

Welcome! We as fellow disciples of Jesus are learning life-changing truth that still affects our lives today. We are to stop being troubled, believe in God, believe in Jesus, abide in Jesus, love each other, and testify of our Lord Jesus to the unbelieving and hateful world. We too, as the apostles, are indwelt by the Spirit of Truth who Himself is continually working to testify and convict the blinded world. Jesus is teaching His Eleven these truths because within 24 hours, His dead body would be laying in a tomb. Jesus taught them in **16:5-15** that the Holy Spirit would lead them into ‘all the truth!’ and now in **16:16-24** we learn “Something radically different from what they were anticipating was about to take place.”

Read 16:16-24. **:16** “**A little while, and you will no longer see Me** [In a little while you won’t see Me anymore]; **and again a little while, and you will see Me** [again].” Jesus uses the phrase ‘**A little while**’ 7 times in 4 verses. What is He referring to? Some believe it’s the time between His death and His resurrection, others His ascension into heaven and then coming back for us, others when He leaves bodily and then sends the Spirit. The picture of the apostles mourning while the world rejoices (**16:20**) fits well the period while Jesus was in the tomb. Yet really, only His death, resurrection, appearances, ascension, and the pouring out of the Holy Spirit would make it all clear.

The disciples react: **:17** *Some of His disciples then said to one another* “**What is this thing He is telling us** [What does He mean when He says], ‘**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** [We don’t understand].” Totally confused, they hadn’t put it together yet. If we were the apostles, would we have been able to make sense of a Messiah who would die, rise from the dead, and leave His people in favor of another Helper (**14:16**)?

:19-20 *Jesus knew that they wished to question Him* [to ask Him what He meant], **and He said to them,** “**Are you deliberating together about this** [Are you asking yourselves what I meant?], **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* [I tell you the truth] **that you will weep and lament** [be both sad and have deep sorrow; not only an outward demonstration of grief but also a testimony to how significant the loss was] **but the world will rejoice; you will grieve** [be deeply distressed], **but your grief will be turned into joy.**” Their grief wouldn’t be permanent! It would be turned into joy. Why? Because of His resurrection!

:21 “**Whenever a woman is in labor she has pain** (lit. grief), **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** (lit. human being) **has been born into the world** [because she has brought a new baby into the world].” Remember **:6—** “**But because I have said these things to you, sorrow has filled your heart.**” An event that initially causes pain yet ultimately brings joy is childbirth. The suffering of labor fades in the face of the joy of the birth. **Read Heb. 12:11.**

:22 “**Therefore you too have grief now** [Now you are going through pain]; **but I will see you again, and your heart will rejoice, and no one will take your joy**

away from you [no one can rob you of that joy].” In **:16,19** Jesus spoke of the disciples seeing Him; here He tells them that He will see them. It was seeing the Lord and Him seeing them that made the difference. The rejoicing would begin on the day of Jesus’ resurrection. Being a risen Lord, He ushered in the entire life-changing ministry of the Spirit. Jesus’ resurrection would change things; it would bring a permanent joy that couldn’t be removed by the world’s assaults. (See **Gal. 5:22, Rom. 14:17, 1 Th. 1:6**)

:23 “**In that day you will not question Me about anything** [you will not ask Me any questions]. **Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.** When the full implications of My resurrection have dawned upon you, you will not ask Me any questions,” probably because the Spirit would guide them into all truth (**:13, 14:26, 1 Jn. 2:20,27**). “And, listen carefully, if you ask the Father for anything in My name, He’ll grant your request!” This is the third time that evening that the Lord stated this truth (**14:13, 15:16**). Ask means to ask a question rather than to request a favor. **In Jesus’ name** is to pray for that which is consistent with His person and will. “So yes, you won’t question Me but you can go the Father in My name and ask any question you want, and He’ll grant your request.”

