

2/27/22 - John 16:16-33 - "Enduring Joy and Peace"

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[0 : 00] The sermon titled is Enduring Joy and Peace, and we see something in this passage, that the mission of Christ is propelled through giving the church joy, access to God through prayer, and giving the church peace.

This is what the passage today brings to us. Joy, prayer, and peace. In other words, the life, the death, the burial, the resurrection of Jesus Christ is the foundation of the church's joy despite sorrow.

It's access to God despite our misunderstanding at times, and our peace despite our tribulation. And it's these concluding words of Christ in his farewell discourse that he is ending this section in the gospel of John in the farewell discourse, which will lead into one of five messages next week concerning the prayer of Jesus.

Look at this passage. It's a big chunk of passage. And it's as if there's emphasis within the first couple verses and leading to confusion before it leads John to mentioning and accounting for joy. But look, there seems to be confusion in verse 16 all the way through verses. Let's see, what verse is that?

[1 : 41] 16 to 19, the confusion is regarding Jesus's departure. The disciples are, he says a statement, I'm leaving a little while, you're not going to see me.

And then again a little while, you will see me. And this has the disciples scratching their heads. They are confused up to this point along the lines of what Jesus is talking about.

And it's been 14 times in the gospel of John that he's been indicating that he will be put upon a cross, referencing himself as the son of man 14 times. And he has mentioned already in the gospel of John 17 times that he would be going to the father.

He's been saying this 12 of those times have been specifically in the farewell discourse. We see that. What is their confusion about?

Well, we learn something very crucial in just that very fact, because reality has no concern to yield to our confusion, nor is truth stripped of its substance in order to make it.

[2 : 53] us understand. So it's just saying that life is going to happen whether we're ready or not. And truth and the truth of the message is still truth, even if we're confused about it.

Jesus continues to minister to these 11 disciples with that very aspect and thing at hand of their confusion.

And during the time of uncertainty and confusion in this passage, as it starts out, Jesus Christ has a message of contentment regarding joy, regarding our prayer lives, regarding our peace.

So look with me in this first section in starting in verse 20. Confusion has been established by John and Jesus responds with a message of contentment and sorrow, equaling joy in Christ.

He says, 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.

[4 : 08] Jesus highlights the tension to come, and he describes a time when the disciples will be weeping and lamenting.

They will be in sorrow, weeping and lamenting. Verses and contrasting against the world, who will be what? Throwing a party.

The world will be celebrating New Year's Eve when Jesus goes. And the disciples will be weeping and lamenting, meaning they're in sorrow.

So keeping in mind that reality, the disciples are still back here scratching their heads, but it does not change the reality or change the course if they're ready for it or not.

Reality will come. And what Jesus Christ is saying is that he is going, whether it's in figures of speech, whether it's in plain speech, whether he draws a diagram and justifies everything that's

happening just to prove to the disciples and explain to them.

[5 : 14] Nothing changes the reality of Jesus' departure and the sorrow that is promised to these followers of Jesus Christ. But it's funny enough, Jesus does provide an illustration, doesn't he?

To aid the disciples' confusion a little bit. He provides an illustration of the relationship between sorrow and joy surrounding childbirth.

He says in verse 21, 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.

It's interesting because childbirth and childbearing is an event that everyone looks forward to. There's great anticipation. There's great, you just kind of lay out in your mind the future course of that child.

There's great, you just kind of lay out in your mind the future course of that childbirth. You get excited to reveal if it's a girl or a boy. And it's up until the coming hour where the curse of the garden is seen face to face.

[6 : 28] And the agony comes in that pain. Pain. Agony. Sometimes, as many of family members that I know, it actually comes with traumatic experiences that need counseling afterwards as the mother's life is at jeopardy and she's taken into the ICU.

It comes with uncertainty and much more agony at that time. This reminds me of late nights with my wife. Sitting there all throughout the night, you hear that clock ticking.

You hear the heart monitor beeping. And those are the melodies that you hear in between all the mixture of contractions and the pain and agony that I see on my wife's face and then the residing pain and agony hours upon hours and sometimes days for some people of laboring.

