

JOHN 16:16- 33

I. Review & Connection.

- A. Looking back to 2 weeks ago, Marcus Arnett spoke on our need of the Holy Spirit. He spoke of something he had read where a person asked if he needed the Holy Spirit to go to Heaven. The answer to that question was, “Honey, you need the Holy Spirit **to go to the Wal Mart!**”
- B. As Christians... believers... born-again saints of God... we are in-dwelt by the Holy Spirit, **in fact**, Rom. 8:9, **“... Anyone who does not have the Spirit of Christ does not belong to him (that is “to Christ”).”**
 - 1. And as Eph. 4:30, says, **“... we are sealed (by the Holy Spirit) until the day of redemption.”**
 - 2. **He** is the unseen guest at every step of our lives.
 - 3. **He** is the unseen listener to every conversation.
 - 4. **He** is our ever-present “helper”, Jn. 14:16.
 - 5. **And**, **“Yes”**, we can’t even go to the Wal Mart without Him.
- C. The Holy Spirit, spoken of and seen in the OT, was (according to Jn. 16) to be
 - a. Sent by the Father,
 - b. Was to indwell each believer,
 - c. Was to **“help”** believers,.
 - d. Was to **“guide us into all truth”**.
 - e. Was to **“declare... things to come”**,
 - f. Was to **“glorify Christ”**.
- D. **And He (capital “H”) is with us here tonight !**
- E. **And His same work as spoken by Jesus to these disciples... is continuing in our lives here today !**

II. Continued Preparation of the Disciples, vs. 16-24.

A. Strange Words From The Master.

- 1. Jn. 16:16, **“A little while, and you will see me no longer; and again a little while, and you will see me.”**
 - a. No doubt, Jesus was speaking of his soon-coming death on the cross... Jesus’ arrest was only an hour or two away!
 - b. And **“a little while”** longer... they would see Him again (in His resurrection body).
 - b. **Just “a little while” !**

2. It's interesting how many times this phrase is mentioned in John's gospel (write them down & look at them later... or find them in "the notes"... hbcjc.org... resources... sermon notes & CG material... Wednesday Study.)

Jn. 7:33, "Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

Jn. 12:35, "So Jesus said to them, "The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going.

Jn. 13:33, "Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.'

Jn. 14:19, "Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.

3. **Do you think**, Jesus is trying to tell these guys something?!?

B. The Questioning Disciples, vs. 17, 18, "So some of his disciples said to one another, "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 am going to the Father'? So they were saying, "What does he mean by 'a little while'? We do not know what he is talking about."

1. With the complete cannon of Scripture, we can understand what he is talking about, but imagine yourself as one of these early disciples...

"What's he talking about, 'Yet a little while....'?"

2. Had we been there, we too would have been asking...

3. I think it was Henry Blackaby who said, "Until we have God's perspective on a matter, we will never understand the situation."

C. Jesus Explains... (gives God's perspective), vs. 19, 20, "Jesus knew that they wanted to ask him, so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while and you will not see me, and again a little while and you will see me'? Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy."

1. When you don't understand what's going on... & when you're confused about your circumstances.....

a. aren't you glad God knows....

b. and that He has a plan?

2. Jesus is continuing to prepare these disciples for what the Christian life would look like after His death, resurrection, and ascension.
3. He perceived they needed more than just information about the future.... They needed to be prepared to endure what lay ahead.
4. And toward that end Jesus said, v. 20, “You will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn to joy.”
5. Can you imagine their sorrow... at the loss of relationship... at the humiliation of their Master and Messiah... at the seeming victory of His enemies... because all they hoped for was taken away?
 - a. Their predicament reminds me of Paul and the men in the midst of a storm at sea. “All hope was lost” ... until God spoke to Pau.
6. Did you notice at the last of v. 20, Jesus said, “... your sorrow will turn to joy”?
7. Someone has well said, “God’s work was not to ‘replace’ their sorrow with joy, but to ‘turn’ their sorrow into joy, as He often does in our lives.”
 - a. God would use the sorrow to “turn” them to trust & look to Him.

D. An Example They Could Understand, v. 21-22, “When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.”

1. Jesus compares the “little while” of grief & sadness they will experience at His crucifixion, to the pain of childbirth.
 - a. The pain of childbirth, although intense, is a part of the process of bearing a child.
 - b. When the child is born, the birthing pain is past. The mother no longer focuses on the pain... but on the joy of the child.
 1. I remember the birth of our first child...
 2. And then the first grandchild... (what joy!).
 - c. And so it will be with the coming tragedy of the crucifixion..... the most horrendous injustice in human history...
 - d. ... was followed by the resurrection... & then
 - e. ... the coming of the Holy Spirit.
2. Spurgeon, “It is most remarkable and instructive that the apostles do not appear in their sermons or epistles to have spoken of the death of our Lord with any kind of regret. The gospels mention their distress during the

actual occurrence of the crucifixion, but after the resurrection, and especially after Pentecost, we hear of no such grief.”

3. In v. 22, Jesus says, “Just like a woman has pain during the childbirth process... you also are going to suffer grief, **but you will see me again... & then hearts will rejoice... & no one can take away your joy.**”

4. The disciples are hearing these words of Jesus and are still not sure how to “put the picture together”. This was an understandable illustration, ...but what did all this mean?

a. Thank God, for the promised, yet not-yet-experienced work of the Holy Spirit!

b. They would understand... after the resurrection... & after Pentecost.