:24 “**Until now you have asked for nothing in My name; ask** [using My name] **and you will receive, so that your joy may be made full** [that your joy may be overflowing, to the fullest extent].” **See 15:10-11.** Keep on asking the Father about Jesus and His will. Really, until now the disciples had not addressed the Father in Jesus’ name. But when you do, you’ll find Jesus, the Father, and the Spirit answering your questions and turning your sorrow into joy. As someone said, “Joy is not found in the absence of suffering, but in the presence of God.”

Talk to the **Father** “about your pain and your confusion: the positive biopsies that have shattered your dreams; the unexpected loss of your job that fills you with fear for tomorrow; the unfaithful spouse who rips your heart to pieces; the rebellious children who provoke unimaginable pain; the demanding job that keeps you moving at a frantic, health-threatening pace; the battles with self-hatred that make mention of your identity in Christ sound like mockery; the memories of past abuse that haunt your every waking moment; the consuming loneliness that covers your soul like a fog;” as we deal with a greatly divided nation. Join me as we look to the Father, the risen Jesus, the Holy Spirit, and Their various ministries! Let’s go on.

“Postmodernism denies absolute truth; the consequence of it all is a bleak world of hopelessness and despair.” This is the reason that when the world hears the message of the joy (**16:19-24**), love (**:25-28**), peace (**:31-33**), and hope found only in Jesus, they face the clear choice of either rejecting Him or bowing the knee to Him. As Jesus continued to comfort the 11 apostles, “He reassured them of the Father’s love for them, bolstered their sagging faith, and held out the hope of their ultimate victory over the trials and tribulations they would face.” In **Jn. 16:25-33**, Jesus gives His concluding statement to the 11, the 11 He had taught during the Passover meal and as they walked together

toward the garden of Gethsemane. They've walked together down through the Kidron Valley near Jerusalem and up through the vineyards and will end up in the garden of Gethsemane where He will pray, then be betrayed by Judas Iscariot and arrested by the religious leaders of Jerusalem and 100s of soldiers. Imagine the emotions and thinking that must have taken place that evening.

Read :25-28. :25 “These things I have spoken to you in figurative language (lit. **proverbs or figures of speech**); **an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father** [the meaning will become clear]” **“These things”** refer to all the words which Jesus spoke that memorable night. The work of Jesus and the Father Himself couldn't be understood apart from His crucifixion, resurrection, appearances, and sending the Spirit to permanently indwell them. As the resurrection took place and Jesus began to appear and then the Spirit was sent, the veil would be lifted. His plain speech began with His post-resurrection appearances (see **Lk. 24:27,45**). And, “in the era of the Spirit this revelation would be clear, free, unrestricted, full.” “It wasn't that the teachings of Jesus were so complicated; they simply embodied God's revelation of Himself which overturns all human wisdom, and can only be understood by those who have been born from above by the power of the Spirit.”

:26 “In that day [When that time comes], **you will ask in My name [:24], and I do not say to you that I will request of the Father on your behalf** [I need make no promise to plead to the Father for you].” **In My name**—through Jesus, the believers would be able to approach the Father directly. This is part of the New Covenant (FHIDLS). **In that day**—the day of the Spirit, after Jesus' work and in which we now live. **16:23**. They would pray to the Father in Jesus' Name. Their requests would be consistent with the will of the Son. They would know what questions to ask and what to ask for because their hearts and wills would be in line with that of Jesus. The day was coming when all would be able to approach the Father as Jesus did. Why?

:27 for the Father Himself loves (phileō, likes) you, because you loved (phileo, liked) Me and have believed that I came forth from the Father.” The word for ‘love’ here comes from the Greek word *philei*, which means to like, a friendship liking, a warm, deep, caring affection. This word is also found in **Jn. 11:3,36**. Amazing, the Father both loves and likes us! Why? Because we love and like Jesus and have believed He came forth from the Father.

:28 “I came forth from the Father & have come into the world; I am leaving the world again and going [returning] **to the Father.**” I'm leaving and going—present tense. The Jewish authorities vehemently refused to believe that Jesus was sent by the Father (**9:29**), but we believe He was sent by the Father. Consequently, we experience both His *agapē* love and His *phileō* liking!!