But then there's a moment in the childbirthing process where it's as if time stands still. When you hear a small voice crying out in that delivery room.

And the joy of such a moment seems to be the natural remedy to the previous pain from the garden.

[7 : 57] You see, this is good news. This is the promise of the gospel because sorrow in our lives is promised to anticipate joy.

Unexplainable joy. Incomparable joy as we endure our sorrow. It's sorrow that draws the sinner to repentance.

Bringing our souls low in contrition of our offenses to God. Bringing that into rising above in consummation in God's grace as he has given to us.

This produces joy in such a lowly estate, even in a sinner's life. And Jesus says, but your sorrow will turn into joy.

The very sorrow that we once, church, have turned from in our rebellion against God is the same means of receiving joy in Christ as we turn to him.

[9 : 07] Sorrow turning to joy. And if you're not a believer in this room or on the live stream, you have to know that in order for all this to be so, makes it to be apparent that there is a God, a creator of all things, who cares deeply for you and loves you.

And he gave his one and only son to die for you, to receive the punishment on your behalf, to set you free from sin's penalty. This is good news.

And don't leave today's message today without trusting in Jesus Christ. We got baptisms coming up in a couple weeks. Stick around after the service and we'll hook you up and get you on the baptism schedule.

And Jesus closes his thoughts. And he says, so also you have sorrow now. Think about what's going on. Sorrow and the world's rejoicing, partying like it's 1999.

And the church has sorrow. But I will see you again and your hearts will rejoice and no one will take your joy from you.

[10 : 28] What a powerful statement from Jesus Christ. Powerful. Have you ever felt like in your life as if the enemy has won?

Maybe it's a visit back to your specialist and they inform you that your cancer has returned. Maybe it's the story of childbearing where you went through that whole agonizing process only to not hear a voice crying out as your baby is delivered straight into the father's arms.

It's stillbirth. Maybe it's the realization that your kids are off in high school or college and they're not following the Lord as you have instructed them in their lives.

Or maybe you feel just this urge and call to ministry and you just feel bound and stuck in school or your workplace.

Jesus says, no one will take your joy from you. Why? Because our joy isn't rooted or originate from any of those things.

[11 : 48] Our joy is in him because he conquered death. That's joy. The Christian's joy in Christ has the power to root us in contentment amid any sorrow or any party that Satan's dancing around us in this life.

Meaning Satan may be given the allowance to rejoice and almost taunt us in our lives and in our walks with God, but he will never be given the allowance of stealing the joy from God's children. Never. Be given that allowance. Joy in the life of a Christian is rooted in the victory of the cross and that is one reality that you can never take away, church.

But do you find it a struggle, church, to have this joy? Having a difficult time delighting in this life.

It seems more obligatory or mindless or maybe it's like forced, like, well, the pastor said, so I guess I got to do it. Or, you know, the Bible says, and I got to do it.

[13 : 04] As if it's just mindless and ritualistic, forced and fake. Well, the next section kind of couples, it unites our joy and our prayer life. Let's continue to see the relationship that joy has with our prayers in the second section of contentment in prayer, meaning our access in Christ.

And verse 28 continues with this, but it actually starts earlier.

I think I might have made a typo or something along those lines. Yeah, there's something wrong with what's on the screen. Okay, so verse 23 through 27 is what we see with contentment in prayer and access in Christ.

It says, look with me in your Bibles. Don't worry what's on the screen. In 23, in that day, during sorrow, enemies rejoicing, in that day, you will ask nothing of me.

Truly, truly, I say to you, whatever you ask the Father in my name, he will give it to you. In other words, in a coming day, the disciples will be content, eyewitnesses of the very source of this joy, meaning the death and resurrection, the mission of Jesus Christ.

[14 : 23] They will be eyewitnesses to it. And this also isn't saying that they aren't to pray, that they're not gonna pray, but highlighting Christ's sufficiency because Jesus Christ follows with the certainty of answered prayer.

