

John Lesson 16

John Chapter 16

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Memory verses for this week: *Psa 34:17 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.*

Introduction: In our last 2 studies, we taught about us being branches from the true vine which is Jesus Christ. Anything we want to accomplish, we must do it through Christ if we want success and to be pleasing in God's sight. Jesus commanded us to bear much fruit and to love one another in Chapter 15. This week we start with the Lord warning the disciples that they would soon face persecution.

Overview of John 16: As Jesus and His disciples near Gethsemane, He continues His final instructions to them. He repeats His promise of the expanded ministry of the Holy Spirit. Then, in the remainder of the chapter, He seeks to further prepare His disciples for the events that take place within the next eighteen hours.

I. The Warning of Coming Persecution

John 16:1 These things have I spoken unto you, that ye should not be offended.

John 16:2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

In the beginning of chapter 16, the entire chapter is summarized in the first few verses. Knowing what lay ahead, even before the night was over, Jesus sought to strengthen His disciples for the impending trial. Jesus sought to prepare them lest they be 'scandalized' in His arrest, crucifixion, and their coming persecution.

He also forewarns the disciples that they would be excommunicated from synagogues.

He further forewarned that there would be those who thought they would be doing God a service by killing them. The reason lay ultimately in that their adversaries knew not God. The core cause of religious persecution is always that the persecutor, though often very religious, in reality does not know God.

This chapter concludes what is called the Upper Room Discourse. We know from our prior studies that Jesus instituted the Lord's supper and taught the disciples about his soon betrayal. We next saw the teaching concerning the vine and the branches, and now we see the warning of what lay ahead for those closest to the Lord. The world many times makes it out that if we know Jesus as Savior, that there will be no more problems or cares. While God does promise to provide and take care of His own, we are not exempt from problems.

And the disciples were to soon face persecution like they had never seen. The vast majority of them would die for the cause of Christ, and Jesus was a realist and wanted them to know what was ahead for those that He loved. And you and I need to be ready for what lays ahead of us. As the time draws closer for the Lord's soon return, we will continue to face a more hostile environment. Because America is known as a Christian nation, here in our country we face little resistance compared to many foreign countries.

But in the past few years, we constantly see the media distorting the Christian beliefs as "The Radical Right". If you stand up for anything for God, you are labeled radical. But what this world needs today is a few more "religious radicals" patterned after the Lord Jesus Christ. The disciples were willing to die for the cause of Christ. How deep is your faith? How deep is mine? We can claim we would stand to the death, but we most likely would be like Peter when it comes to acknowledging we are a disciple of the Lord when our lives are on the line.

In verse 2, Jesus tells them that the day was soon coming that those that put you to death would think they were doing God a great service. They would through them out of the synagogues, effectively excommunicating them from the standard service of the Lord. The apostle Paul, when he was still known as Saul before his conversion on the Damascus road, brought many Christians bound and delivered them to the religious leaders thinking he was doing a great work for the Lord.

Mat 5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Mat 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Mat 5:12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Acts 9:21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

Acts 9:22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

Acts 9:23 And after that many days were fulfilled, the Jews took counsel to kill him:

1 Tim 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

1 Tim 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

1 Tim 1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1 Tim 1:15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

1 Tim 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

2 Tim 3:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

2 Tim 3:11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

2 Tim 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

If we are persecuted, how should we react to that persecution? Should we lash back and fight with force when the world comes down on us? Not at all. We are to accept the persecution and to render love to those who abuse us, just as Jesus rendered love to all of us who know Him.

Mat 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

Mat 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Mat 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Mat 5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

Mat 5:47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Mat 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

John 16:3 And these things will they do unto you, because they have not known the Father, nor me.

John 16:4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

As had been typical of Jesus' final days, He continued to prepare His disciples what was impending so that "when the time shall come, ye may remember that I told you of them." Jesus commented that He had not gone into all of this at the beginning of His ministry with the disciples because He would be with them for some time. That was all about to change very soon.

Had it not been that Jesus came to the disciples (and to us), we would never have truly understood what great sinners we were before God. The law could not save us, but praise the Lord, the one who came and fulfilled the Law can save us from every sin.

Rom 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Rom 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Paul explained to the Galatians how the law had a purpose, and that purpose was to teach us how we are a fallen creature, in need of a Holy and Righteous Savior.

Gal 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Gal 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Gal 3:27 For as many of you as have been baptized into Christ have put on Christ.

