teh'-o)

**Definition:** to seek

**Usage:** I seek, search for, desire, require, demand.

2212 zētēō – properly, to seek by inquiring; to investigate to reach a binding (terminal) resolution; to search, "getting to the bottom of a matter."

Notice that Jesus does not ignore their desires,  
He is not passive to their confusion.

He does not consider their lack of understanding a  
minor thing.

He attends to their needs as a True shepherd does  
his flock.

It might be insignificant to some that the disciples did  
not understand. It might even be reasoned that they  
couldn't, so why bother. They will understand after  
the fact, But Jesus takes time to comfort and to  
insure them that all will be OK

Philippians 2:3–5 (NKJV)

<sup>3</sup> *Let nothing be done* through selfish ambition or  
conceit, but in lowliness of mind let each esteem  
others better than himself. <sup>4</sup> Let each of you look out  
not only for his own interests, but also for the  
interests of others.

<sup>5</sup> Let this mind be in you which was also in Christ Jesus,

This is the shepherd as described in John 10  
John 10:11 (NKJV)

<sup>11</sup> **“I am the good shepherd. The good shepherd gives His life for the sheep.**

Psalm 23:1–6 (NKJV)

- 1 The Lord *is* my shepherd; I shall not want.
- 2 He makes me to lie down in green pastures;  
He leads me beside the still waters.
- 3 He restores my soul;  
He leads me in the paths of righteousness  
For His name’s sake.
- 4 Yea, though I walk through the valley of the  
shadow of death,  
I will fear no evil;  
For You *are* with me;  
Your rod and Your staff, they comfort me.
- 5 You prepare a table before me in the presence of  
my enemies;  
You anoint my head with oil;  
My cup runs over.
- 6 Surely goodness and mercy shall follow me  
All the days of my life;

And I will dwell in the house of the Lord  
Forever.

Isaiah 40:11–12 (NKJV)

- <sup>11</sup> He will feed His flock like a shepherd;  
He will gather the lambs with His arm,  
And carry *them* in His bosom,  
And gently lead those who are with young.
- <sup>12</sup> Who has measured the waters in the hollow of His  
hand,  
Measured heaven with a span  
And calculated the dust of the earth in a measure?  
Weighed the mountains in scales  
And the hills in a balance?

Ezekiel 34:11–12 (NKJV)

<sup>11</sup> ‘For thus says the Lord God: “Indeed I Myself will search for My sheep and seek them out. <sup>12</sup> As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day.

I. The Context

II. The Confusion

### III. The Confirmation

## IV. The Consolation

<sup>20</sup>Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.

<sup>21</sup>A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.

<sup>22</sup>Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.

1. Prophecy
2. Parable
3. Promise

1. Prophecy

<sup>20</sup>**Most assuredly**, I say to you that you will **weep** and **lament**, but the world will rejoice; and you will be **sorrowful**, but your **sorrow** will be turned into joy.

αμην αμην λεγω υμιν οτι  
**κλαισετε** και **θρηνησετε** υμεις ο  
 δε κοσμος χαρησεται υμεις δε  
**λυπηθησεσθε** αλλ **η λυπη** υμων  
 εις χαραν γενησεται

Three different words are used to express the wide range of grief these disciples are about to experience

Weeping  
 Lamenting  
 Sorrow.

The point is being made to prepare the disciples. The Troubled hearts they have now and the sorrow they are experiencing is nothing compared to what is coming.

John 14:1 (NKJV)

**14** “**Let not your heart be troubled; you believe in God, believe also in Me.**

John 14:27 (NKJV)

<sup>27</sup> ... Let not your heart be troubled, neither let it be afraid.

John 16:6 (NKJV)

<sup>6</sup> But because I have said these things to you, sorrow has filled your heart.

John 16:12 (NKJV)

<sup>12</sup> "I still have many things to say to you, but you cannot bear *them* now.