Specifically one in verse 24, we see one prayer. Until now, you have asked nothing in my name. Ask and you will receive that your joy may be full.

Let me read that again. Ask and you will receive. It doesn't say ask and you might receive. Ask and maybe if you ask enough times, you will receive.

Maybe if you really put some good emphasis, maybe get on your knees for this one and ask. Now, let's lay flat and ask. All these ways and rituals that we can put into this.

Jesus says, ask and you will receive that your joy may be, not half empty, not kind of full, but full, complete to the brim.

[15 : 36] This is the relationship between your joy and your prayer life. Jesus is indicating that a life of joy within the disciples' lives will be directly connected to the posture of their prayer life.

And so we see, this is good. This is great news. The prayerful life of these disciples will be the means of their full joy.

And if you're carrying around a cup that's full, you're bound to spill something, kind of like how I spilled some coffee up here this morning. It's carrying buckets that are full and walking around. It's something that will be spilling out of the sides as you're going about your days in this life.

And your joy will be spilling out among your life in this world. This is good news because that's achieved through a prayerful life.

However, this is also bad news on the other side because that means that if, that the prayerless life will suck the joy from these disciples as well.

[16 : 45] Being lost in sorrow, having no end of your laments, not seeking counsel from God's word, not seeking counsel from the shepherds who are caring for you, who will be held accountable for their shepherding of your souls.

A prayerless life will suck the joy from these disciples as well. And Jesus Christ provides a prayer request that will always be answered. God, give me joy.

God, give me joy. Let me be overwhelmed in your joy. Let my joy be full as a testimony of my love for you.

Give me joy. That's a prayer request worth petitioning. That's a prayer request God will answer. And now, this is getting deep because you've got to be careful what you ask for.

What is the means often that our joy is experienced? We should not be surprised then if our lives experience hardship due to the prayer request of which we ask.

[18:06] You want to ask God for humility? Humility? Get ready. He'll humble you. If what Jesus Christ is saying is true, which it is, the road to joy is paved in a path of sorrow.

Just as there's daytime because of the nighttime. And this even speaks into the problem of evil. Why is there so much evil? Why do bad things happen to good people?

It speaks to the problem of evil because what we perceive as a problem, God intended to be a path. How else would we ever experience the fullness of this life if we never experience its lowness?

And we see in verse 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 going along with the fulfillment of Pentecost in Acts 2 where the Holy Spirit will speak uniquely to these men as they proclaim and write down these letters to us and the churches all around.

He says in verse 26 following, in that day you will ask in my name and do not say that and do not say to I do not say to you that you will ask the Father that I will ask the Father on your behalf.

[19:44] Now, we see that there's something coming. There's a day of clarity coming and yes, Jesus Christ is our faithful high priest. He's our mediator.

However, what's being said here is not that he will not mediate but he's saying a condition here between our relationship with God being equal with our relationship to Jesus Christ as if those two are detached and they're not because Jesus Christ is God.

Let me explain. God the Father is not indifferent to believers. It's not as if Jesus has to twist God's arm because Jesus Christ is God and he's been saying that all throughout this gospel and he says in that day you will ask in my name and when you ask in my name for joy in my name I do not say that to you that I will ask the Father on your behalf.

He continues for the Father himself loves you. That just as we love Jesus and the Father loves Jesus and Jesus loves the Father this is a Trinitarian promise.

Isn't this beautiful church? Am I the only one here? This is a Trinitarian promise of the disciples' prayers as they when the road up ahead gets bumpy this is something to bring them great joy and to reassure them and remember at this point in the passage they're pretty confused.

[21:08] He's talking about going, coming and coming back and going and you know we don't know what to make of this as well as the disciples. What other thing in life could ever offer such certainty?

What other thing could ever offer such certainty especially when it feels as if the enemy is one? Maybe then we can understand the value of such last words of Jesus Christ to his disciples.

Remember this is the end of the farewell discourse. Usually when you get to the end of something it's saying speak up right? Maybe this is how we can understand these words as well.

Church God love God's love and what has been revealed through Jesus Christ ought to drive us to our knees.

