

Introduction

This past year two of my children ran marathons. My oldest daughter ran in the New York Marathon, and it was her first marathon. The New York Marathon is in the top seven hardest marathons in the world, and the 2025 NYC Marathon was the largest marathon in history. This year 59,226 runners from all over the world ran in the race, with 132 countries represented. My daughter told me that her coach had run in marathons, and she trained with my daughter. She was able to help her train properly, and was also able to help her prepare for all aspects of the race. She told her what she would be facing at different points of the race, and what things she needed to focus on at those times. My daughter ran a 12:41 pace, which was very respectable for someone in their forties running in their first marathon. She worked and trained hard to prepare, and greatly benefited from her coach guiding her through the process.

Our passage is not about running a marathon, but it is about a coach that is preparing His disciples to run their race. Jesus is about to go back to the Father and He will not be around. He has been teaching and training them for three years, and He is giving them some last-minute pearls of wisdom to prepare them. Jesus shared three things with them in this final discussion on their walk to the Mount of Olives. These are upcoming things that they should expect as they begin this next period of time after Jesus goes to the Father. First, He tells that they will weep and lament when He leaves, but their grief will be turned to joy. Second, He tells them that their prayer life will take on a new dimension. He will no longer have to ask the Father on their behalf when they pray in His name, for the Father loves them, and knows that they believe in Him. Third, though there will be tribulation in the world, they will have peace.

Three Upcoming Expectations

1. Your Weeping Will Turn to Joy
2. You Will Go Directly to the Father
3. You Will Have Peace

(Jn 16:16–22) “A little while, and you will no longer see Me; and again a little while, and you will see Me.” {17} *Some* of His disciples then said to one another, “What is this thing He is telling us, ‘A little while, and you will not see Me; and again a little while, and you will see Me’; and, ‘because I go to the Father?’” {18} So they were saying, “What is this that He says, ‘A little while’? We do not know what He is talking about.” {19} Jesus knew that they wished to question Him, and He said to them, “Are you deliberating together about this, that I said, ‘A little while, and you will not see Me, and again a little while, and you will see Me’? {20} Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy. {21} Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world. {22} Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one *will* take your joy away from you.”

(Jn 16:23–30) “In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. {24} Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full. {25} “These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father. {26} In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; {27} for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. {28} I came forth from the Father and have come into the

world; I am leaving the world again and going to the Father.” {29} His disciples said, “Lo, now You are speaking plainly and are not using a figure of speech. {30} Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God.”

(Jn 16:31-33) “Jesus answered them, “Do you now believe? {32} Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and *yet* I am not alone, because the Father is with Me. {33} These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”

1. **Your Weeping Will Turn to Joy** (Jn 16:16-22)

The first upcoming expectation is that the weeping of the disciples will turn to joy. Jesus begins by telling His disciples that in a little while, they will no longer see Him, and again a little while, and they will see Him. He is just hours away from being arrested, condemned, and put to death. Most of them scattered, but John and Peter hung around. He has been encouraging them not to let their hearts be troubled. It would be natural for them to be full of sorrow and grief when He is put to death, and Jesus tells them that it will be just a little while and they will no longer see Him. After He was crucified, He was buried by Joseph and Nicodemus (Jn 19:38-42), and the disciples no longer saw Him. But three days later, he rose from the dead, and the disciples saw Jesus again.

(Jn 16:16) “A little while, and you will no longer see Me; and again a little while, and you will see Me.”

The disciples said to one another, “What is this thing He is telling us, ‘A little while and you will not see Me; and again a little while, and you will see Me’; and ‘because I go to the Father?’” We are looking at this after it has happened, and it is very clear to us. However, Jesus’ death and resurrection was yet to come, and so this was not as easy for them to understand.

(Jn 16:17) “*Some* of His disciples then said to one another, “What is this thing He is telling us, ‘A little while, and you will not see Me; and again a little while, and you will see Me’; and, ‘because I go to the Father?’”

A few minutes earlier in John 16:10, Jesus said, “I go to the Father.” John records Jesus telling the disciples this on five different occasions, and He said it four times that evening. (John 7:33, 14:12, 14:28, 16:5, 16:10)

(Jn 16:10) “and concerning righteousness, because I go to the Father and you no longer see Me;”

Even though Jesus had told them this numerous times, they were not able to understand it. Just moments earlier, Jesus said He had many more things to say to them, but they could not bear them now. Once they receive the Holy Spirit, who Jesus was going to send to them, they would be able to understand these things.

