

John 16:5-15 Phrased

- 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, ὑπάγω- 1-S,Pres,Act,Ind, *I go*
πέμπω- M,A,S,Aor,Act,Ind, *the one who sent (me)*
καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, ἐρωτάω- 3-S,Pres,Act,Ind, *he is asking me*
Ποῦ ὑπάγεις;
- 6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν λαλέω- 1-S,Perf,Act,Ind, *I have said*
ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. λύπη, ης, ἡ- F,N,S, *(your) grief, sorrow*
πληρώω- 3-S,Perf,Act,Ind, *has filled*
- 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρω- 3-S,Pres,Act,Ind, *it is to your advantage, good for you*
συμφέρι ὑμῖν ἵνα ἐγὼ ἀπέλθω.
ἐὰν γὰρ μὴ ἀπέλθω,
ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς·
ἐὰν δὲ πορευθῶ,
πέμψω αὐτὸν πρὸς ὑμᾶς.
- 8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον ἐλέγχω- 3-S,Fut,Act,Ind, *he will convict, convince*
περὶ ἁμαρτίας
καὶ περὶ δικαιοσύνης
καὶ περὶ κρίσεως· κρίσις, εως, ἡ- F,G,S, *judgement*
- 9 περὶ ἁμαρτίας μὲν,
ὅτι οὐ πιστεύουσιν εἰς ἐμέ·
- 10 περὶ δικαιοσύνης δέ,
ὅτι πρὸς τὸν πατέρα ὑπάγω
καὶ
οὐκέτι θεωρεῖτέ με· θεωρέω- 2-P,Pres,Act,Ind, *(no longer) you see (me)*
- 11 περὶ δὲ κρίσεως, κρίνω- 3-S,Perf,Pass,Ind, *it has been judged*
ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. κρίνω- 3-S,Perf,Pass,Ind, *has been judged*
- 12 Ἵτι πολλὰ ἔχω ὑμῖν λέγειν,
ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· βαστάζω- Pres,Act,Inf, *to bear, carry*
- 13 ὅταν δὲ ἔλθῃ ἐκεῖνος,
τὸ πνεῦμα τῆς ἀληθείας,
ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση· ὀδηγέω- 3-S,Fut,Act,Ind, *he will instruct, explain*
οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ,
ἀλλ'
ὅσα ἀκούσει λαλήσει,
καὶ
τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.
- 14 ἐκεῖνος ἐμὲ δοξάσει,
ὅτι ἐκ τοῦ ἐμοῦ λήμψεται λαμβάνω- 3-S,Fut,Mid,Ind, *(from what is mine) he will take*
καὶ

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

ἐλέγχω

BAG

- 1 to scrutinize or examine carefully, *bring to light, expose, set forth*
- 2 to bring a to the point of recognizing wrongdoing, *convict, convince* someone of something, *point [something] out to someone*
- 3 to express strong disapproval of someone's action, *reprove, correct*
- 4 to penalize for wrongdoing, *punish, discipline*

The complete word study dictionary : New Testament, Zodhiates, S.

1651. ἐλέγχω *elégchō*; To shame, disgrace, but only in Classical Greek. In the NT, to convict, to prove one in the wrong and thus to shame him. Trans.:

- (I) To convict, to show to be wrong
- (II) By implication, to reprove, rebuke, admonish
- (III) By implication spoken of hidden things, to detect, demonstrate, make manifest

Word Meanings

[1 Timothy 5:20] The word *elenchō* first meant "to convict . . . generally with a suggestion of the shame of the person convicted" and here means "to reprehend severely, chide, admonish, reprove".

UBS Translator's Handbook on the Gospel of John

John 16.8.

The exegesis of this verse is extremely difficult, and consequently it is difficult to translate. The difficulties are basically two. (1) The first major problem relates to the meaning of the Greek verb rendered *prove...wrong* in Today's English Version. It is the same verb translated *prove...guilty* in 8.46, and some commentators think it has the same meaning in the present context. This meaning does suit the first noun (*sin*, for "prove guilty of sin" makes good sense. However, it cannot be used satisfactorily with "righteousness" (TEV *what is right*) and "judgment" (TEV *God's judgment*) the two other nouns that follow. Barclay attempts to resolve the difficulty by translating the verb in two different ways ("he will convict the world of its own sin, and he will convince the world of my righteousness and of the certainty of judgment"). However, there is no good reason for giving two different meanings to one verb within the same context. Accordingly, most modern translations use a single meaning which is satisfactory for all three objects: "prove...wrong" (New English Bible); "show...how wrong it was" (Jerusalem Bible); "bring conviction" (Goodspeed); "convince...of the meaning" (Phillips). Moffatt has "he will convict the world, convincing men of sin, of righteousness, and of judgment"; German Common language translation translates "he will show that the men on earth have wrong ideas about sin, about God's righteousness, and his judgment."

(2) The second major problem of interpretation relates to the terms rendered "sin" (TEV *sin*), "righteousness" (TEV *what is right*), and "judgment" (TEV *God's judgment*). Actually, there is no basic problem connected with the first of these terms, and all translations (except NEB, which has "wrong") render it by the word "sin." Barclay qualifies "sin" as "its own sin."