John 16:5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

John 16:6 But because I have said these things unto you, sorrow hath filled your heart.

Though the disciples did not fully understand Jesus' foreword of His imminent departure, they were sorrowful that Jesus would be departing. Jesus tells them that none of them had truly asked Him where he was going from a spiritual perception. Peter had questioned, but it was more like a child asking his father where was he going. Jesus knew they discerned not the magnitude of his soon ascension to the Father. Because He was leaving, their sorrow was overwhelming them. We should never let earthly parting of a loved one so take us that we become so overcome that we are not thinking properly.

Some people lose a family member, and effectively lose sight of the work of the Lord for years. If we know the Lord, and our loved one knew the Lord, we have confidence that we will see that person again. And if not, that should so empower us to be more about God's work that others do not go out unprepared to meet God. Mourning should be for a time, and then we should go on. One of these days, we all shall see Jesus as who He truly is. The King of Kings, and Lord of Lords.

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Jesus made it clear that in departing from them, He would send the Comforter to them.

He once again uses the title Comforter (paraklhtov *parakletos*) for the Holy Spirit which among other things has the sense of a 'helper,' an 'advocate,' or an 'encourager.' The Holy Spirit, in part, has been given by God to help us, encourage us, and be our advocate in the absence of our Lord.

In verse 8, it explains that the expanded ministry of the Holy Spirit in this age would be three fold. He would "reprove the world of sin, and of righteousness, and of judgment." The word translated as reprove (elegcw *elegcho*) has the basic sense to 'convict' in the sense of 'convincing.' When speaking of the conviction of the Holy Spirit, He is silently convincing the heart of one's spiritual need. The word also has the expanded nuances of to 'reprove,' to 'rebuke,' or to 'expose.' As indicated in the following verses, God's Spirit will rebuke of sin, convince of the need for salvation, and reveal what is right.

John 16:9 Of sin, because they believe not on me;

John 16:10 Of righteousness, because I go to my Father, and ye see me no more;

John 16:11 Of judgment, because the prince of this world is judged.

Continuing, Jesus further details the convicting ministry of the Holy Spirit. He will convict sinners of their sin and thus the need for salvation. In so doing, He will convince them of their lost condition and their need to trust the Savior. The conviction of the Holy Spirit is a silent whisper into the heart of the sinner, 'You are lost. You are condemned. You need to be saved. Turn to Christ.' As Jesus departed from this world, the Holy Spirit has become the still small voice 'convincing' men of what is right.

Though the Word of God is the final and objective standard of righteousness, the Holy Spirit silently whispers into the heart of men what is right. In this degree, He exposes what is right, spiritually, ethically, morally, and otherwise. The Holy Spirit will continually reveal to the hearts of men impending judgment. Though the world ignores Divine Revelation, nevertheless, the Holy Spirit impresses upon hearts the truth of judgment to come. Moreover, "the prince of this world" (i.e., Satan) has *already* been judged. Satan has already been judged. He is already condemned. The war is already won. As Jesus noted at the end of verse 33, He has already conquered the world which is Satan's realm.

When Jesus sent the Holy Spirit into the world, he came to comfort the believers. But to the world, the Holy Spirit came to convict the world of three things... sin, righteousness, and judgment. Jesus tells them about this in saying "Sin, because they believe not on me." Jesus was delivered for our offenses and raised again for justification.

Rom 4:21 And being fully persuaded that, what he had promised, he was able also to perform.

Rom 4:22 And therefore it was imputed to him for righteousness.

Rom 4:23 Now it was not written for his sake alone, that it was imputed to him;

Rom 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Rom 4:25 Who was delivered for our offences, and was raised again for our justification.

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

In verse 11, we see that the prince of this world, the old Serpent, Satan, is judged already. He knows what awaits him, and he has but a short time to wreck havoc and deceive as many as he can against God. Jesus returned to the Father after He

completed the work He was sent to do. Jesus is coming back as the Righteous Judge. If you are here and have not accepted Christ as your Personal Savior, you don't have to wait to know if you've been condemned. Anyone who has not Christ as Savior is condemned already.

John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

John 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Adam Clarke in his commentary said this about verse 11.