(Jn 16:18) “So they were saying, “What is this that He says, ‘A little while’? We do not know what He is talking about.”

(Jn 16:12) “I have many more things to say to you, but you cannot bear *them* now.”

In Luke 18:34, while Jesus and His disciples were getting ready to pass through Jericho on their way to Jerusalem for the Passover Feast, he recorded this. “But the disciples understood none of these things, and *the meaning of* this statement was hidden from them, and they did not comprehend the things that were said.” Many of the statements that Jesus made to them were hidden from them. After they had received the Holy Spirit, the Holy Spirit reminded them of those things that Jesus had said, and gave them understanding.

(Lk 18:34) “But the disciples understood none of these things, and *the meaning of* this statement was hidden from them, and they did not comprehend the things that were said.”

Jesus knew that they wished to question Him, and He said to them, “Are you deliberating together about this, that I said, ‘A little while, and you will not see Me, and again a little while, and you will see Me’?” He did not try to explain His going back to the Father, but He did segue into His next statement, saying, “Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.” Jesus was obviously speaking about His death. They would be weeping, lamenting, and grieving over His death, which is only natural when you lose a loved one. But He did not stop there; He told them their grief would be turned into joy.

(Jn 16:19-20) “Jesus knew that they wished to question Him, and He said to them, “Are you deliberating together about this, that I said, ‘A little while, and you will not see Me, and again a little while, and you will see Me’? {20} Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.”

He said the world would rejoice when He was put to death. The world does not refer to every person in the world, but to those that are not followers of Christ. John MacArthur defined the world as “the system of evil that dominates the creation, and dominates humanity.” The religious rulers at that time were rejoicing that Jesus was dead. They were full of envy, and felt threatened that they would lose their power and place, so they were rejoicing that He was now out of the way. Things were going to flip though. When Jesus was raised from the dead, the disciples’ grief would be turned to joy, and the joy of the world would end. The joy of the disciples would be a lasting joy; and we are reminded of that joy every Resurrection Day.

To help them understand what He meant, Jesus gave an illustration of a woman who is having labor pains because her hour has come. However, after she gives birth to the child, she no longer remembers that anguish because of the joy that she has after her child has been born. Then He repeated Himself, saying, “Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

(Jn 16:21-22) “Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world. {22} Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one *will* take your joy away from you.”

I remember an incident when Karen was in labor with Chad at Northside Hospital in Atlanta. There was a nursing instructor taking a class of nursing students for a tour of the labor and delivery section. When she saw Karen, she told her group that this is not nor normal. She said most women are in agony and much stress, and frequently scream out in pain. She quickly took

them to the next room where another woman was in labor. Karen was very calmly going through her labor. We had tried Lamaze for the first couple of births, but then we started praying through the contractions. We picked a different topic to pray about for every contraction. I say we, but it was me praying out loud and Karen focusing and agreeing in prayer. When we started laboring in prayer, Karen was able to get her mind off of the pain and she did great. There is great pain in labor, and when the child is born, there is great joy, and the pain is forgotten.

Jesus said that their grief would turn to joy, and that their hearts would rejoice. He said that no one can take their joy away from them. This was initially fulfilled in John 20:20 after Jesus had been raised from the dead. He met with the disciples and showed them His hands and His side that had been pierced, and the disciples then rejoiced when they saw the Lord.

(Jn 20:20) “And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord.”

I want to talk about that joy for a minute. A believer’s joy comes from his relationship with God. Habakkuk 3:17-19 says, “Though the fig tree should not blossom and there be no fruit on the vines, *though* the yield of the olive should fail and the fields produce no food, though the flock should be cut off from the fold and there be no cattle in the stalls, yet I will exult in the Lord, I will rejoice in the God of my salvation. The Lord God is my strength, And He has made my feet like hinds’ *feet*, and makes me walk on my high places.” Habakkuk was not rejoicing over his circumstances; he has just described terrible circumstances. Habakkuk was rejoicing in the God of his salvation. His joy was in God. His trust, hope, and joy were not in the things of the earth, but in God, so he was full of joy. Believers should be full of joy at all times, no matter what kind of circumstances they find themselves in. They need to rejoice when there is fruit on the vines, and rejoice when there is no fruit.