The disciples again react: **Read :29-33. :29 His disciples said, “Lo, now You are speaking plainly and are not using a figure of speech** (lit. **saying a proverb**). **:30 Now we know (3609a) that You know all things** [everything], **and have no need for anyone to question You; by this we believe that You**

came from God. We're now understanding You clearly. You're no longer using figurative language.” The disciples think they've got it! “Yes Jesus, You came from God. No more questions are needed. We believe You really are who You claim to be.”

:31 Jesus answered them, “Do you now believe? [A question or could be “**Now you believe!**”] He checks their enthusiasm. The disciples' faith though genuine (**17:8**) was still immature, still growing. The true meaning would only come with time and maturity. **:32 “Behold, an hour** [the time] **is coming, and has already come, for you to** [when you will] **be scattered, each to his own home** [way?] **and to leave** [leaving] **Me alone; and yet I am not** [really] **alone, because the Father is with Me.**” That is so incredible! “Do you realize that shortly you will be so confused, so uncertain of what's happening, that you will abandon Me, not betray but deny Me?” When their faith was tested, they abandoned Jesus and fled into the darkness. Scattered is a fulfillment of Zechariah's words in **Zech. 13:7 (read)**. See **Mt. 26:31, Mk. 14:27**. It speaks of the Shepherd being struck by Yahweh and His sheep scattered. “You'll leave Me alone, but I won't really be alone, because the Father is with Me.” Those words bring tears to my eyes. Jesus was facing this without any human support. Yet, the Father was always with Him; what a great reassuring fact. **Ps. 22:24**. Remember some of Jesus' last words on the cross where He prayed, **“Father, into Your hands I commit My spirit.** Having said this, He breathed His last.” The Father was always with Him. He's always with us also even if no one else stands with us.

:33 “These things I have spoken to you, so that in Me you may have peace. Peace is wholeness, contentment, life and fulfillment in abundance. Peace is available but we must choose it. **In the world you have tribulation, but take courage** [heart]; **I have overcome the world.**” Jesus has overcome the world and conquered sin and Satan. It is not surprising that this chapter ends with a note of victory. The past tense (perfect, for abiding result). “I've given these truths to you that in Me you may have peace,” the same peace that is a fruit of the Spirit (**Gal. 5:22-23**) that is available to us as we walk by the Spirit. “Despite the hostility of the world and the tribulation you'll experience, you'll have peace, My peace.” If we live our lives out by radical faith in God, the whole world is not going to like us; in many cases it's going to oppose us. But Jesus and the Father are with us and love us; and the indwelling Spirit will be everything we need to keep going. Walk by faith in the overcoming Jesus!

After Jesus' resurrection and the coming of the Spirit on the day of Pentecost, the disciples would be radically transformed from men of fear to men of courage. Though they abandoned Jesus on the night of His arrest, they would boldly stand before the Jewish religious leaders less than two months later.

“When life comes crashing down, the qualities of joy, love, and peace are God's gifts to keep us going.” What an encouraging passage. May we read it until we ‘get it!’ Joel

Welcome! We as fellow disciples of Jesus are learning life-changing truth that still affects our lives today. We are to stop being troubled, believe in God, believe in Jesus, abide in Jesus, love each other, and testify of our Lord Jesus to the unbelieving and hateful world. We too, as the apostles, are indwelt by the Spirit of Truth who Himself is continually working to testify and convict the blinded world. Jesus is teaching His Eleven these truths because within 24 hours, His dead body would be laying in a tomb. Jesus taught them in **16:5-15** that the Holy Spirit would lead them into ‘all the truth!’ and now in **16:16-24** we learn “Something radically different from what they were anticipating was about to take place.”

