

Whosoever Will 8-9-26

2026-08-06 11:58:21

Good morning. Welcome to John chapter 16. Jesus is talking to his disciples about the Comforter that he is getting ready to send. Jesus is giving them their final instructions. They are so filled with grief, with doubt, with fear of what the future's about to hold. He's told them he's going away, he's coming back, they're going to see him, they're not going to see him. They are so thoroughly confused I imagine much of what he's talking to them about is falling on deaf ears. They just cannot. Concentrate on it. So, of course, he's talking to them about the gift of the Holy Spirit. They have no idea what it is ;. They have no idea what a change. It's going to make in their lives when they do receive it. But, he makes four points to them about what will happen when the Spirit comes. He's going to talk to them about how the Spirit will convict, he talks to them about how the Spirit will instruct, how the Spirit will encourage, and how the spirit will help them with their prayer life.

They are continuing their walk. They have finished the Last Supper. They're walking to the Garden of Gethsemane. He keeps reassuring them that the future is going to be hard, but they are going to be able to do it. They will endure. It's a message they don't want to hear, but it's a message that they have simply got to hear. And he keeps reminding them about, they can expect no different treatment than he got, the scribes and the Pharisees, the religious people hated him And they will continue to hate these disciples. There is going to be persecution. There is going to be excommunication, possibly even death in the future for them. But in verse five, he gave them the key to what is going to be the success. This is John fifteen, verse five. He says, "I am the vine; you are the branches. " The one who abides in me and I in him bears much fruit ; for apart from me, you can do nothing. So that's going to be.

Their key to their success, and that is this idea of abiding in Him. And I don't know if you remember or not, but Abide is the name that Trey actually chose for this series of studies. "Abide in Me, let My word abide in you, and anything anything you want to do is possible." Well, the boys are uncharacteristically quiet on this night. In chapter sixteen verse five he had already asked them the question, "Why haven't you asked me?" Where I am going, but if you go back to chapter thirteen, verse thirty six, Peter had asked that very question: "Lord, where is it that you are going?" Had Jesus forgotten that they had already asked the question? No. What he's saying to them is: Why aren't you asking me that right now? You asked me a little while ago. And now you are so curious about the future. Why haven't you asked me where I am going again? They are depressed. They are consumed with grief.

They can only think about themselves. They're not thinking about Jesus and where He is going. In verse sixteen, the Bible says, "A little while and you will no longer see Me, and again a little while and you will see Me." And so some of His disciples said to one another, "What is this that He is telling us? A little while and you are not going to see Me, and then again a little while and you will see Me." And I am going to my Father. They Totally confused, but talking

to each other, not to Jesus. And of course, Jesus knows their hearts; he knows what they're saying behind his back. So they've almost reached the Garden of Gethsemane. Jesus is wrapping it up and he tells them, "You are going to see me, but you won't see me then; you will see me again." So it's no wonder they're confused; it makes no logical sense to them. First of all, he says you will see me, ". And the idea is that he will be visible to them for a few more hours within.

24 hours, he is going to be dead, but for a little while, you will see me, and then I will be gone, but he'll only be gone for three days. He says you're going to see me again in three days. He says you will see me, then you will see me no more after his resurrection, he's going to be among them for about 40 more days. A well recorded fact, thousands of people saw him, then he will ascend back to his father, actually, right before their very eyes in Acts chapter 1. And I don't know if you remember the story in Acts chapter one or not, But the disciples were just dumbstruck when Jesus ascended back to heaven in the clouds. The angels had to kind of slap them on the face to get their attention, to get them back to reality and start them on their journey of faith, Start them on their way to being the disciples that were going to turn the world upside down. But then he says, "Then you will see me again." So he's going away, coming back, going away, coming back. And he says, "And then you will see me again."