Of judgment - Of the false judgment of the Jews in condemning the Lord Jesus, who, as some think, is intended here by the ruler of this world. Others think that Satan is meant whose usurped power over the world was now to be greatly restrained, and by and by totally destroyed: see Joh 12:31; Col 2:15; Rev 11:15; Rev 12:10, Rev 12:11. Perhaps our Lord's meaning is, that as a most astonishing judgment, or punishment, was now about to fall upon the Jews, in consequence of their obstinate infidelity, the Holy Ghost, by the ministry of the apostles, should demonstrate that this judgment, severe as it might seem, was amply merited by this worst of all people; and may we not say that their continuance in the same crime sufficiently vindicates the judgment of God, not only in its being poured out upon them at first, but in continuing to pursue them?

John 16:12 I have yet many things to say unto you, but ye cannot bear them now.

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

John 16:14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

Jesus declared, in knowing what was about to occur that He had many things to tell them. He knew they at this point would not be able to handle it. The time would come soon enough after His resurrection. A fourth time that evening, Jesus foretold the coming ministry of the Holy Spirit. (*John 14:16-18, 26; 16:7, and here*).

Jesus referred to Him on three occasions as the Spirit of Truth in John 14:17, 15:26, and here. He is the One pointing men to Truth personified (John 14:6). He also is the One who inspired the Word of God.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

In referring to His coming, Jesus did not imply the Holy Spirit up to this point was without a ministry nor presence. He was active throughout the Old Testament, ranging from creation, inspiration to anointing of men. He is God. He is omnipresent. What Jesus was spoke of is that the Holy Spirit would now have an even further expanded ministry. It was not so much that the Holy Spirit was coming, as it was His expanded ministry was coming.

Jesus noted four additional details here.

1. "He will guide you into all truth." He, the Spirit of Truth, is the ultimate guide thereto.
2. His ministry will not focus upon Himself, nor exalt Himself. Rather, what He hears from the Father or the Son is the message He delivers. A servant's heart clearly is implied in the Holy Spirit.
3. "He will shew you things to come."

Particularly, as the Holy Spirit inspired the Apostles to later write portions of the Word of God, He revealed to them events of eschatology. Moreover, in the interim gift of prophecy to be given to the early church in the absence of a completed New Testament, He would reveal the future through designated interim prophets.

4. The focus of the Spirit's ministry will be to glorify the Son and not Himself. Jesus further indicated that the Spirit would receive from Him (Jesus) and in turn relay that to God's people. In short, He would serve as a divine messenger from the throne of God.

The disciples were wrought with grief and sorrow. And they truly at this point were not in a frame of mind to understand the things of the Lord. Sometimes we so get caught up in the moment, that we fail to see deeper things of the Lord. Sometimes the very trial that so overcomes us is being used by God to teach us a great spiritual lesson. We need to be ready to bear whatever God is ready to reveal to us. But if we are weak, praise the Lord, He never puts more on us than we can bear. Jesus had many things He wanted to tell them, but they were not ready to understand. The Holy Spirit

would come and reveal many of these things to the disciples not many days hence. Today, when we study God's Word, the Holy Spirit illuminates our mind with understanding of the scriptures.

John 16:15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

Jesus further noted that all which God the Father has likewise is His. The Holy Spirit will receive from Him and show it us. The word translated as take here {lam- banw *lambano*} is the same word translated as *receive* in verse 14.

As the evening wore on, Jesus' hour literally was at hand. Jesus continued to strengthen His disciples by further forewarning what was impending.

John Gill said this about verse 15 in his commentary:

John 16:15

All things that the Father hath are mine,.... Though it is true that the same divine nature the Father is possessed of, the Son is; and the same divine perfections belong to the one, as to the other; and the Son shares in the same glory and felicity the Father does; so that in the utmost extent of the phrase, all that the Father hath are his; yet since Christ is speaking of things received of him by the Spirit, and shown unto his people, it rather seems that the blessings of grace, which the Father has in store for his chosen ones, and the doctrines of grace, those deep things of his, are here more especially meant; which to reveal and apply, is the peculiar work of the Spirit; and in these Christ is equally concerned with the Father:

therefore, said I, he shall take of mine, and shall show it unto you; he does not mention the things of the Father, only his own; nor was there any necessity for it, because whatever is his, is the Father's, and whatever the Father has is his: they are jointly concerned in every thing relating to the salvation, benefit, comfort, and happiness of the saints; so that when the Spirit of God takes of the things of the one, he takes of the things of the other, and discovers, and applies them.

