

John 14:30

Authorized King James Version (KJV)

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

Analysis

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me (οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, ouketi polla lalēsō meth' hymōn, erchetai gar ho tou kosmou archōn kai en emoi ouk echei ouden)—Jesus announces His teaching time is ending because **the prince of this world** (ὁ τοῦ κόσμου ἄρχων, ho tou kosmou archōn, Satan) approaches—Judas's betrayal and the crucifixion plot. Yet critically, Satan **hath nothing in me** (ἐν ἐμοὶ οὐκ ἔχει οὐδέν, en emoi ouk echei ouden)—no sin, no claim, no foothold. Jesus is perfectly sinless (2 Corinthians 5:21; Hebrews 4:15; 1 Peter 2:22).

This affirms Christ's qualification as spotless sacrifice. Satan has claims on all humanity through sin (Romans 3:23), but Jesus is immune—no inherited sin nature, no personal sin, no vulnerability to temptation that resulted in sin. His voluntary death is therefore substitutionary, not deserved punishment.

Historical Context

This statement came shortly before Jesus and the disciples left the Upper Room for Gethsemane (John 14:31). Within hours, Satan's attack through Judas, the Jewish leaders, and Roman authorities would commence. Yet Jesus confidently asserted Satan's powerlessness over Him—death would come by choice, not conquest.

Related Passages

James 2:17 — Faith and works

Hebrews 11:1 — Definition of faith

Study Questions

1. How does Jesus's sinlessness—Satan having 'nothing in Him'—qualify Him as the perfect sacrifice for sin?
2. What does it mean that Satan is 'prince of this world'—what power does he have, and what are its limits?
3. How should Christians respond to satanic attack knowing that Satan had no claim on sinless Jesus yet has claims on us through remaining sin?

Interlinear Text

οὐκ	ἔτι	πολλὰ	λαλήσω	μεθ'	ὑμῶν	ἔρχεται	γὰρ	ὁ
G3756	Hereafter	much	I will	with	you	cometh	for	G3588
	G2089	G4183	G2980	G3326	G5216	G2064	G1063	

τοῦ	κόσμου	τούτου	ἄρχων·	καὶ	ἐν	ἐμοὶ	οὐκ	ἔχει
G3588	world	of this	the prince	and	in	me	G3756	hath
	G2889	G5127	G758	G2532	G1722	G1698		G2192

οὐδέν

nothing

G3762

Additional Cross-References

1 John 5:19 (Parallel theme): And we know that we are of God, and the whole world lieth in wickedness.

Revelation 12:9 (Parallel theme): And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

1 John 4:4 (Parallel theme): Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

John 12:31 (Parallel theme): Now is the judgment of this world: now shall the prince of this world be cast out.

Ephesians 6:12 (Parallel theme): For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

1 Peter 2:22 (Parallel theme): Who did no sin, neither was guile found in his mouth:

Ephesians 2:2 (Parallel theme): Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

2 Corinthians 4:4 (Parallel theme): In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Hebrews 4:15 (Parallel theme): For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Luke 22:53 (Parallel theme): When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.