(Hab 3:17–19) “Though the fig tree should not blossom and there be no fruit on the vines, *though* the yield of the olive should fail and the fields produce no food, though the flock should be cut off from the fold and there be no cattle in the stalls, {18} yet I will exult in the Lord, I will rejoice in the God of my salvation. {19} The Lord God is my strength, and He has made my feet like hinds’ *feet*, and makes me walk on my high places. For the choir director, on my stringed instruments.”

Some theologians have labeled Paul’s letter to the Philippians as “Joy”, and there is good reason for that. Paul uses the word joy or rejoice sixteen times in that letter. In Philippians 3:1, he exhorts them to rejoice in the Lord, and in Philippians 4:4, he exhorts them to rejoice in the Lord always, and then repeats it, saying, “again I will say, rejoice.” There was strife and disunity in Philippi, and Paul has just told two ladies in the church to live in harmony. Then, Paul asked the church to help these women live in harmony. Even in these circumstances, Paul wanted them to rejoice. Christians need to be full of joy.

(Php 3:1) “Finally, my brethren, rejoice in the Lord....”

(Php 4:2–4) “I urge Euodia and I urge Syntyche to live in harmony in the Lord. {3} Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life. {4} Rejoice in the Lord always; again I will say, rejoice!”

In Paul's letter to the Thessalonians, he exhorted them to rejoice always; pray without ceasing, and to give thanks in everything. Why? Because this is God's will for us in Christ Jesus. We are to rejoice always. We are to rejoice in good times, and in hard or difficult times. We can always rejoice in the Lord because He is our joy.

(1 Th 5:16–18) “Rejoice always; {17} pray without ceasing; {18} in everything give thanks; for this is God's will for you in Christ Jesus.”

I want to give one more example of joy, and that is in the book of James. At that time, the believers all over the world were being persecuted, and they had scattered everywhere. James began by addressing and greeting the twelve tribes who are dispersed abroad. The very first thing that he wrote is, “Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.” Even in the midst of persecution and various trials, we can be full of joy. James says that one reason to rejoice is that we become more mature in our faith through enduring these trials.

The grief of the disciples turned to joy when Jesus overcame death and was raised from the dead. The resurrection of Jesus should flood our hearts with joy in the risen Savior. No matter what the external circumstances are, we can rejoice in the Lord always.

I want to mention two other things about joy. First, it is a fruit of the Holy Spirit. In Galatians we find that love, joy, and peace are the first three fruits of the Holy Spirit. When we are walking in the spirit, we should have the fruit of joy in our lives.

Second, rejoicing in the Lord is a choice that we make. We can choose to rejoice or we can choose not to rejoice. Paul exhorted us to choose to rejoice in the Lord at all times. Sometimes, in difficult circumstances, we simply have to choose to rejoice. When James told us to consider it all joy, the reason that he found was that we were going to become more mature and complete as a result of the trial in our life. When things are not going the way that I want them to, I rejoice in the fact that I am gaining wisdom and am becoming more mature in my faith.

We find therefore that God is producing an inner joy in our lives through the Holy Spirit, and we are choosing to rejoice in the Lord at the same time. We are both working at having joy in our lives.

2. **You Will Go Directly to the Father** (Jn 16:23-28)

The second upcoming expectation that Jesus gave the disciples was that there was going to be a shift in their prayers. He said, “In that day you will not question Me about anything.” Up until that point, all of their questions have been to Jesus. He was the One discipling them. He was the One making them fishers of men. He was the One teaching them to pray, preach, cast out demons, and heal. He was the One that explained the Scriptures to them. He was the One that when the crowds were gone, and they were by themselves with Him, they would ask their questions. In that day they were not going to ask Him questions about anything. That is a huge paradigm shift for them.

(Jn 16:23) “In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.”

If they were not going to ask Jesus any questions, who were they going to ask? Jesus said, “Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.” They were now going to go directly to the Father. They were going to go to the Father in Jesus’ name, but they were now going directly to the Father.

