Rejoice, Jesus is Alive!

John 16:16-33
9-14-2025

Introduction: (v.16-19)

**** Christ's Resurrection brings Real Joy to the Believer's heart!***

I. ***Because Jesus Lives, Believer's have:***
<u>LIFE TRANSFORMING</u> JOY, which triumphs over the sorrow of apparent defeat (v.20-21)

II. ***Because Jesus Lives, Believer's have:***
<u>PERMANENT</u> JOY, which no one can take away (v.22)

III. ***Because Jesus Lives, Believer's have:***
<u>FULL</u> JOY, which comes by answered prayer (v.23-24)

IV. ***Because Jesus Lives, Believer's have:***
<u>PEACEFUL</u> JOY, which can be experienced even through tribulation (v.33)

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God intends that the believer's emotional life be characterized by joy. A joy not found in the material things or people of the world, but a joy found in your relationship with the living Son of God and the spiritual blessings that are ours in Him.

The key word in vv. 16-33 is "joy" ("joy" v. 20. . . "joy" v. 21 . . . "rejoice. . . joy" v. 22. . . "joy" v. 24. . . "good cheer" v. 33).

v. 16
"A little while" – at first glance, there might be a bit of uncertainty as to which time period Jesus is referring to in this context.

Two views:

1) His death until resurrection
2) His ascension until His second coming

Due to the fact that Jesus said the time in between those two events would consist of excruciating pain and sorrow, it seems most apparent that He is referring to the time period between His death and resurrection (since such lamenting would not be the reality of the entire New Testament era). Also, the lamenting seems to be limited to the disciples only and not to all Church-age saints.

"Because I go to the Father" – (a phrase not in the critical text) mentioned at the end of v. 17. Here, Jesus would have spoken of His departure to the Father, which would have occurred in between His death and resurrection—during which time He was with the Father (v. 28) in Paradise (Lk. 23:43).

v. 17-18
Although Jesus had already informed His disciples concerning His death and resurrection, they still had no idea what He was talking about (as Jesus uses parabolic language to describe His departure [at death] and His return [at His resurrection]).

v. 19
Jesus, being omniscient, knew exactly what the disciples were wondering about. So in vv. 20-33, our Lord gives more details about His quick departure to the Father and about His quick return to the disciples.

**** Christ's Resurrection brings Real Joy to the Believer's heart!***

I. ***Because Jesus Lives, Believer's have:***

<u>LIFE TRANSFORMING</u> JOY, which triumphs over the sorrow of apparent defeat (v.20-21)

v. 20

"Ye shall weep and lament" – "The disciples were real men with real problems. . . We sometimes get the false impression that these men were different from us, specially endowed with spiritual knowledge and courage, but such was not the case. They were human!" (Wiersbe, p. 363).

The unjust arrest, false trial and horrifying crucifixion would bring indescribable grief to the disciples' hearts. While the disciples would weep and lament, the world (the unbelieving heathen locked in the grip of Satan's anti-christ system) would <u>rejoice</u>.

Such rejoicing over the death of a righteous one would not be the last, for Revelation 11:10 foretells of the world's future rejoicing over the death of God's two faithful witnesses.

However, the world would not have the "last laugh, because Jesus would rise from the death and their sad sorrow would be transformed into deep joy.

v. 21

Jesus now gives an illustration of how someone could be in the deep pit of distress one minute and suddenly the next moment experience the highest peaks of joy.

The illustration is of a mother giving birth. One minute she experiences some of the greatest physical pain known to a woman and the next minute as she cradles that newborn baby, she has no thought of the agony she just experienced. Rather, she is filled with joy and wonder over the birth of her child. Such a transformation of moods would be the disciples' experience.

Such a "mood swing" can be the lost sinner's experience today. Like the Philippian jailer, people can go from a suicidal condition (Acts 16:27) to rejoicing (Acts 16:34).