II. While in Conflict and Sorrow

John 16:16 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 16:17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

Jesus further noted that all which God the Father has likewise is His. The Holy Spirit will receive from Him and show it us. The word translated as take here {lam- banw *lambano*} is the same word translated as *receive* in verse 14. As the evening wore on, Jesus' hour literally was at hand. Jesus continued to strengthen His disciples by further forewarning what was impending.

God has placed all things that he owns(which is everything) under the power of the son. And all authority is given to Jesus. Jesus tells them that it won't be long until he leaves to go to be with the Father, but He would come again. What a promise Jesus gave. The apostles questioned if this could be, and what Jesus truly meant about returning to the Father.

John 16:18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

John 16:19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

Jesus alluded to what was forthcoming within the next several days. He would be taken from them in death and they would no longer see Him. Yet, "a little while" thereafter He would arise and meet with them again. His ultimate destination was His return to heaven. The disciples were puzzled from this, His cryptic statement. They were baffled by it. Their concern was obvious to Jesus, so He gave further insight.

We see the omniscience of Jesus Christ in these verses. The disciples are confused and are no longer being fed with the milk of the word, but now are being taught the true meat. And as we have read before, those who are weak in their knowledge of God's Word cannot bear the meat but are in need of milk. Paul spoke to the church at Corinth in chapter 3 of 1 Corinthians.

1 Cor 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

1 Cor 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

And speaking to the Hebrews, he warned how that we can stagnate as Christians and not grow up in God's Word.

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Heb 5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Heb 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Heb 6:3 And this will we do, if God permit.

We see here in Hebrews that we are not to spend all of our time on studying the basic principles of Doctrine, but to grow and mature and to be about the Master's work. Should we know the doctrines of the bible? Absolutely. We should know them and live by them. But God wants us to get beyond these issues, and to spread the Gospel, help the poor, encourage the weak to develop a meaningful and full life in service to the Lord.

Jesus proves himself to be God in Verse 19 when he asks them if they were not questioning what he meant about being with them a little while and then going away. We see in these few verses the term "a little while" used 7 times. Jesus would soon die, and for a little while (3 days and 3 nights), he would lay in the tomb. Jesus is trying to make them comprehend this 'meat of the word' that they would understand his death, the coming of the Holy Spirit shortly, and how He would rise from the tomb, be seen of the disciples again before his ascension, and then ultimately ascend to the Father. And after that, He would come again to take all of His children with Him to be with the Lord. I'm looking forward to that day. And we are one day closer today to the soon return of our Lord Jesus Christ in that eastern sky.

Mark 13:33 Take ye heed, watch and pray: for ye know not when the time is.

Mark 13:34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Mark 13:35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

Mark 13:36 Lest coming suddenly he find you sleeping.

Mark 13:37 And what I say unto you I say unto all, Watch.

John 16:20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

Though still somewhat unfathomable, Jesus foretold that they would weep and lament. He knew the horrible grief they would experience upon His crucifixion. He further noted that the world would rejoice at His death while they grieved. No doubt, Satan, His minions in the Sanhedrin, rejoiced and danced with glee as Jesus hung dying upon the cross. He then declared that His disciples' sorrow would be turned to joy. In retrospect, it is clear He spoke of their joy upon learning of His resurrection.

How true this verse is. The disciples and all those that knew Jesus as Savior were about to see the worst possible crucifixion that had ever taken place. And the death of their Lord was going to make them very sorrowful. But as is the case many times in the Lord's plan for our lives, the horrible sorrow would soon turn into great joy. I can relate that to my salvation experience. I saw myself hopeless and condemned. A heartbeat away from spending eternity in the flames of Hell. But when God gave me the faith and strength to step out of that pew in 1963 and come forward in the church, it was just a few seconds later that all my fears were gone. And the greatest glory I'd ever experienced flooded my soul.

And now all these years later, I'm still basking in the joy of that salvation experience. Oh, I've been down many times, and felt that I couldn't go on another day. But the Holy Spirit has been there to lift me up, and Jesus sets my feet on the Solid Rock and I'll never ultimately fall. These men had not yet received the Holy Spirit like we did at our salvation. Not until the day of Pentecost was the church baptized in the Holy Spirit by Jesus Christ. But all of this was part of the joy that was soon to come.

John 16:21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

John 16:22 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.

