

# John 14:19

Authorized King James Version (KJV)

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

## Analysis

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**Yet a little while, and the world seeth me no more** (ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ)—Jesus prophesies His imminent departure via crucifixion and ascension. The phrase ἔτι μικρόν (yet a little while) creates urgency; within 24 hours He will be arrested. The verb θεωρεῖ (theōrei) means to observe, behold, see with understanding—not mere physical sight. The κόσμος (world) represents humanity in rebellion against God, those who reject Christ. After resurrection, Jesus appeared only to believers, not to His enemies or the world at large (Acts 10:40-41).

**But ye see me** (ὑμεῖς δὲ θεωρεῖτέ με)—the emphatic ὑμεῖς (you) contrasts believers with the world. The same verb θεωρεῖτέ indicates not just physical sight but spiritual perception. The disciples will see the risen Christ, and through the Spirit's illumination, continue to 'see' Him by faith. This anticipates post-resurrection appearances and ongoing spiritual communion.

**Because I live, ye shall live also** (ὅτι ἔγὼ ζῶ καὶ ὑμεῖς ζήσετε)—here stands the foundation of Christian hope. The ὅτι (because) establishes causal connection: His life guarantees ours. The present tense ἔγὼ ζῶ (I live) may look past crucifixion to resurrection life, or affirm His eternal life even through death. The future ὑμεῖς ζήσετε (you shall live) promises resurrection life grounded in His. As Paul later writes, 'Because I live, you also will live' becomes 'If we died with Christ, we believe that we will also live with him' (Romans 6:8). Union with Christ means sharing His resurrection life.

## Historical Context

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Spoken hours before arrest, this verse addresses the disciples' coming crisis. When Jesus hung dead on the cross, everything would seem lost. They needed to remember: His death isn't the end. The world would think it had defeated Him, but believers would see Him alive.

In Jewish expectation, Messiah would establish an eternal kingdom—death seemed incompatible with messianic identity. Jesus reframes messianic triumph: victory comes through death and resurrection, not military conquest. The 'little while' echoes earlier statements (John 7:33, 12:35, 13:33) creating a pattern of departure and return.

The promise 'because I live, ye shall live' revolutionized ancient views of death. Greco-Roman paganism offered shadowy afterlife at best. Pharisaic Judaism believed in resurrection but not until final judgment. Jesus promises immediate connection: His resurrection guarantees theirs, not centuries later but organically linked—His life produces their life.

For John's persecuted audience (late first century), this promise sustained faith amid martyrdom. Christians dying for Christ weren't losing life but transitioning to fuller life because Christ lives. The world couldn't see Him, but believers could—by faith, through the Spirit, in Scripture, in the church. This 'seeing' transcends physical sight.

## Related Passages

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**Revelation 20:12** — Judgment according to deeds

**Matthew 25:31** — Final judgment

## Study Questions

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1. How does the contrast between what 'the world' sees and what believers see reveal the nature of spiritual sight versus physical sight?

2. In what specific ways does Christ's resurrection life become the source and guarantee of believers' eternal life—how are the two causally connected?
3. What does it mean practically to 'see' the risen Christ now, centuries after His physical ascension, and how is this different from the world's blindness to Him?

## Interlinear Text

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ἔτι μικρὸν καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖτέ

Yet a little while also the world me Yet see

G2089 G3397 G2532 G3588 G2889 G3165 G3756 G2089 G2334

ὑμεῖς δὲ θεωρεῖτέ με ὅτι ἐγὼ ζήσεσθε καὶ ὑμεῖς

ye but see me because I live also ye

G5210 G1161 G2334 G3165 G3754 G1473 G2198 G2532 G5210

ζήσεσθε

live

G2198

## Additional Cross-References

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**John 16:16** (Parallel theme): A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

**John 7:33** (Parallel theme): Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

**Hebrews 7:25** (Parallel theme): Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

**John 11:25** (Parallel theme): Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

**John 16:22** (Parallel theme): And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

**Romans 8:34** (Parallel theme): Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

**Romans 5:10** (Parallel theme): For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

**1 Corinthians 15:45** (Parallel theme): And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

**John 14:6** (Parallel theme): Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

**John 12:35** (Parallel theme): Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

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