Here, he's talking about, they will see him in the form of the Holy Spirit. This is going to happen about fifty days after, the crucifixion, about ten days after the ascension when Jesus goes back to heaven. He's taught them all along that he, the Father, and the Holy Spirit are all one entity. To see one is to see the other. To know one is to know the other. So he's saying when the spirit comes, when the spirit indwells you, fills you with this New power, this new ability, this new endurance that you are going to have. It's going to be just like seeing me again. You are going to have a little piece of me in you. You will see me; it will be spiritual, it will not be physical. You will see me through eyes of faith, but the Holy Spirit will be me living in you. In Second Corinthians five seven Paul wrote about this very thing. He says, "For we walk by faith not by sight." So he said it's in a lot of ways.

It's going to be even better that you are going to be seeing me through eyes of faith, that I will be in you for all of eternity. Even today we see Jesus through eyes of faith. The disciples had that wonderful privilege of seeing him walking with him, hearing him. We have never done that, but through eyes of faith we have. Some interpreters say that when he tells them this last time, "that you are going to see me again," it was a reference to his second coming. But that's probably not a real likely interpretation of this. None of them live to see the second coming. We haven't seen the second coming, it has not occurred yet. But when they did arrive in heaven, The very first thing they saw was Jesus standing at the right hand of the Father there to welcome them home. But interpreting this to mean the second coming is probably not the best interpretation.

Jesus goes on in verse eighteen and says that Jesus knew they wanted to question him. He was reading their hearts and their minds, and he said to

them, "Are you deliberating together about this? That I said a little while, and you are not going to see me, and again a little while, and you will see me." Basically he's saying seriously guys do we have to go over this again? How many times have I explained this to you? Don't you remember what I have been saying to you? And of course They are so consumed with grief and fear, they just cannot absorb all of this. Verse twenty: Truly, truly, heads up! This is important. I say to you that you will weep and mourn, but the world will rejoice. You will grieve, but your grief will be turned into joy. He says, "I know you are sad. I know you don't understand. " You are sad for yourselves. ;, you are going to be alone. ;, you are fearful about what the future holds or you going to be.

Killed as I am going to be killed, but he says, think about my side of the story for a minute. He says, remember I am going home and though you are going to grieve for me, the world is going to rejoice. Satan and his demons will think they have won both the battle and the war when I am dead. And gone. But he said oh this is really a paradox. He says your sorrow will be turned into joy When the Holy Spirit comes upon you, and at that same time, The world's joy is going to be turned into sorrow, because the coming of the Holy Spirit is going to unleash an army of believers on them, and this demon - possessed world. So your sorrow will be joy. ;. The world's sorrow is going—the world's joy is going to turn into sorrow. And He says, " A nd, then one day you will return to Earth with Me, and we will all rejoice."

Together we will rule and reign for a thousand years. I will come back. I will judge this world system and its unrighteousness that has hated you, it has hated me, it has hated God's children for generations, for centuries. It seems like forever, but in God's time, it's right in the twinkling of an eye when the second coming and the millennial reign will happen. But I promise you it will happen. Verse 21, he gives them an example. He says, "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 that child has been born into the world. " So, a common example of how can you have both joy and sorrow at the same time? And his answer is it kind of all depends on your outlook. It depends on which side of the story you're looking at.

You are own one commentator writing about this book. This verse says, "Outlook determines outcome." So if your outlook is good, the outcome is going to be good. It's what Jesus is saying. So he says, " T hin k about the birth of a baby that there's both agony and joy all at the same time." He says, "The world is going to rejoice that I have gone away. I am no longer taunting the religious leaders. I am no longer daily condemning them and their fake righteousness." He says, "But the joy will be short lived in God's time. That one day I will come back, I will judge them, I will right every wrong if you will." And he says, "I will judge fairly but I will also judge fiercely." Verse twenty two he says, " T here fore you too, have grief now, but I will see you again, and your heart will rejoice, and no one is going to take your joy from you." So.