Jesus used the illustration of a woman about to give birth. Though she endures extreme pain during labor, it is soon forgotten in the joy of her newborn. The Lord uses that experience that we can understand to explain how it would be when they lost Jesus for a time. Jesus reiterated how their sorrow would get worse before it got better. But then it would turn to joy. The joy which was coming could not be taken from them. The resurrection left a mark of joy and power which drastically changed the disciples for the rest of their lives.

As a woman experiences such great pain before giving birth, the disciples would soon face a similar harsh time when Christ died there on Calvary. But when the new birth of the child comes, the woman soon forgets the pain, and rejoices in the new son or daughter she has brought into the world. When Christ came forth from the tomb, all the sorrow was going to be turned into joy. What Jesus promises, we can believe and know it is true. God never lies, but Satan is the one who deceives and turns us from perfect service to the Lord.

Jesus tells them, "But I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Since the day I was saved, as I mentioned, I've had some low spots. But the joy of my salvation has NEVER been taken away. It can't be, due to the sealing of my soul by the Holy Spirit. When Jesus came out of that tomb, and was saw of the multitudes, all the teachings began to come alive to these men. It was no longer speculation if it were true... now they would see Jesus risen from the grave. He was God manifested in the flesh.

Titus 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

Titus 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;

Eph 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

1 Cor 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

1 Cor 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Pet 1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1 Pet 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

1 Pet 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1 Pet 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1 Pet 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

1 Pet 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

1 Pet 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

1 Pet 1:9 Receiving the end of your faith, even the salvation of your souls.

We have joy, and not joy like the world gives, but joy that is unspeakable and full of glory.

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Titus 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

III. The Words of Christ bring Joy and Peace

John 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

John 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

The mention of “in that day” undoubtedly refers to the time after His resurrection. *Then* they would no longer be able to ask Him questions. The initial word translated as ask (erwtaw *erotao*) has the sense of asking questions. However, the second word translated as ask (aitew *aiteo*) has the sense of making a request as in prayer. A wonderful prayer promise is given. Since the resurrection, Jesus has promised, “Whatsoever ye shall ask the Father in my name, he will give it you.” The key to such unlimited power in prayer is coming to the Father in Jesus’ name. Up to this point in time, the disciples had not prayed in Jesus’ name. The promise given was not so much a grab bag to get what we want from God, thus satisfying our selfish desires. Rather, it was a far reaching principle that through the name of Jesus anything was possible in prayer.

With Jesus present with them, they had no need to pray through Him to God. He was God with them. Now, however, as He departed from this world, they could come to the Father *in His name*, making request. He therefore, enjoined them to “ask, and ye shall receive, that your joy may be full.” The key to such power in prayer is coming to God through His name. (Recall John 14:6). In so doing, they would experience another source of spiritual joy—the blessing of answered prayer.

The disciples as of yet had never prayed to God in the name of Jesus Christ. When we are one of His sheep, abiding in the love of the Lord, and obeying Him, living by the commandments, we can have great power with God through prayer. He promises “Whatsoever ye shall ask the Father in my name, HE will give it to you.” Do you get everything you pray for? If you do, then you must be abiding in the Lord as He has instructed, and praying for all the right things. So many times, we tend to pray for things that are wants, not the specific needs of our life, and sometimes without concern that it be the Lord’s Will for our lives. We have a family member in my family who is very sick. And our earthly tendency is to pray that he will be healed. If that is God’s Will, we will rejoice. But if not, we must accept the Will of the Father. As long as our prayers are in Jesus’ name, and tempered with “And they will be done”, we will be pleasing to the Father.

John 16:25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

Jesus acknowledged that he had been somewhat secretive in His instruction to them. The word translated as proverbs (paroimia *paroi-mia*), in addition to meaning a ‘proverb,’ also has the sense of a ‘parable,’ ‘symbolism,’ ‘metaphor,’ or ‘allegory.’

In other words, it implied less than direct literalism. Jesus used many parables throughout His ministry. And, even in the final hours with His disciples. The word

translated as time ('wra hora) is generally rendered as 'hour.' He foretold His disciples that the hour was coming when He would no longer use parable, symbolism, or allegory. Rather, He would teach directly and plainly. Indeed, after His resurrection, His method of teaching became much more direct. Prior to that time, His disciples would have no understanding of such great truths as the Great Commission, feeding His sheep, or His imminent return. The resurrection became a great corrective lens which gave the disciples 20-20 vision. No longer would parables of everyday life be necessary.