Whether we're feeling the joy or whether our joy is full both sides ought to drive us to our knees.

One's pleading for his joy to come one's pleading for his joy to continue and this is all done through the posture of prayer.

[22:26] I love how John Piper I can't remember where it was in one of his sermons he actually said that to not close your Bible until you have received joy.

If you leave your Bible and you still don't have joy and if you still don't have joy you keep reading and reading and reading and by the power of the Holy Spirit and communion with God through that you will receive joy and that is great for us to hold on to.

Maybe we struggle with joy. I'm sure that all of us struggle with joy. Trust me yesterday was stressful kids were everywhere and you know life has happened and yeah it's a struggle for joy sometimes but we as his church will never have an excuse of not being able to find it or knowing where it comes from.

Contentment in prayer is knowing that we have access to God in Jesus Christ that regardless of our high estates our lowest states we are loved by the Father and he hears us and even when his voice is drowned out by the celebratory voice of Satan per se his joy remains.

and let's look how this goes for the disciples in this last section in verse 28 something happens something happens at this in this farewell discourse in verse 28 that hadn't happened before Jesus said I came from the Father and have come into the world and now I am leaving the world and going to the Father light bulb he's been saying this how many times throughout the gospel of John he says it one more time and his disciples said ah now you're speaking plainly and not using figurative speech right 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

[24 : 52] Jesus answered them do you now believe after all this time now I'm about to die Judas is on his way now and the tone of Jesus seems to indicate a level of frustration a level of rebuke for their lack of faith previously but now what has happened is the disciples confusion has turned to clarity and what does Jesus bring up in their clarity previously the disciples were confused about the reality of Jesus going the reality was going to come it doesn't need an introduction it's going to happen especially the incarnation of Jesus Christ and the departure however now that they know now that they are not ignorant of what he's saying and what will be happening they are brought out of ignorance to their awareness and truly the winds are shifting because look how Jesus handles the instruction next behold the hour is coming indeed it has come during this moment of clarity 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 what is shifting here in this passage in this moment of clarity is the disciples are starting to connect the dots and they understand what he's saying with great extreme clarity it's the same as us looking on our phones or going onto the website of voice of the martyrs and scrolling through these pages and these articles of the persecution that's knocking on various church doors around the world and then all of a sudden you hear a knock on your door all of a sudden something that is so distant is now here in a time of clarity and how could anyone ever stay calm when that becomes so clear of understanding that

Jesus Christ is the model of the church is suffering to come that all of a sudden wow I know we've been talking all night Jesus but now for some reason you're leaving what are we going to do and Jesus says you will be scattered each to your own home and will leave me abandon me yet I'm not alone the father is with me and he says he reassures them I have said these things to you not to be a bully not to not to make you make you upset or anything I have said these things to you that in me you may have peace just as in him they will have joy in the world you will have tribulation but take heart I have overcome the world just as the church in the first section has joy in

Christ just like in the second section of having access to God in Christ and the means of joy now Jesus clarifies our peace in Christ I bet there's a small minority of us who might be extreme who would be the Christians to run into the crossfire and say yeah let those persecutors come knocking on my door right thrive on running into harm's way running into the crossfire but that's I would say the minority a majority of us I think would probably find great discomfort in this along with the disciples I think we could identify with the discomfort the reality of what Jesus is saying here consider what happens to the disciples Peter Andrew Simon and Jude would all die upon a cross Peter would be hung upside down not worthy of dying in the same posture as Jesus Thomas and Matthew who are sitting here with Jesus will be stabbed to death Philip both James in this room Bartholomew would be tortured to death who Jesus speaks to John would be exiled attempted to be murdered he would be exiled now I say these things to you not for shock value or to manipulatively startle you this morning I say this to you so that you understand the weight of what Jesus is saying to these disciples regarding joy and peace amid sorrow church where do you find joy and peace during sorrow where do you find it maybe some of us might turn to our wallets take a you know 500 bucks and a trip to the mall and all of a sudden you're lifted back up and you got your new shoes and everything and you're just lifted back up in spirit maybe it's when those