He's basically saying, "You are going through the birth pains right now. You are in the sorrow stage of this. Your ministry is going to grow; it's going to

prosper.” In verse thirty-three, he’s going to talk to them about having tribulation in the world. He says, “But your joy will return. “ You don’t think so right now. ;, you are just so consumed with grief and fear and doubt—you don’t see how you could ever be joyful again—but he says, “I promise you, you will.” And He says, “When your joy comes back, it’s going to last forever. It’s going to see you right on out into eternity.” Well, The other thing that He had promised them was that this coming of the Holy Spirit was going to help them with their prayer life. In verse 23, He starts talking to them about that. He says, “And on 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 on that day, he’s making a reference here to the coming of the Holy Spirit. He is referencing the Day of Pentecost. He says, “The Spirit will come; it will indwell you.” And he says, “You instantly will have access to Me through the Holy Spirit.” He says, “For thirty plus years, uh you have come to Me on a daily basis. If you had a question, if you had a concern, you didn’t understand something, you would come to Me.” And he says, “You’re already thinking, well, who’s going to answer our questions? How are we going to know anything? He is going away. Who’s going to guide us daily? Who’s going to tell us what to do and where to go?” He says to them, “Ask nothing. “ He says the coming of the Holy Spirit is going to give you a clarity, a new clarity that you can’t even begin to understand. He says you won’t even have to ask. You will ponder something and God will send you an answer, an explanation.

Through the Holy Spirit, He says, so many things are going to become so much more clear to you with the coming of the Holy Spirit. He said, “I’ve explained it to you as best I can. You still don’t understand. You’re just going to have to experience it.” He says here, “Ask anything.” Right now, if you actually go back and study through the scriptures, the disciples have seen Jesus pray. He’s prayed on numerous occasions in Luke eleven The disciples came to Jesus and asked the question, “Teach us how to pray. We have seen you pray, but we don’t pray. Teach us how we should pray.” And in that question, he taught them the model prayer, the Our Father which art in heaven prayer. In just a couple of hours, They’re going to fall asleep in the Garden of Gethsemane. While they should be praying about this night. That is coming upon them.

In a couple of weeks, we’re going to take a look at the model prayer. We’re going to talk about the model prayer versus this agonizing prayer that Jesus has in the Garden of Gethsemane on that night. But, they are kind of questioning what this aspect of prayer that Jesus is talking about is because it’s something that has not really been a part of their life up until this point. Pretty much, Jesus has been doing all of the praying. Uh Scripture doesn’t really show them praying after Jesus’ death. Of course, it’s going to be vital to their ministry. They’re going to need counsel, they’re going to need guidance. And he says to them that I am giving you great authority. : come to God, bring him anything in prayer. Whatever you need, whatever you want. He says, “You came to me with questions, you came to me with concerns, You came to me for guidance, and now you will be able to do that. “ He said the Spirit and I are one ;. It’s going to be like coming to me just physically.

I will not be there. And Jesus actually is saying that right on down to us today, that He is the open door. He's always there. He's always available to us. He is literally only a prayer away. His door is always open. He is always in, he's always open for business. In chapter six, Peter had posed the question to Jesus, "Who else can we turn to but you? We have nowhere else to go." So, there have been a lot of passages like that. That the request comes with a reminder that when we pray and Jesus promises us anything, it is that we are to pray within God's revealed will for us. We are not to pray selfishly. We are not to pray with an ulterior motive. We are not to pray vindictively for something to happen to someone else. The caveat always is that we must pray within what God has revealed to us.

As His will. And, that's another part of this prayer situation is that they should be praying that God would reveal. His will to them, tell them where to go, tell them who to speak to, to single out those persons that they need to have a conversation with. That is all a part of God's revealed will. And then pray about that situation. How do I handle it? What do I say? How do I approach them? And it's true for us today when we have an opportunity, all we have to do is pray for boldness, pray for guidance and it will be there. He gave them one last reminder. He says, "In my name." It's not a magic formula. We almost always close our prayers with "in Jesus' name we pray." But if you remember also in the model prayer, we are instructed to pray, "Thy will be done."