Jesus has been telling the disciples that if they know Him, they know the Father. If they have seen Him, they have seen the Father. He said that He and the Father were one. He said that the Father is in Him, and He is in the Father. The words that Jesus spoke and the works that He did were because the Father was abiding in Him. Now that they know the Father, they will be going directly to the Father, and will be going to Him in the name of Jesus.

(Jn 14:7–11) “If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.” {8} Philip said to Him, “Lord, show us the Father, and it is enough for us.” {9} Jesus said to him, “Have I been so long with you, and *yet* you have not come to know Me, Philip? He who has seen Me has seen the Father; how *can* you say, ‘Show us the Father’? {10} Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. {11} Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves.”

Next, Jesus said that they have asked for nothing in His name up until now. In this upcoming season, they are to ask in Jesus’ name, and they will receive what they are asking for. This is not a blank check that can be used for anything that we want. We have to keep the promise in context, the context of the rest of Scripture. When we pray in the name of Jesus, we are doing business on behalf of Jesus. When we pray in the name of Jesus, we are praying for the will of God to be done. If our requests are not in accordance with God’s will, we will not receive what we are asking for. We have to keep this promise in context.

(Jn 16:24) “Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.”

Consider what James said, “You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.” He was giving us the proper context for having our prayers answered. Praying with wrong motives, selfish or fleshly motives is not going to get our prayers answered.

(Jas 4:3) “You ask and do not receive, because you ask with wrong motives, so that you may spend *it* on your pleasures.”

On the other hand, John wrote that we could pray with confidence when we ask anything according to God’s will. He wrote, “This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him.” We need to ask the Father for things that according to His will, and ask in the name of Jesus. We have access to the Father through Jesus Christ.

(1 Jn 5:14–15) “This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. {15} And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him.”

How do you find God's will? We find God's will primarily in the Scriptures. We need to read, study, and know the scriptures so that we can quickly identify God's will. That is particularly true with God's general will, or, as some say, His moral will. However, in matters of His specific will in a matter, we do not always know the answer by just reading the word of God. We need to ask the Father to reveal His will in matters. When the apostles wanted to appoint an apostle to replace Judas in Acts 1, they prayed and drew lots. They left it in the Lord's hands to decide. God may use many different ways to communicate His specific will for us. He used a dream with Joseph, when sending him to Egypt to escape Herod, and He used another dream when bringing him back. God used a vision to send Paul to Macedonia, and it is referred to as the Macedonian Vision. God is not limited in the ways that He can communicate His specific will in matters. His specific will cannot violate His moral will, which is contained in the Scriptures. The scriptures are always the ultimate test.

After telling the disciples that they will no longer be praying to Him, but to the Father in His name, He said that an hour is coming where He will no longer speak to them in figurative language, but will speak plainly of the Father. While most versions translate this as figures of speech or figurative language, the KJV translates this as a proverb. The Greek word is *paroimia* (Strong's G3942), and Greek scholars say that figurative language is more accurate. Jesus often spoke to the crowds in parables and allegories. When He spoke about the vine in John 15, He was using an allegory. An allegory has more details and more points and truths to draw from the story. A parable is usually shorter and teaches one main lesson. Some examples of Jesus using parables would be in the story of the Good Samaritan in Luke 10:25-37 or the Prodigal Son in Luke 15:11-32. While the other three gospels contain the parables that Jesus used, John did not include any of the parables in his gospel account.

(Jn 16:25) "These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father."

(Jn 16:25 KJV) "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 shew you plainly of the Father."

In Matthew 13, we find that Jesus spoke to the crowds in parables, and He did not speak to them without a parable. Matthew records that this was a fulfillment of what was spoken by the prophet in Psalm 78:2.

(Mt 13:34–35) "All these things Jesus spoke to the crowds in parables, and He did not speak to them without a parable. {35} *This was to fulfill what was spoken through the prophet: "I will open My mouth in parables; I will utter things hidden since the foundation of the world."*

Why did Jesus speak to them in parables, allegories and other figures of speech? Was it just to fulfill the prophecy by Asaph? That is the very question that the disciples asked Jesus in Matthew 13. Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted." Then when they were alone with Jesus, away from the crowds, the disciples would ask and Jesus would explain everything to them.