Amazon boxes start stacking up outside your door oh I got the new gadgets that I've always wanted oh the joy and I'm distracting from the reality of the suffering that I'm going through maybe it's drugs that you mask and self medicate with maybe it's the porn that you medicate your mind with maybe it's hobbies that you just go out on a golf course and boy you know you just go into a different world go out with the guys ignore all the problems right our instant gratification begs for all those things our instant gratification but Jesus tells us something about endurance and joy and peace Jesus says joy and peace are accessible in the midst of sorrow and they are found in nothing of which this world has to offer nothing here and only here is where our joy can be full a joy that the world is waiting to hear about you want to talk about how the world operates look upon all those

things look at the porn industry look at the drug industry we're literally in a pandemic with [31 : 56] COVID there's been a pandemic with porn and drugs all around the world and it's a silent killer instant gratification the joy from the church is what the world is longing for a joy that they're longing to find how are they to know if we as his church are defeated in trials and hardships and suffering how will they know if we're defeated by our circumstances or find it easier to kind of just live like a hobbit in a hole in the side of a cliff and just be content living there with your family and a Bible until the day you die that would be the most sinful way that we could ever live let me read for you 2nd Corinthians chapter 4 verse 7 through 11 it says but we have this treasure in jars of clay to show that the surpassing power belongs to God and not to us we are afflicted in every way

Paul says but not crushed perplexed but not driven to despair persecuted but not forsaken struck down but not destroyed always always carrying in the body the death of Jesus so that the life of Jesus may also be manifested in our bodies for we have live for we who live are always being given over to death for Jesus sake so that the life of Jesus also may be manifested in our mortal flesh so death is at work in us but life in you this is how Paul encourages the Corinthian church and how I believe we need to be encouraged this morning the testimony of joy in our lives needs to be considered the joy and the amount of joy that we have in our lives will prove our satisfaction in Christ a Christian who is just exuding joy in their life testifies that their satisfaction is not found in drugs it's not found in money it's not found in porn it's not found in Amazon boxes it's not found in hobbies the joy in the life of a Christian testifies and it proves our satisfaction is only in Jesus Christ secondly the joy in the life of a Christian proclaims our value system that what do we value if we inventory our lives if only our Bibles had a had a little ticker like our lawnmowers do of our hours that we spent on our lawnmower I wonder what our Bibles would prove to say that we value what God's word is over CNN over Fox News over any junk whatever I'm not going to get into it but whatever junk is on social media yeah if it's on social media it's not always true but we fall for it hook line and sinker but if we're our eyes and our spirits and our minds are soaked in the word of God this is the only means of which we prove that our value is in

Jesus Christ so proving our joy is from Jesus Christ and thirdly it's also joy in the Christian's life will propel our mission in Christ you want to go to high school you want to go to college campuses and you want to be propelled in your workplaces in mission for Christ you got to have joy right and the only reason then to explain why Christians become so glum so gloomy so depressed so sorrowful so unpleasant is sadly the opposite it proves that their satisfaction comes from the world that always leaves them hanging their value system is from the world that this time in here is a hit or a miss it propels them in a mission for the world church the mission of

Christ is the foundation of our contentment in sorrow in our prayers in our peace in sorrow because our joy is in Christ in prayer because we are certain of our access in Christ and in tribulation because our peace is in Christ the overcomer of the world that desires for all of us to just shut up and just go away because we're the problem right what excuse can you have not to overflow in joy throughout this week what excuse could you have you can search the world you can find the substance that your flesh longs for or you can be steadfast in the hope of which your soul longs for especially during hardships you have two roads to follow so may our joy our peace spill out of our lives continuously and infect this world infect this world just as more contagious than COVID right infect this world that longs to have the contentment that we have in

[38 : 08] Christ may we be people content in a world desiring this contentment let's pray as we continue to reflect and sing OK again that we are in nothing you can hear that we enjoy P and you have come to them because we can tell us what will you have going they can that we can forth and the