So, he is telling them here to ask for anything needed to accomplish the task, anything that is going to advance your ministry, anything that is going to make you a more victorious question, a more victorious Christian. But it also implies that this a privilege reserved only for God's children, those who are called by His name, those that call upon His name when there is a time of need. This not something for the non-believer. He does not hear their prayers. They do not pray. If anything, they pray to their god, Satan, the father of this world. Verse twenty four: He goes on and says, "Until now you have asked me for nothing in my name. Ask and you will receive, so that your joy may be made full." So he says it's going to be a new experience for you. It's going to take some getting used to. You are going to have to adjust to it," he says.

We've been around each other every year for three and a half years. You've had no need to pray. You came directly to me for a question, an answer, a direction. So he says you're going to continue to do the same thing, but it will just be a spiritual prayer. It will not be a physical one on one request. But talk to me, just like you talked to me when I was physically with you. That's what prayer is. It's simply a conversation with me. He says, "It's going to take some getting used to." He says, "You cannot imagine the first time after the Spirit indwells you and you pray about something and you get an answer." He says, "I cannot explain to you what it's going to be like," but he said, "you will be filled with joy, with awe, with wonder. And you will remember it. This what I had told you. This what it was going to be like." He said, "You know think about Stephen."

Even as he was dying, he was beseeching God about these people that were persecuting him, that were killing him. Paul recorded numerous times when he spent hours agonizing in prayer. And, the last prayer in the Bible was

actually penned by John : “ Even. So come, Lord Jesus.” So the disciples, People like Stephen and Paul greatly learned these valuable lessons about prayer that Jesus is trying to teach them here. Verse twenty five. He says these things I have spoken to you in figures of speech. An hour is coming when I will no longer speak to you in figures of speech, but will tell you plainly about the Father. During Jesus earthly ministry, there were many parables. There were many metaphors. There were many stories, and they were usually spiritual insights, truthful stories, everyday common things, but they always had a special ending to them. They always had a spiritual meaning.

And he says, “ T, hey, were there to make you think and to make you understand the ways of God.” And he said, “Always you came to me and I gave you the answer.” And he said, “No longer am I going to need to do that. I can give you answers clearly because He said, ‘remember, there were a lot of people with us that cared nothing about the things of God. So I used parables. I used metaphors for those that sincerely wanted to know.’ You sincerely wanted to know. You came and asked, other curious people came and asked, but the majority of the people. Never cared. They never understood the parable. They never understood the metaphor. He says, “When you were stumped, you came to me and you asked and I always gave you the answers.” He says, “Once the Holy Spirit comes, he’s going to be a guide to you. He’s going to be a counselor. He will answer your questions. He will make all things clear to you.” And he said, “You’re going to have other spiritual insights also.” He says, “You’re going to be inspired to write. You’re going to write gospels. You’re going to write epistles.”

You’re going to minister to the hurting. You’re going to do good things for people just as I did, he said. You just have no idea how joyous your future is going to be even without me. Verse twenty six On that day you will ask in my name, And I am not saying to you that I will request of the Father on your behalf, For the Father himself loves you, and because you have loved me and have believed that I came forth from the Father. For the Father himself loves you. Because, you have loved me and have believed that I came forth from the Father, He said, “ Y ou know the Father and I have such a special relationship ;. We are one in the same.” And He said, “You have loved Me, so in turn you have loved the Father.” But He says, “You’re going to no longer have to come to Me. He said, ‘you know in My earthly ministry, you did not pray to the F ather ; I did all of that. You came to Me; I carried your request to the Father.”

And the father granted those requests, But he says, we’re kind of cutting out the middleman here now that you can go directly to the father. He and I are one; we are reunited. That, you will have direct access to believe in one is to believe in the other, to pray to one is to pray to the other. So he says it’s going to be a wonderful relationship, something that you are going to have to experience; you really cannot imagine it. In Romans eight twenty six Paul wrote this: “He says now.” In the same way, the Spirit also helps our weaknesses, for we do not know what to do, uh, what to pray for as we should. But the Spirit himself intercedes for us with groanings too deep for words. This is an experience all of us have had. What Paul is saying here is

that sometimes we are so distressed, we are so depressed, we are so grieved. We really don't know what to pray for if we could pick an outcome for a situation.