(Mt 13:10–11) "And the disciples came and said to Him, "Why do You speak to them in parables?" {11} Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted."

(Mt 13:36) “Then He left the crowds and went into the house. And His disciples came to Him and said, “Explain to us the parable of the tares of the field.”

Jesus said, “In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.” After Jesus has left and gone to the Father, the disciples were going to ask the Father directly in the name of Jesus. There would be no need for them to ask Jesus, and for Jesus to go to the Father on their behalf; they would have relationship with the Father and go directly to Him. The Father would answer them because He loves them, and knows that they have believed in Jesus.

(Jn 16:26-28) “In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; {27} for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. {28} I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.”

When Jesus said that, the disciples said, “Lo, now You are speaking plainly and are not using a figure of speech.” It is as if they let out a sigh of relief and welcomed things to be spelled out clearly. They went on, saying, “Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God.”

(Jn 16:29–30) “His disciples said, “Lo, now You are speaking plainly and are not using a figure of speech. {30} Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God.”

3. **You Will Have Peace** (Jn 16:31-33)

The third upcoming expectation that Jesus shares with the disciples is that they will have peace. They will have peace in the midst of the persecution and tribulation that is coming. After the disciples said that by these things, they know that Jesus knows all things and that they believe that He came from God, Jesus answered them, “Do you now believe?” Just a minute earlier Jesus had said that “the Father Himself loves you, because you have loved Me and have believed that I came from the Father.” Now He is questioning them about believing. Jesus knew they believed, but He was setting the stage for the next thing He was going to share with them.

(Jn 16:31) “Jesus answered them, “Do you now believe?”

He said, “Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me.” Jesus’ hour or time to be arrested, condemned, and crucified had come. He is going to the cross, and they are going to be scattered, each to his own home, and to leave Him alone. Yet, He knew that He was not alone, for the Father was going to be with Him.

(Jn 16:32) “Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and *yet* I am not alone, because the Father is with Me.”

Zechariah prophesied that when the Shepherd was struck, the sheep would be scattered. This was the hour for that prophecy to be fulfilled. Jesus knew that they would deny Him, scatter, and

return to their homes. He has been preparing them for this hour, telling them not to let their hearts be troubled or His upcoming death to cause them to stumble, even though He knew they would scatter. Every prophecy had to be fulfilled.

(Zec 13:7) “Awake, O sword, against My Shepherd, and against the man, My Associate,” Declares the Lord of hosts. “Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones.”

Psalms 22 is a prophetic psalm about the crucifixion of Jesus. In that psalm, David prophesied a prayer of the Messiah. “Be not far from me, for trouble is near; for there is none to help.” There was none to help because they would all scatter to their homes. Jesus knew that the Father was with Him and would never leave Him.

(Ps 22:11) “Be not far from me, for trouble is near; for there is none to help.”

The psalm begins by saying, “My God, my God, why have You forsaken Me?” When Jesus was giving up His spirit He cried out that verse with a loud voice. When Jesus died on the cross and paid the penalty for our sins, and was separated from God, He felt forsaken, even though the Father had been with Him the whole time. And the Father would raise Him from the dead, but He had to take away the sins of the world first.

(Ps 22:1) “My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning.”

(Mt 27:46) “About the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”

Then Jesus finished by saying, “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.” The disciples were going to have tribulation. They were going to be outcasts from the synagogue. Some of them would be killed. There was going to be tribulation in the world. Jesus had already spoken to them about the upcoming tribulation and persecution. Paul said in 2 Timothy 3:12, that all who desire to live Godly lives will be persecuted, so all of us are going to be persecuted. The disciples were going to scatter and return to their homes, but that was not going to be the end of the story. They would take courage, and God was going to give them peace. Jesus had lived a sinless life, and had overcome the evil in the world. And Jesus was going to give them peace

(Jn 16:33) “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”

Earlier that night, Jesus had told them, “Peace I leave with you; My peace I give to you; not as the world gives do I give to you.” Jesus was going to give them peace. This peace is not as the peace that the world gives, it is an internal peace. Normally, the world thinks of peace as the absence of conflict. When you are not at war with someone, you are at peace with them. This peace is circumstantial and external. The peace that God gives is internal. You can experience this peace in the midst of a storm, in the midst of a conflict, or in any other circumstance.