<sup>20</sup>Most assuredly, I say to you that you will weep

you will weep

κλαυσετε F.A. Ind Plural

**klaió: to weep**

**Original Word:** κλαίω

**Part of Speech:** Verb

**Transliteration:** klaió

**Phonetic Spelling:** (klah'-yo)

**Definition:** to weep

**Usage:** I weep, weep for, mourn, lament.

2799 klaiō – properly, weep aloud, expressing uncontainable, audible grief ("audible weeping," WP, 2, 88).

Matthew 2:18 (NKJV)

<sup>18</sup> “A voice was heard in Ramah,  
Lamentation, weeping, and great mourning,  
Rachel **weeping** for her children,  
Refusing to be comforted,  
Because they are no more.”

Matthew 26:75 (NKJV)

<sup>75</sup> And Peter remembered the word of Jesus who had said to him, “**Before the rooster crows, you will deny Me three times.**” So he went out and **wept bitterly.**

the verb ‘to weep’ (*klaiō*) also occurs in 11:31, 33; 20:11, 13, 15, always in connection with death

Carson, D. A. (1991). *The Gospel according to John* (p. 543). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

<sup>20</sup>**Most assuredly, I say to you that you will **weep** and **lament****

**lament**

**θρηνήσετε F.A. Ind Plural**

**thréneó: to lament**

**Original Word:** θρηνέω

**Part of Speech:** Verb

**Transliteration:** thréneó

**Phonetic Spelling:** (thray-neh'-o)

**Definition:** to lament

**Usage:** intrans: I lament, wail; trans: I bewail.

2354 thrēnéō (from threō, "cry out loud") – properly, mourn, lament (especially audibly); wail.

Luke 23:26–28 (NKJV)

<sup>26</sup> Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear *it* after Jesus.

<sup>27</sup> And a great multitude of the people followed Him, and women who also mourned and **lamented** Him. <sup>28</sup> But Jesus, turning to them, said, **“Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.**

the men engaged in panegyrics in which the virtues of the dead were extolled (קְלוֹד), and they accompanied these by beating their hands on their breasts and heads and by stamping their feet (Gn. r., 100 on 50:10; cf. Str.-B., IV, 584c).

Stählin, G. (1964–). [θρηνέω, θρηνος](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 3, p. 152). Grand Rapids, MI: Eerdmans.

<sup>20</sup>**Most assuredly**, I say to you that you will **weep** and **lament**, but the world will rejoice; and you will be **sorrowful**, but your **sorrow** will be turned into joy.

you will be **sorrowful**, **Future Passsive Ind.**

**ὕμεις λυπηθήσεσθε**, referring to the *inward* grief which they will feel (cf. 21:17, the only other place where the verb is found in Jn.). ὕμεις is emphatic.

Bernard, J. H. (1929). [\*A critical and exegetical commentary on the Gospel according to St. John.\*](#) (A. H. McNeile, Ed.) (p. 515). New York: C. Scribner' Sons.

lypéō (from **3077** /lýpē, "deep grief") – to experience deep, emotional pain (sadness), i.e. severe sorrow (grief). **3076** (lypéō) is very intense and hence even used of the pain of childbirth (see Gen 3:16, LXX). **See 3077** (lypē).

**lupé: pain of body or mind, grief, sorrow**

**Original Word:** λύπη, ης, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** lupé

**Phonetic Spelling:** (loo'-pay)

**Definition:** pain of body or mind, grief, sorrow

**Usage:** pain, grief, sorrow, affliction.

3077 *lypē* – properly, distress, vexation; (figuratively) physical or emotional pain; heavy, heart-sorrow (grief) that brings a person down.

Similarly, ‘grief’ (*lypē*) is often caused by death (though not invariably: *e.g.* Rom. 9:2)

Carson, D. A. (1991). *The Gospel according to John* (p. 544). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Romans 9:2–3 (NKJV)

<sup>2</sup> that I have great sorrow and continual grief in my heart. <sup>3</sup> For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,

NOW notice the contrast

The disciples will weep and lament and have heavy hearts fo sorrow,

**BUT**

the World will rejoice.