We don't know what we would pick. And he says, in those times, the Holy Spirit knows your heart. It knows your need. He will pray for you. He will take your inner groanings, he will take your distress, convert it into words that are understandable and then take them to the Father. And, he will give our jumbled thoughts and concerns to the Heavenly Father in the form of a cohesive prayer. Verse 28: I came forth from the Father And I have come into the world again, and I am leaving the world and going to my Father. He has basically summed up his entire ministry here in twenty two words, : " I came from the Father to save the world. I am going home to the Father to intercede for my sheep." Twenty two words, Jesus' entire ministry wrapped up three and a half years in twenty two words. Verse twenty nine, and his disciples said:

See, now you are speaking plainly and not using any figure of speech. Now, we know that you know all things and that you have no need for anyone to question you. This is why we believe that you came forth from God. A little glimmer of truth, of hope is beginning to dawn on the boys here. They make a sudden profound statement of faith and understanding: omniscience, You know all things. Divine origin, we know you came from God. They are voicing now the things that Jesus has been trying to teach them for all of these years. He says, "But there is still going to be days of doubt ahead. " John is the disciple that was recorded being at the cross—the only one ;, the other ten were scattered. They were behind locked doors, Fearing for their lives because of the Jewish leadership and what they were doing to Jesus. So he says, "You are going to."

Know all things, you are going to understand all things, but at the same time you are still going to have doubts and fears. Verse thirty one: Jesus replied to them, "Do you now believe?" This newfound revelation, this proclamation that they understood all things was heartfelt and true. But even Jesus knew better than that. Jesus knew them better than they knew themselves. Even he sounds a little bit incredulous. He says, "You know do you really really?" Believe, do you really, really understand it? Even hard for me to believe that you actually do. Verse thirty two: "Behold, An hour is coming and actually 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." He says, "Be strong. You are going to be tested in ways you cannot imagine."

This very night Judas is going to betray me. Peter's going to deny me. He's actually going to deny me three times tomorrow. I will die, you will be scattered. So he says, T here is difficult days coming, and they're going to start in just a few hours." But nevertheless, have faith, believe and you will survive. Zechariah had even predicted all of this that Jesus is talking about in Zechariah, Thirteen seven, He talked about the fact that the sheep would be scattered when the shepherd was distressed. He says, "In a few days, you are going to be hiding for your lives behind locked doors." And he says, "When all of these happen, Remember, my words, ;. They're going to be such a source of hope and comfort and peace to you in times when you think that

there is just no such thing about peace.” And he says, “I keep reminding you: don’t worry about me.”

He said, “I’m going home. I’m going back to my heavenly Father. I’ve been gone a long time and I can’t wait to get back. “ It’s almost like the story of the prodigal son about the father standing, looking down the road. He says, “ My heavenly Father is standing there, looking down the road, just waiting for me to come home, and I can’t wait for that reunion. “ Verse 33 : “ T he se 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. He says, “ My father’s going to abandon even me for just a few hours on the cross. It will be something I have agonized over. It is something I cannot imagine.“ But he said, “He’s never going to abandon you. He is never going to forsake you.” So he says, “Take courage.” It actually means be of good cheer, cheer up. My final gift to you is going to be peace ;. It’s going to be joy. And he says, “ It ’ s not peace, like the world has ;. It’s not the peace, like the world gives,” you know.

World thinks peace is just the absence of tribulation, but he said this so much more. This real, this lasting. It comes down from heaven from my father, and it will last you right on out into eternity. One writer talking about this idea of hope and encouragement and how he’s been pumping the disciples up for the days ahead. He says that with this kind of hope and encouragement that came from Jesus That the disciples should have been ready to go after Moby Dick, armed with nothing more than a spear and a bottle of tartar sauce. And hopefully that’s how their lives are going to be, That God has so enabled them and is going to do so much in and through them that they will have their lives turned around, and they will indeed turn the world upside down. Still happening here today. Our America two fifty story today is about someone his name.