(Jn 14:27) “Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.”

Earlier Jesus had told them not to let their hearts be troubled, because He was going to send them the Holy Spirit. In Galatians 5, Paul gave the fruit of the Holy Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Notice that the third fruit of the Holy Spirit is peace. This internal peace is a fruit of the Holy Spirit, who is dwelling in our heart. When Jesus promised them peace, it was going to come when they received the Holy Spirit.

(Ga 5:22–23) “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, {23} gentleness, self-control; against such things there is no law.”

The Holy Spirit is called many things. The Holy Spirit is called the Spirit of Christ in Romans 8. Paul wrote that if anyone does not have the Spirit of Christ, He does not belong to God. When a person receives Christ, he is sealed with the Holy Spirit, that is the Spirit of Christ. Jesus had also told the disciples that the Father would be with them and in them. That is only possible because of the trinity. God is Spirit; He is the Father, but He is Spirit. Jesus is the Son, but He is also Spirit, and the Holy Spirit is called the Spirit of Christ. The disciples were going to have the Father and the Son in them, and because of that they would have peace.

(Ro 8:9) “However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

(Jn 14:16–23) “I will ask the Father, and He will give you another Helper, that He may be with you forever; {17} *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you. {18} “I will not leave you as orphans; I will come to you. {19} After a little while the world will no longer see Me, but you *will* see Me; because I live, you will live also. {20} In that day you will know that I am in My Father, and you in Me, and I in you. {21} He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.” {22} Judas (not Iscariot) said to Him, “Lord, what then has happened that You are going to disclose Yourself to us and not to the world?” {23} Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.”

Conclusion and Applications

These are Jesus’ final hours and minutes with the disciples. They now know that He is leaving and going back to the Father. They are going to be full of sorrow and grief when He is put to death. The world would rejoice at His death, but their grief would be turned to joy after a little while, when they saw Him again. That was the first upcoming expectation.

The second expectation was that they would now direct their questions and prayers to the Father in Jesus’ name. The Father loves them and knows that they believed that Jesus came from Him. Jesus was no longer going to ask on their behalf because they would ask the Father in Jesus’ name. Whatever they asked for in Jesus’ name would be granted so that their joy would be made full.

In addition to having their prayers answered, His communication with them would no longer be given in figurative language, but in plain language. There would not be parables, proverbs, and allegories, but plain communication.

The third expectation was that Jesus was going to give them peace. In the world there is tribulation. They were going to experience more tribulation and persecution, but they were not to worry; Jesus had overcome the world. Jesus was going to give them peace

I want to close by talking about Romans 14:17. Paul wrote that the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. Jesus is in His final hours with the disciples before He is arrested, condemned, and crucified. Jesus has been teaching about the kingdom of God, and now He is establishing the kingdom of God. He is bringing righteousness, peace, and joy.

(Ro 14:17) “for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”

In John 1:29, Jesus is referred to as the Lamb of God who takes away the sins of the world. In 2 Corinthians 5:21, Paul wrote that “He who knew no sin was made sin, so that we might become the righteousness of God in Him. He was taking away the sin of the world that separated us from God, and He was making us righteous.

(Jn 1:29) “The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world!”

(2 Co 5:21) “He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.”

After His resurrection, the disciples would see Him and be filled with joy. Then, after He went back to the Father and sent the Holy Spirit, they would receive the Holy Spirit, and be filled with joy. The fruit of the Spirit is love, joy, peace, patience, kindness, faithfulness, goodness, and self-control. Jesus was establishing the kingdom of God. He was bringing righteousness, and restoring fellowship with God. The veil in the temple would be ripped from the top to the bottom, and believers could have direct communication and fellowship with the Lord. And the disciples would be full of joy and peace.

Our first application is to rejoice always. Do you have the joy of the Lord? Do you rejoice at all times? God wants you to have joy, and not just to have joy, but to have fullness of joy. It is His will for you to rejoice at all times, and to be filled with joy. No matter what circumstance you are in, rejoice in the Lord.