<sup>20</sup>Most assuredly, I say to you that you will weep and lament, **but the world will rejoice**; and you will be

sorrowful, but your sorrow will be turned into joy.

αμην αμην λεγω υμιν οτι κλαυσετε και θρηνησετε υμεις ο **δε κοσμος χαρησεται** υμεις δε λυπηθησεσθε αλλ η λυπη υμων εις χαραν γενησεται

**but the world will rejoice**;

**ο δε κοσμος χαρησεται** Future Passive Ind.

**chairó:** to rejoice, be glad

**Original Word:** χαίρω

**Part of Speech:** Verb

**Transliteration:** chairó

**Phonetic Spelling:** (khah'-ee-ro)

**Definition:** to rejoice, be glad

**Usage:** I rejoice, am glad; also a salutation: Hail.

5463 χαίρō (from the root xar-, "favorably disposed, leaning towards" and cognate with 5485 /xáris, "grace") – properly, to delight in God's grace ("rejoice") – literally, to experience God's grace (favor), be conscious (glad) for His grace.

5463 /χαίρō ("glad for grace") has a direct "etymological connection with xaris (grace)" (DNTT, 2, 356). S. Zodhiates (Dict, 1467) likewise comments that 5479 /xará ("joy") and 5485 /xáris ("grace") are cognate with 5463 /χαίρō ("to rejoice"), i.e. all share the same root and therefore the same core (fundamental) meaning.

[The etymological link between 5463 /χαίρō ("rejoice"), 5479 /xará ("joy")

The world will be caused to rejoice. The death of Christ will cause joy.

John 15:18–19 (NKJV)

<sup>18</sup> “If the world hates you, you know that it hated Me before *it hated* you. <sup>19</sup> If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

1 John 3:13 (NKJV)

<sup>13</sup> Do not marvel, my brethren, if the world hates you.

John 7:7 (NKJV)

<sup>7</sup> .... but it hates Me because I testify of it that its works are evil.

Revelation 11:3 (NKJV)

<sup>3</sup> And I will give *power* to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.

”Revelation 11:5–6 (NKJV)

<sup>5</sup> And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. <sup>6</sup> These have power to shut heaven, so that

no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

### Revelation 11:7–11 (NKJV)

<sup>7</sup> When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. <sup>8</sup> And their dead bodies *will lie* in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. <sup>9</sup> Then *those* from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. <sup>10</sup> And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth

<sup>11</sup> Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them.

<sup>20</sup>Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.

αμην αμην λεγω υμιν οτι κλαυσετε και θρηνησετε υμεις ο δε κοσμος χαρησεται υμεις δε λυπηθησεσθε αλλ η λυπη υμων εις χαραν γενησεται

your sorrow

η λυπη υμων

The Sorrow

but your sorrow will be turned into joy.

γενησεται

gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. 1096

(gínomai) fundamentally means

"become" (becoming, became) so it is not an exact equivalent to the ordinary equative verb "to be" (is, was, will be) as with 1510 /eimí (1511 /eínai, 2258 /ēn).

**chara: joy, delight**

**Original Word:** χαρά, ἄς, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** chara

**Phonetic Spelling:** (khar-ah')

**Definition:** joy, delight

**Usage:** joy, gladness, a source of joy.

## 1. Prophecy

## 2. Parable

<sup>21</sup>A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.

Jesus briefly illustrates the dramatic change from grief to joy by sketching in a non-narrative parable. The intense labour pains a woman commonly suffers in delivering a baby give way to satisfied joy that ‘a child’ (*anthrōpos*, properly ‘a human being’) has been born into the world.