5. Jesus then said, “The day was coming when “they would rejoice... & no one would take away their joy”.

6. In the midst of Jesus’ teaching about His coming death, there is an underlying theme of JOY in these chapters. **Consider →**

7. Jhn 15:11, “These things I have spoken to you, that my joy may be in you, and that your joy may be full.

8. Jn. 16:24, “Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

9. Jn. 17:13, “But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.

10. Jesus was preparing them for the unimaginable grief & sorrow of the crucifixion.

11. But the sorrow would be short-lived.

12. Incomprehensible joy was coming.

13. I think it was T. D. Jakes who preached a sermon, “**It’s Friday, but Sunday’s coming!**”

E. Encouragement to Pray, v. 23, 24, “In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.”

1. “In that day”, when they see the resurrected Christ, they would be overcome with joy.

2. Soon thereafter the Holy Spirit would be sent to “**guide them into all truth**”, v.13.

3. No need to ask Jesus for explanation...

4. And then they could “ask the Father... in Jesus’ name”.
 - a. We spoke last week about praying “in Jesus’ name”.
 - b. It’s not a “magical formula”,
 - c. But speaks of asking in accordance to His character... and authority... consistent with the Word of God... in agreement with Him... being in right relationship with Him...
5. In John’s account of Jesus last day, “ask” is used 10 times and “pray” is used 5 times... Oh how important prayer is to the believer!
6. And then what does Jesus do in chapter 17? PRAY.

III. Jesus Has “overcome the world”, vs, 25-33.

A. Figures of Speech, v.25, “I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father.

1. “Figures of speech” here refers to his using the use of “vine & branches”, the phrase “a little while”, and also the metaphor of “a woman giving birth”.
2. When the Holy Spirit is sent by the Father... & received by the disciples, they would understand “plainly about the Father.”
3. And friend, today we also can know “plainly”, without parables and “figures of speech.”
4. The things of God are “spiritually discerned”, 1 Cor. :14.
5. As we prayerfully study God’s Word, we can mature in our relationship with the Father as the Holy Spirit helps us.

B. Prayer to the Father, vs. 26, 27, “In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God.

1. When Jesus ascends to the Father (to “prepare a place for us”) we can go to the Father “in (His) name”... through our relationship & identity with Him.
2. There will be no need for Jesus to take their requests to the Father...
3. ... because “the Father himself loves them... & because they had loved Jesus... and believed...”
4. And friend, we have that same opportunity, Heb. 4:16, “Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”

C. Plain Talk But Dull Understanding, v. 28-30, “I came from the Father and have come into the world, and now I am leaving the world and going to the Father.” His disciples said, “Ah, now you are speaking plainly and not using figurative speech! Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God.”

1. Without any “figurative speech”...parables...metaphors, Jesus plainly tells them,

- a. “I came from the Father” (Jesus is God).
- b. “I came into the world” (Jesus was born as a man-the God-man).
- c. “I am leaving the world” (Jesus would die on the cross).
- d. “I am going to the Father” (Jesus would rise again and ascend back to the Father).

2. G. Campbell Morgan, “In those sentences we have a declaration of the whole redemptive progress of the Son of God. From the Father into the world; from the world unto the Father.”

3. Now that the disciples felt Jesus was “speaking plainly” with them, it seems that they mis-understood “the hour” Jesus spoke of in v. 25, had arrived.... v. 30, “Now we know... (“Now we get it!”)

4. No doubt they were getting closer to understanding, but the Holy Spirit had not yet come to “guide them to the truth”, 16:13.

D. A Prediction of Desertion, Jn. 16:31, 32, “Jesus answered them, “Do you now believe? Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me.”

1. “So you think you understand & believe, well....”

- a. Jesus didn't doubt their sincerity.
- b. But He knew them—better than they knew themselves.

2. **Again** Jesus uses the phrase, “the hour is coming” to tell the disciples — you are going to desert me (before this night is over).

3. I was encouraged in my studies to read the comment of one scholar who said, “Jesus’ realistic response to their inflated confession was a characteristic strategy of His, which showed that the church owed its existence not to the courage of its “charter members”, but to the Founder alone.”

- a. The disciples would desert Him.
- b. But the Father remained faithful,

c. And Jesus was faithful to the end.

E. Triumphal Conclusion, v. 33, "I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world."

1. Jesus' summary statement.

a. In the first half of v.33, Jesus summarized the purpose of the long talk He had with those disciples: to bring them peace and the settled assurance of "overcomers".

b. **Keep in mind**, at that very moment, **Judas** was meeting with the religious leaders,

1. collecting his "30 pieces of silver",

2. making final plans for the most horrendous act in human history....

3. The betrayal of the Son of God... leading to His crucifixion!

c. What an interesting place to find "peace"!

d. **Only in Jesus** can we find real "peace"....

e. ... & in the midst of the most un-peaceful circumstances !!

f. Rom 5:1, "We have peace with God through Jesus"

Eph. 2:14, "...Jesus is our peace..."

2. Reality defined, v. 33b, "...In the world you will have tribulation..."

a. Someone has well said, "...peace is offered to us, but "tribulation" is promised.

b. Living for Jesus assures us of "tribulation"...

c. But in the midst of it all... we are offered "His peace"

d. Jn. 14:27, "Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

3. Hope for believers, v. 33c, "But take heart, I have overcome the world."

a. "Nikeo occurs only here in the Gospel, but 22 times in the Johannine Epistles (1, 2, 3 John, and Revelation. (All written by this same John.)

b. Alexander McClaren, "The world conquers me when it comes between me and God, when it fills my desires, when it absorbs my energies, when it blinds my eyes to the things unseen and eternal."

4. As we close chapter 16, let's remember Rom. 8:37-39, that "No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."