Was Irving Berlin. He was a Russian Jew. He immigrated to America with his parents when he was five years old. He became one of America’s most prolific songwriters, including such favorites as “White Christmas,” were penned by Irving Berlin. Just as World War Two was, I am sorry, World War One was winding up in nineteen eighteen, He decided to write a patriotic song, and it was not very popular ;. It got very little attention. It Just laid in a drawer for a good bit of time. Uh, 20 years later, 1938, the Nazis were on the rise and were threatening Europe. And he pulled that patriotic song out and thought, well maybe if he wrote another verse for it, If he wrote an opening verse for it and then added that to the verse that he wrote in 1 918, maybe it might become successful. So he wrote an introduction in 1938. And the introduction to the song says this:

While the storm clouds gather far across the sea, let us swear allegiance to a land that’s free. Let us all be grateful for a land. So fair, as we raise our voices in solemn prayer. So this was what he wrote in nineteen thirty eight on Armistice Day, which celebrated the end of World War One. In Armistice Day. In nineteen thirty eight, there was a singer by the name of Kate Smith, and she had a radio program. And they were friends. And so in 1938, when he wrote this beginning, He gave the song to her and asked her to sing it on

Armistice Day. She did. She sang the opening verse that we just read, and then she sang the verse that he wrote in 1918: "God bless America, land that I love. Stand beside her and guide her through the night with the light from above. From the mountains to the prairie to the ocean white with foam."

God bless America, my home sweet home. And God prompted Moses to write thousands of years ago, "For the Lord thy God blesseth thee as he has promised," Deuteronomy sixteen six. Next week, we'll be looking at chapter seventeen as Jesus continues his journey on towards the Garden of Gethsemane. Let's have a word of prayer. Father, we thank you for the day. We thank you for your goodness. We thank you for your provision. Be with us this week, Lord. Guide us. Give us that wisdom, that comfort, that joy that you have just promised to your disciples, that we could indeed be humble servants and bold witnesses for you. For it's in your name we pray. Amen.

JOHN CHAPTER SIXTEEN

Take-a-Ways

The Comforter

Jesus continues His final instructions to the disciples

Point out four things the Holy Spirit will do

Convict (vss 1-11)

Instruct (Vss 12-15)

Encourage (Vss 16-22)

Help with Prayer (Vss 23-33)

Prior to this the Holy Spirit indwelt people briefly for a specific task

But now He will abide within each believer forever

Just as Jesus had to have a physical body to complete His work on earth
So the Holy Spirit needs the physical bodies of believers to accomplish His work
This is why believers are frequently referred to as the Temple of the Holy Spirit

When the Spirit comes He will:

Convict – Reprove – Expose – Convince – Pronounce verdicts

He will act as our lawyer when Satan accuses

He will also reveal sin – pronounce judgment – offer a solution (righteousness)

The Holy Spirit functions on an as needed basis

Never too much – Never too soon

Reveals what we need to know – when we need to know it

His name was Irving Berlin. He was a Russian Jew who immigrated to America with his parents when he was 5 years old. He became one of America's most prolific

songwriters including such favorites as “White Christmas”. In 1918 near the end of WW I he wrote a patriotic song but it wasn’t particularly popular. In 1938, as the Nazis were threatening Europe, he revised the song into a prayer for God’s blessing and peace for his adopted nation. He added this introduction:

While the storm clouds gather far across the sea,
Let us swear allegiance to a land that’s free,
Let us all be grateful for a land so fair
As we raise our voices in solemn prayer

On Armistice Day, 1938, Kate Smith introduced the song with its new introduction and its old refrain:

God bless America, land that I love
Stand beside her and guide her
Through the night with the light from above
From the mountain to the prairies
To the ocean white with foam
God bless America my home sweet home.

God prompted Moses to write – For the Lord thy God blesseth thee as He promised
(Deut 16:6)