

## “Joy in Prayer and Victory”

John 16:23-33 Lesson #11

For the Christ follower, there will be struggle, sorrow, and trouble in this world.  
Jn. 16:12-22 -- The event that causes sorrow will one day be the cause for joy.

**THE JOY OF THE BELIEVER IN THE WORLD INCREASES THROUGH OUR PRESENT PRIVILEGE OF PRAYER, 16:23-27**

A. Jesus presents the elements that make our privilege of prayer unique, 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."

### SUMMARY IDEA

1. No need to ask Jesus questions during the day of the Spirit's indwelling ministry.
  - a. "In that day" = age of HS
  - b. Jesus promises that the Father will answer! "truly, truly"  
"truly, truly" in URD:
    - 1] Promise of tremendous power (in prayer), Jn. 14:12
    - 2] Principle of joy out of sorrow, Jn. 16:20
    - 3] Promise of answered prayer, Jn. 16:23 (here)
  
2. It will be possible to ask the Father for anything on the basis of Jesus' name.
 

Verses similar: 14:13; 15:7; 15:16b

Review what it means to prayer in Jesus' name – Jn 14:12

  - 1] We are the personal representative of Jesus before the Father.
 

We pray with Jesus' reputation in mind. No request should bring disgrace to the name of Christ.
  - 2] Jesus Christ is our personal reference before the Father.
 

On the basis of our relationship, we can put his signature on every petition.

B. Jesus presents an exhortation to enjoy this prayer privilege, 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."

1. Keep on asking.
2. You will receive.
3. (purpose) Your joy will be made full in answered prayer.
 

Joy comes from answered prayer.

## DETAIL EXPLANATION OF OUR PRAYER PRIVILEGE

### C. Jesus presents an explanation of our unique privilege of prayer, 16:25-27

Why is it unique?

#### 1. Prayer will be unique because **of the Holy Spirit's ministry**, 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."

“figurative language” -- (para + oimia = by the wayside saying) BDAG -- 2. a brief communication containing truths designed for initiates, *veiled saying, figure of speech*, in which esp. lofty ideas are concealed: in Johannine usage.

“an hour is coming” -- age of the HS

#### **What part of prayer changed with Jesus' promise in the URD?**

In OT, we have many wonderful prayers recorded by godly men.

What changed in the NT?

In OT, HS given sovereignly to selected saints (not everyone) for specific tasks, and could be on a temporary basis.

Ex. 28:3; 31:3; Num. 11:17, 25; 27:18; the judges. Dan. 4:8; 5:11-14; 6:3; the prophets. THE DISCIPLES.

In NT, HS given to every believer at the moment of salvation, and the baptism of the Spirit places every believer in Christ and in the Body of Christ.

### **The contrast between the old covenant and the new covenant ministries of the HS is predicted by Christ:**

**John 7:38** "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" <sup>39</sup> But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

**John 14:16** "I will ask the Father, and He will give you another Helper, that He may be with you forever; <sup>17</sup> *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.

**John 16:12** "I have many more things to say to you, but you cannot bear *them* now. <sup>13</sup> "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. <sup>14</sup> "He will glorify Me, for He will take of Mine and will disclose *it* to you.

NAU **Acts 1:4** Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me: <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." <sup>6</sup> So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" <sup>7</sup> He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; <sup>8</sup> but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

**The contrast between the old covenant times and the new covenant ministries of the HS is described by the apostles:**

**Acts 2:33** "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.

NAU **Acts 5:31** "He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins. <sup>32</sup> "And we are witnesses of these things; and so *is* the Holy Spirit, whom God has given to those who obey Him."

NAU **Acts 11:15** "And as I began to speak, the Holy Spirit fell upon them just as He did upon us at the beginning. <sup>16</sup> "And I remembered the word of the Lord, how He used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.'

Permanent indwelling of the Spirit – provides unique teaching min.

Even with the HS to help us today, we have difficulty understanding parts of G's Word. But it was harder for the disciples because they didn't have the HS yet. Cf. teaching ministry, 16:12-13.

Permanent indwelling of the Spirit – provides unique prayer opportunity.

Jn 14:12-13

- Jesus' ascension and the Spirit's indwelling provided a new dimension of power in prayer.

2. Prayer will be unique because it **will be offered in Jesus' name**, 16:26a.

<sup>26</sup> "In that day you will ask in My name,"

Prayer in Jesus' name is based on . . .

- a. On His office as Savior -- "Jesus" => savior
- b. On our union with Jesus Christ. Descriptions of our union:
  - legal union
    - Example: employee acts in name of employer
    - Implication: we act as Jesus' servants, in His name.
  - life union
    - Example: father & son. A son has certain privileges because he had his father's name through a blood relationship.
    - Implication: we have a blood relationship to the Father
  - love union
    - Example: Bride takes name of groom and then has certain rights.
    - Implication: Church, the Bride, uses Jesus' name to draw on His riches.

Prayer in Jesus' name also based on...

- c. On our communion with Jesus Christ.
  - Obedience is prerequisite to enjoying the power in Jesus' name. We must abide in Him & He is us for prayers to be answered. Jn. 15:7

- Jesus' ascension and the Spirit's indwelling now allowed God's people to petition the Father in Jesus' name.

3. Prayer will be unique because of a **new relationship to the Father**, 16:26b-27.

“and I do not say to you that I will request of the Father on your behalf; <sup>27</sup> for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father.”

a.

Jesus warns against any type of intermediary who has to urge the Father to listen, 16:26b.

Our special access:

Eph. 3:12 “in whom we have boldness and access in confidence...”

Eph. 2:18 access to the Father.

➤ Direct access to a personal intimate relationship with the Father in prayer.  
“Abba, Father” (Rm. 8)

- b. The believer has the Father’s heart as soon as the name of His Son is mentioned, 16:27.

➤ Permanent indwelling allows God’s word to abide so that prayer reflects His heart  
Cf. Jn 15:7

**THE JOY OF THE BELIEVER IN THE WORLD IS INSPIRED BY THE PROSPECT OF THE FUTURE, 16:28-33**

- A. The disciples claimed to understand Jesus’ mission in the world, 16:28-30

1. Jesus summaries His mission in the world, 16:28.

“I came forth from the Father” = kenosis

“have come into the world” = incarnation

“I am leaving the world again” = passion & resurrection

“and going to the Father.” = ascension

2. The disciples claim to understand, 16:29-30.

<sup>29</sup> His disciples said, "Lo, now You are speaking plainly and are not using a figure of speech. <sup>30</sup> "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."

Jesus reminds them of the limitations of their faith, v. 31 -- "Do you now believe?"

- B. Jesus predicts that they will experience ultimate victory, 16:32-33.

1. The possible experience of the believer in the world is this: **tribulation** (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."

- a. "hour" different from 16:25 -- Here, suffering & crucifixion
- b. "scattered" -- Mt. 26:31 "I will strike down the Shepherd, and the sheep of the flock shall be scattered."

2. The positive experience of the believer in the world is this: **peace** (16:33a)

<sup>33</sup> "These things I have spoken to you, so that in Me you may have peace.

We operate in both spheres: "in Me" and "in the world"

In Christ --- peace

In the world --- tribulation

Both are meant to be our experience in this life.

3. The prospective experience of the believer in the world is this: **joy in victory** (16:33b)

"In the world you have tribulation, but take courage; I have overcome the world."