The Lord specializes in transforming "trial into triumph and sorrow into joy. 'The Lord thy God turneth the curse into a blessing' (Deut. 23:5; see Neh. 13:2) (Ex: Joseph in Egypt)."" (Wiersbe, p. 364).

II. ***Because Jesus Lives, Believer's have:***

PERMANENT JOY, which no one can take away (v.22)

The sorrow (like that of a mother in childbirth) is temporary, whereas the joy that follows is permanent. Jesus emphasizes the permanence of this joy now in v. 22.

"No man taketh from you" – The joy that the resurrected Christ gives can never be taken away. The resurrection (as one of the essential truths of the Gospel message) gives the believer lasting joy.

I've been rejoicing in my living Lord Jesus since 1976. To me, "Jesus" is not some dry, religious name, but a vibrant, living Reality. We have a relationship with Him that cannot be stolen, quenched, or thwarted.

The world offers cheap substitutes for joy. The acquisition of things promises joy, yet material things or anything in this world yields a fleeting moment of happiness. That the thrill wears off.

III. ***Because Jesus Lives, Believer's have:***

FULL JOY, which comes by answered prayer (v.23-24)

v. 23

"In that day" – at that time (after Christ's resurrection and ascension), the disciples would not have opportunity to speak face to face with Christ as they had done for 3 ½ years, but rather they would then pray to God the Father in the name of Christ.

In the intermediate period of the forty days after the resurrection, the disciples did ask something (Acts 1:6), but when Christ was taken up, all opportunity for questions such as were now being asked would be gone (Wycliffe Comm., p. 1,111).

"In My name" = according to my will, on my behalf (as in 1 Sam. 25, 5, 9).

John 14:13-14
And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. [14] If ye shall ask any thing in my name, I will do it.

> **"In My Name" –** Not to be a mere formality to the ending of our prayers, but really means to pray according to Christ's will (desires).

ILLUS: When I was a boy, my mother would write a note and sign it, authorizing me to pick up a prescription from the pharmacist. I was not going to the pharmacist in my name, but in hers, seeking to get her will accomplished and not my own. Prayer is not getting my will done in Heaven; it is getting Heaven's will done on earth through my prayers.

The mention of "His name (is) as the open sesame to the Father's will. See also: 14:26; 15:16; 16:23, 24" (Robertson, p. 251).

Due to the oneness between God the Father and God the Son, the Father is glorified when the Son answers people's prayers! And He is glorified when people pray according to the desires and will of the Son of God.

"In Jesus name, Amen" – would be better left off of our prayers if we are not really coming to the Father with requests that glorify the Son.

After Christ's ascension to the Father's right hand, He would hear and answer prayer from Heaven!

The normal formula for prayer is this: We pray . . .

--<u>To</u> the Father
--<u>Through</u> the Son
--<u>In</u> the Spirit

v. 24
Up to this point, the disciples had not yet learned how to approach the Father in the name of the Son.

"Here, the world 'asked' is used in the sense of making petition rather than framing a question" (Wycliffe Comm, p. 1,111).

"Ask, and ye shall receive" – One simple condition to receiving is <u>asking</u>. As James 4:2 says, "Ye have not because ye ask not."

The results of asking in the risen Savior's name are fullness (<u>completeness</u>) of joy.

Answers to prayer bring the fullest joy we can ever imagine (as does obedience to God's Word (Jn. 15:11).

The world gives an incomplete, partial joy. There's always something missing, a shallowness, a hollow, vain, unfulfilling "joy." But God gives the ultimate joy to those who experience His love and grace in answers to prayer.

This joy surpasses all blessings, because we are assured that we not only have God's blessings, but the <u>Blesser Himself</u>.

To live a life of never receiving answers to prayer is to live a joyless life, a blah, rough existence.

IV. ***Because Jesus Lives, Believer's have:***

<u>PEACEFUL</u> JOY, which can be experienced even through tribulation (v.33)

v. 25

"Proverbs" – figures of speech or parables. A method of teaching so as to hide the truth from those who did not want to know it and to reveal it to those who did want to know it.