Our second application is to pray at all times. Jesus cleared the way for us to have fellowship with the Father. We can ask the Father anything that we want, and He will answer us. When we pray in Jesus’ name, He gives us what we have asked, so that our joy will be made full. It pleases God to answer our prayers, because He wants you and I to be filled with joy. I encourage you to spend time talking to the Father. He will answer you plainly and when you pray in Jesus’ name and for His will, you can pray with confidence; God will give you your requests.

Our third application is to be filled with peace. Jesus promised peace in the midst of tribulation and persecution. He gives peace, but He also gives us some responsibilities. We are not to be anxious, but are to pray with thanksgiving and let our requests be made known, and then God will give us His peace that is beyond understanding. God tells us that those who steadfastly trust in Him will have perfect peace. God tells us that those who love His law have great peace, and

nothing causes them to stumble. Do your part. Pray with thanksgiving. Put your trust in God and steadfastly seek Him. Read, meditate and study God's law, so you can have great peace.

(Php 4:6–7) “Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. {7} And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.”

(Is 26:3) “The steadfast of mind You will keep in perfect peace, because he trusts in You.”

(Ps 119:165) “Those who love Your law have great peace, and nothing causes them to stumble.”

Our fourth application is also about peace; be at peace with God. There may be someone here that is listening to this message that has never believed and received Jesus Christ. You don't have that joy. You don't have that peace in your life. You don't know God and have fellowship with Him, but you would like to know Him. In Romans 5:1, Paul wrote that we are justified by faith, and have peace with God through our Lord Jesus Christ. Peace with God begins with a relationship with Jesus Christ. We must believe that He is the Son of God, that He died for our sins, and was raised from the dead. We must receive Him into our life, confessing Him to be our Lord and Savior. If you would like to receive Him today, I invite you to pray with me. “Jesus, I believe that You died for our sins, and were raised from the dead. I ask You to come into my life and forgive me of my sins. I want you to be the Lord of my life, and I yield my life to you today. I pray this in Jesus' name. Amen.

(Ro 5:1) “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,”

(Ro 10:9–10) “that if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved; {10} for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.”

Closing Prayer

Father, we thank You that we can have fellowship with You. Thank You for renting the curtain from the top down and allowing us to enter into Your presence. Thanks You for speaking plainly to us. Thank You for answering all of our prayers. Thank You for Jesus, thank You for making all of this possible, and for forgiving us of all of our sins, and declaring us righteous. Jesus, thank You for giving us joy, even in the midst of chaos and tribulation around us. Thank You for Your peace that surpasses understanding. Lord, help us to be full of love, joy and peace, and to live righteous lives, properly representing You and the kingdom of God. Help us to do our part and fill our minds with Your word, and to come to You with all of our needs and requests. Give us a love for Your word. We ask these things in Jesus' name. Amen.

Discussion Questions

- Would you characterize your life as joyful? If so, what helps you to be joyful? If you do not have joy, what robs you of the joy that God intends you to have?
- What did Jesus mean when He said that no one can take your joy away from you?

- What is one key that Jesus gave to us so that we can have fullness of joy?
- What does it mean to pray in Jesus' name?
- Why was Jesus no longer going to request of the Father on behalf of the disciples?
- Why did Jesus use figurative language instead of speaking plainly?
- What are some keys to having the peace of God in the midst of suffering and tribulation?

Three Upcoming Expectations

Introduction (Jn 16:16–33)

1. **Your Weeping Will Turn to Joy** (Jn 16:16-22, 7:33, 14:12, 14:28, 16:5, 16:10, Jn 16:12, Hab 3:17–19, Php 3:1, 4:2-4, 1 Th 5:16-18)
2. **You Will Go Directly to the Father** (Jn 16:23-30, Jn 14:7–11, Jas 4:3, 1 Jn 5:14–15, Lk 10:25-37, 15:11-32, Mt 13:34-36, Ps 78:2, Mt 13:10-11)
3. **You Will Have Peace** (Jn 16:31-33, Zec 13:7, Ps 22:11, 22:1, Mt 27:46, Jn 14:27, Ga 5:22–23, Ro 8:9, Jn 14:16-23)

Conclusion and Applications (Ro 14:17, Jn 1:29, 2 Co 5:21, Ph 4:6-7, Is 26:3, Ps 119:165, Ro 5:1)

- 1.
- 2.
- 3.
- 4.