The combination of intense suffering and relieved joy at childbirth is in the Old Testament a common illustration of the travail God’s people must suffer before the immense relief and joy brought about by the advent of the promised messianic salvation (e.g. Is. 21:2–3; 26:16–21; 66:7–14; Je. 13:21; Mi. 4:9–10). Isaiah 26:16–21 is particularly important: it combines the figure of the woman in childbirth, the words ‘a little while’ and the promise of resurrection. The model of a woman in childbirth generated a popular metaphor in the Judaism of Jesus’ day: ‘the birth pains of the Messiah’ refers to a period of terrible trouble that must precede the consummation. It is not unlikely that this verse alludes to this eschatological theme, only here the intense suffering is borne by the Messiah himself. This interpretation is strengthened by the use of *hōra*

(properly ‘hour’; niv ‘time’): the word is pregnant with meaning in the Fourth Gospel, and is regularly related to Jesus’ death and the dawning of the new age (*cf.* notes on 2:4). This means Jesus’ death and resurrection are properly *eschatological* events.

Carson, D. A. (1991). *The Gospel according to John* (p. 544). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

## 1. Prophecy

## 2. Parable

## 3. Promise

<sup>22</sup>Therefore you now have sorrow; but **I will see you again** and your heart will rejoice, **and your joy no one will take from you.**

και υμεις ουν λυπην μεν νυν εχετε **παλιν δε οψομαι υμας** και χαρησεται υμων η καρδια **και την χαραν υμων ουδεις** αιρει αφ υμων

I take note of the phrase.

I will see you again. Not that you will see me again

But that Christ will see you.

but I will see you again

παλιν δε οψομαι υμας

Future Middle, I will see you for myself

horaó: to see, perceive, attend to

**Original Word:** ὁράω

**Part of Speech:** Verb

**Transliteration:** horaó

**Phonetic Spelling:** (hor-ah'-o)

**Definition:** to see, perceive, attend to

**Usage:** I see, look upon, experience, perceive, discern, beware.

3708 horaó – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception).

[The aorist form (eídon), is discussed at [1492](#) /eídō, "see." The future tense, and middle-passive form, are discussed under [3700](#) /optánomai, "see."]

Galatians 4:9 (NKJV)

<sup>9</sup> But now after you have known God, or rather are known by God, how *is it that* you turn again to the weak and beggarly elements, to which you desire again to be in bondage?

and your joy no  
one will take from you.

και την  
χαρην υμων ουδεις αιρει αφ  
υμων

## ουδεις

oudeís (from 3756 /ou "no, not" and 1520 /heís, "one") – properly, not one; no one, nothing.

3762 /oudeís ("no one, nothing at all") is a powerful negating conjunction. It rules out by definition, i.e. "shuts the door" objectively and leaves no exceptions. 3762 (oudeís) is deductive in force so it excludes every (any) example that is included withing the premise (supposition).

[3762 /oudeís ("not one, none") categorically excludes, declaring as a fact that no valid example exists.]

and your joy no  
one will take from you.

και την  
χαρην υμων ουδεις αιρει αφ  
υμων

Pres. Act Ind

**airó: to raise, take up, lift**

**Original Word:** αἶρω

**Part of Speech:** Verb

**Transliteration:** airó

**Phonetic Spelling:** (ah'-ee-ro)

**Definition:** to raise, take up, lift

**Usage:** I raise, lift up, take away, remove.

The reality that **no one will take** the disciples' **joy away from** them indicates that more than just seeing Jesus after the resurrection is in view, since that lasted only forty days. The Lord's reference, as noted above, is to the coming of the Spirit on the day of Pentecost to permanently indwell them. The disciples' Spirit-produced joy (Gal. 5:22; cf. Rom. 14:17; 1 Thess. 1:6) would be permanent. Nothing can undo the work of grace wrought in believers' lives through the power of the cross.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 217–218). Chicago, IL: Moody Publishers.

Psalm 30:1–5 (NKJV)

- 1 I will extol You, O Lord, for You have lifted me up,  
And have not let my foes rejoice over me.
- 2 O Lord my God, I cried out to You,  
And You healed me.
- 3 O Lord, You brought my soul up from the grave;

You have kept me alive, that I should not go down  
to the pit.

- 4 Sing praise to the Lord, you saints of His,  
And give thanks at the remembrance of His holy  
name.
- 5 For His anger *is but for* a moment,  
His favor *is for* life;  
Weeping may endure for a night,  
But joy *comes* in the morning.