"The time cometh, when I shall no more speak unto you in proverbs (obscure language)**, but . . . <u>plainly</u>" –** This time would involve the New Testament era, when Christ (via Paul and other apostles) would make known Christ's will in clear and plain language.

This shows that we should not interpret all Scripture as if it were a parable or allegory. The allegorical hermeneutic is actually a violation of Jesus' promise here.

v. 26

Although Jesus does make intercession for the saints (Rom. 8:34) (as does the Holy Spirit – Rom. 8:26), He states here that He would not need to do so, since the Father loves us just as much as Jesus does.

v. 27

Note: The love of God here is not *agapao* (s Jn. 3:16) but *phileo* (a warm, affectionate, friendly love). *Agape* love is unconditional; *phileo* love is not necessarily unconditional. Here, God has special affection toward those who have special affection toward His Son.

The Father's love is to those who trust and love His Son. While there is a love of God which precedes our love (or even knowledge of Him), there is a special love toward those who are deeply in love with His Son.

v. 28

This verse is as clear a statement of Christ's pre-existence, incarnation and ascension as you can get (as the disciples response in v. 29-30 indicates).

v. 31

"Do ye now believe" – The disciples' belief system would not be complete until after the Resurrection and the advent of the Holy Spirit on Pentecost.

v. 32

The Shepherd would be smitten and the sheep would be scattered (Mt. 26:31; Zech. 13:7).

On the night of His arrest and trial, all would forsake Him and flee. Even Peter would deny Him due to fear.

v. 33
Just as Jesus would experience the peace and presence of the Father in the midst of His greatest tribulation, so the disciples could experience the peace of Christ due to His abiding presence.

"Note the contrast between 'in Me' and 'in the world.' In Christ there is peace; in the world there is tribulation" (Wiersbe, p. 366).

"In the world ye shall have tribulation" – The pressures of life are to varying degrees the experience of all believers. God never promised to keep us from tribulation, but He did promise to be with us through it and to give us His peace.

"In <u>Me</u> ye might have peace" – True peace is found in none other than Christ. He will never leave us nor forsake us. He is with us through every trial. Knowing that He is always present fills us with a peaceful joy that no tribulation can take away.

Because Jesus overcame the world on our behalf, we can cheer up (be encouraged). He overcame via His resurrection, and we overcome via our union with His resurrection. Therefore, we will also overcome. Victory belongs to the believer!

"George Morrison defined peace as 'the possession of adequate resources.' In Jesus Christ, we have all the resources that we need." (Wiersbe, p. 366).

Conclusion: **The practical significance of Christ's Resurrection!**

Because Jesus Christ arose from the dead and lives today...

1. *I have a confidence that*
   JESUS IS THE SON OF GOD (Rom.1:3-4)
   Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

2. *I have a confidence that*
   JESUS HAS GIVEN ME HIS RIGHTEOUSNESS (Rom.4:24-25)
   But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.

3. *I have a confidence that*
   JESUS WILL KEEP ME SAVED BY HIS LIFE (Rom.5:9-10)
   Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

4. *I have a confidence that*
   JESUS WILL RESURRECT ME FROM THE DEAD (Rom.6:4-5,8-9)
   Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
   For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:
   Now if we be dead with Christ, we believe that we shall also live with him:
   Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

5. *I have a confidence that*
   JESUS IS INTERCEDING ON MY BEHALF (Rom.8:34)
   Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

6. *I have a confidence that*
   JESUS IS THE LIVING LORD, WHO I LIVE FOR AND SERVE (Rom.14:8-9)
   For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

7. *I have a confidence that*
   JESUS IS IN SOVEREIGN CONTROL OVER LIFE (Rev.1:17-18)
   And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

8. *I have a confidence that*
   JESUS WILL COME AGAIN (Rev.1:5-7; 22:7,20)
   Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
   He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.