“Righteousness,” the second of the three terms, is the most difficult. Translations generally take “righteousness” in the broadest sense possible: “righteousness” (RSV, Mft), “justice” , “right” (NEB), “uprightness” (Gdsp), “true goodness” (Phps), and what is right (TEV). On the other hand, JB (“who was in the right”) and Barclay (“my righteousness”) refer this term specifically to Jesus himself. And, although GeCL translates “God’s righteousness” in this verse, in verse 10 it relates the term specifically to God’s activity of showing that Jesus was in the right. Verse 10, where the key to understanding the meaning of “righteousness” must be sought, allows for either of these interpretations. That is, the reference may be either to God’s righteousness (justice) in showing that Jesus was in the right, or the focus may be on Jesus’ innocence. Arguments can be made for either viewpoint, and it is extremely difficult to decide which is more in focus in the context. In reality, the two ideas are closely intertwined, and it would be difficult to separate them either in meaning or in translation. If one sees the focus on Jesus as the one who is innocent, one may translate “will prove to the world that they were wrong about me, because God will show that I was innocent (in the right),” But if one sees God’s righteousness in focus here, one may translate “will prove to the world that they were wrong about God’s justice, because he will show that I was innocent (in the right).”

“Judgment,” the last of these terms, is not so difficult. TEV and GeCL make it explicitly a reference to God’s judgment, while NAB affirms that it is in fact “condemnation.” Most other translations render simply “judgment” (RSV, NEB, JB, Mft, Gdsp, Phps), while Barclay translates “certainty of judgment,” which seems to imply condemnation. The noun is best taken to mean that God will judge (condemn) the world because of its sin.

Note that TEV renders “the world” *by the people of the world*.

In certain respects, the translational difficulties in this verse match the complications in exegesis. It may be necessary to render *he will prove* as “he will show clearly” or “he will make it very plain” or “he will speak so well that no one can answer.”

They are wrong about may be rendered in some languages “they think wrongly about” or “they do not have right ideas about” or “they do not think correctly about.”

About sin must sometimes be expanded to “about what sin is” or “about what is involved when people do wrong” or “about what it really means when one sins.”

It may be very difficult in some languages to express the concept “about righteousness,” for any such abstract quality as “righteousness” or “right” must be related to some kind of event or to a person who engages in right acts. One can in some languages translate “about who is right” or even “about who is innocent” or “...as done right.”

Similarly, it may be necessary to restructure *judgment* as a verb, for example, “how God will judge” or “...ill certainly judge” or even “...ill condemn.”

In some languages it may be necessary to restructure some of the syntactic and semantic relations in terms of specific direct discourse. For example; “They are wrong when they say, We know about sin and we know what is right and we know about God’s judgment.”

Word Biblical Commentary

8 The role of the Paraclete in relation to the world that has rejected and continues to reject the revelation of God in Jesus is briefly announced in v 8 and explained in vv 9-11.

The brevity of the statement in v 8 and of the explanation in vv 9-11 has led to a variety of interpretations of the passage; its right understanding can be gained only in light of related teaching in the Gospel. The key term in v 8 is ἐλέγξει. In secular Greek the verb’s use is very broad. Büchsel summarized it as follows: In Homer ἐλέγχειν signifies “to scorn, to bring into contempt”; in later literature it means (a) to “shame” by exposure, opposition, etc; (b) “to blame”; (c) “to expose,” “to resist”; (d) to “interpret, expound”; (e) “to investigate.” In the NT the usage is more restricted; basically it means “to show someone his sin and to summon him to repentance” (TDNT-Theological Dictionary of the New Testament - Kittel 2:473-74). Guidance as to its meaning in our passage is provided by its two other appearances in the Fourth Gospel: in 3:20 it is stated that the evil person hates the light and avoids it “in case his evil deeds be exposed” (NEB “should be shown up”); and in 8:46 Jesus asks his opponents, “which of you can prove me in the wrong?”, i.e., demonstrate that Jesus is a sinner. Hoskyns was right in

maintaining that in the passage before us ἐλέγχειν is almost exactly equivalent to the English term “expose” (484). The Oxford English Dictionary classifies the meanings of the word under two heads: (i) “put out into the open” (as the exposure of a plant or an infant); (ii) “to put forth, present to view,” hence make known, disclose (secrets, etc), set forth, and “unmask, show up an error or misrepresentation or impostor.” It is this latter group of meanings which is evident in v 8 and its exposition in vv 9–11. The Paraclete is to *expose* the world and *demonstrate* its error with reference to sin, righteousness, and judgment. Observe that this exposure is not primarily related to specific acts of sin, righteousness, and judgment, but as to what sin, righteousness, and judgment are. The context of this exposure is the kerygma that sets forth God’s action in Jesus, to which the Paraclete and the disciples bear witness before the world (15:26–27). This relationship of the Paraclete’s “exposure” of the world calls into question Carson’s valiant attempt to bring consistency into the understanding of v 8: “He will convict the world of *its* sin, *its* righteousness (showing its inadequacy) and *its* judgment (its false assessment of spiritual reality,” “The Function of the Paraclete in John 16:7–11,” 547–66); the Paraclete’s exposure of the world is specifically in his witness to Jesus in the Gospel. The same factor makes implausible the view that the work of the Paraclete in this passage is directed to the illumination of *the disciples*, not of the world; the Paraclete is held to demonstrate to the disciples what sin, righteousness, and judgment are in face of the continuous accusations of the world that they, like Jesus, are guilty men, deserving of judgment; the Spirit consoles the disciples by showing that it is the world that is sinful, that true righteousness is in Jesus, and that the world stands condemned . . . This rather sophisticated interpretation does not comport with the indications within the text that the Paraclete’s ministry is here directed to the world itself, using the disciples’ proclamation as his instrument, as in 15:26–27. The process in mind is strikingly illustrated in Acts 24:24–25, as well as in I Cor 14:24; Eph 5:11. Moreover it is likely that the “exposure” of the world through witness to Jesus is not restricted to bringing to light the *fact* of the world’s condemnation but to enable individuals within the world to grasp it; i.e., it is an existential revelation, “at the same time both a disclosure of reality and as the realization of the revelation” (Schnackenburg, 3:129).

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