What time was about to come? The hour that was coming was his crucifixion, the hour of redemption for which He had come into the world. After Christ's death, they were to pray to the Father in Jesus' name. All of our prayers are to come in Jesus' name, not the Father nor the Holy Spirit. The Holy Spirit bears witness of the Son, and God the Father placed all things in the hands of the Son.

John 16:26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

John 16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

John 16:28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

No longer would He need to pray to the Father on their behalf. They could come directly to the Father in His name. He told them He would not necessarily continue to pray on their behalf. That now was not only their privilege, it was their responsibility.

In verse 27, Jesus further reminded His disciples that the Father loved them in part because they had loved Him and had believed He came from God. Jesus summarized His entire earthly ministry. He had come from God into the world. He now was about to leave the world and return to the Father.

When Jesus died for our sins, He went before God and poured His own blood on the perfect Mercy Seat that God had pitched, not man. And after that, he sat down on the right hand of God signifying that the job of salvation was finished once and for all. Jesus now stands before God as our lawyer per se, he is our propitiation for our sins. He is our mediator. When Satan accuses us, Jesus stands in our defense and says "See this one through my blood Father. He (or she) is one of my own." And because of this, you and I can approach the throne of God with confidence. Not due to our goodness, but because of the imputed righteousness of Jesus Christ.

Heb 9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

Heb 9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Heb 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Heb 9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Heb 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Heb 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

John 16:29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

John 16:30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

The disciples (who the spokesman was we are not told) replied that He now was speaking plainly. The mystery of these sayings caused confusion and doubt among the disciples being that Jesus spoke of things beyond their immediate ability to understand. When Jesus spoke of things which were known by the disciples they became immediately reassured. They now were sure He knew all, and they therefore

believed He came from God. After all the monumental miracles they had witnessed along with the profound, powerful preaching they had heard, such an admission by the disciples was anti-climatic. They, as we often do, said things which are not of good judgment.

John 16:31 Jesus answered them, Do ye now believe?

John 16:32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

The disciples seemed to totally understand at this time, but later they would understand even more so. They would have perfect peace due to Christ. Jesus warns them that they will be scattered, and he would appear to be alone, but God would be with Him in that hour. And verse 33, what a promise. Yes, in this life we do have tribulation, but Jesus has overcome the world. Nothing Satan can throw at us is able to separate us from God.

Jesus no doubt with a tone of irony in effect replied, 'Do you now believe?' After all they had seen and heard, did it take His simple statement in verse 28 to cause them to believe? There is a tone of disappointment implied. Jesus observed that the hour was impending when they would be scattered to their own places and He would be left alone. That fateful prophecy would be fulfilled possibly within hours, if not sooner.

Mar 14:50 And they all forsook him, and fled.

Jesus spoke one of the great promises of God's Word. Though He applied it to Himself in His coming passion, it is applicable to any believer today. "And yet I am not alone, because the Father is with me."

Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Heb 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Though we may be alone, we need never be lonely. Before going to prayer as noted in chapter 17, Jesus left His disciples with this parting promise. All His forewarning of their impending trouble was so they "might have peace." Truly, in the world, we will have tribulation (i.e., trouble). However, His great encouragement was that He has

“overcome the world.” The word translated as overcome (nikaw *nikao*) literally means to conquer. It is rendered in the perfect tense. Jesus in effect said, ‘Be of good cheer, I have *already* conquered the world.’

I want to close with the words of John Phillips from his book “Exploring the Gospels”.

“Their faith would be tested, would fail, but that would not be the end of it. Their faith was to be triumphant (16:33) at last. They would have peace through his word. “These things I have spoken unto you that in me ye might have peace.” We must note the first and most important sphere in which the believer lives. “In me,” Jesus said, “You will have peace.” Every believer in Christ has taken up abode in Christ. The best illustration of the Lord’s words are found in the Old Testament. The storms of God’s wrath were about to sweep across the antediluvian hills and plains. The cities of that civilization were to be swept away. There was only one way of salvation, only one place of safety: the ark. What it meant for Noah to be in the ark is what it means for us to be in Christ. In that ark, Noah could rest in peace. In Christ, come what may, the believer has peace. The Lord has pledged His word to that.”

Some Verses on the Peace of God.

Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Mat 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Mat 11:30 For my yoke is easy, and my burden is light.

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

Eph 2:18 For through him we both have access by one Spirit unto the Father.

Phil 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

2 Th 3:16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.