Read 16:16-24. :16 “A little while, and you will no longer see Me [In a little while you won't see Me anymore]; **and again a little while, and you will see Me** [again].” Jesus uses the phrase ‘**A little while**’ 7 times in 4 verses. What is He referring to? Some believe it's the time between His death and His resurrection, others His ascension into heaven and then coming back for us, others when He leaves bodily and then sends the Spirit. The picture of the apostles mourning while the world rejoices (**16:20**) fits well the period while Jesus was in the tomb. Yet really, only His death, resurrection, appearances, ascension, and the pouring out of the Holy Spirit would make it all clear.

The disciples react: **:17 Some of His disciples then said to one another “What is this thing He is telling us** [What does He mean when He says], ‘**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** [We don't understand].” Totally confused, they hadn't put it together yet. If we were the apostles, would we have been able to make sense of a Messiah who would die, rise from the dead, and leave His people in favor of another Helper (**14:16**)?

:19-20 Jesus knew that they wished to question Him [to ask Him what He meant], **and He said to them, “Are you deliberating together about this** [Are you asking yourselves what I meant?], **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** [I tell you the truth] **that you will weep and lament** [be both sad and have deep sorrow; not only an outward demonstration of grief but also a testimony to how significant the loss was] **but the world will rejoice; you will grieve** [be deeply distressed], **but your grief will be turned into joy.**” Their grief wouldn't be permanent! It would be turned into joy. Why? Because of His resurrection!

:21 “Whenever a woman is in labor she has pain (lit. grief), **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** (lit. human being) **has been born into the world** [because she has brought a new baby into the world].” Remember **:6— “But because I have said these things to you, sorrow has filled your heart.**” An event that initially causes pain yet ultimately brings joy is childbirth. The suffering of labor fades in the face of the joy of the birth. **Read Heb. 12:11.**

:22 “Therefore you too have grief now [Now you are going through pain]; **but I will see you again, and your heart will rejoice, and no one will take your joy**

away from you [no one can rob you of that joy].” In **:16,19** Jesus spoke of the disciples seeing Him; here He tells them that He will see them. It was seeing the Lord and Him seeing them that made the difference. The rejoicing would begin on the day of Jesus’ resurrection. Being a risen Lord, He ushered in the entire life-changing ministry of the Spirit. Jesus’ resurrection would change things; it would bring a permanent joy that couldn’t be removed by the world’s assaults. (See **Gal. 5:22, Rom. 14:17, 1 Th. 1:6**)

:23 “In that day you will not question Me about anything [you will not ask Me any questions]. **Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.** When the full implications of My resurrection have dawned upon you, you will not ask Me any questions,” probably because the Spirit would guide them into all truth (**:13, 14:26, 1 Jn. 2:20,27**). “And, listen carefully, if you ask the Father for anything in My name, He’ll grant your request!” This is the third time that evening that the Lord stated this truth (**14:13, 15:16**). Ask means to ask a question rather than to request a favor. **In Jesus’ name** is to pray for that which is consistent with His person and will. “So yes, you won’t question Me but you can go the Father in My name and ask any question you want, and He’ll grant your request.”

:24 “Until now you have asked for nothing in My name; ask [using My name] **and you will receive, so that your joy may be made full** [that your joy may be overflowing, to the fullest extent].” See **15:10-11**. Keep on asking the Father about Jesus and His will. Really, until now the disciples had not addressed the Father in Jesus’ name. But when you do, you’ll find Jesus, the Father, and the Spirit answering your questions and turning your sorrow into joy. As someone said, “Joy is not found in the absence of suffering, but in the presence of God.”

Talk to the **Father** “about your pain and your confusion: the positive biopsies that have shattered your dreams; the unexpected loss of your job that fills you with fear for tomorrow; the unfaithful spouse who rips your heart to pieces; the rebellious children who provoke unimaginable pain; the demanding job that keeps you moving at a frantic, health-threatening pace; the battles with self-hatred that make mention of your identity in Christ sound like mockery; the memories of past abuse that haunt your every waking moment; the consuming loneliness that covers your soul like a fog;” as we deal with a greatly divided nation. Join me as we look to the Father, the risen Jesus, the Holy Spirit, and Their various ministries! Let’s go on.

“Postmodernism denies absolute truth; the consequence of it all is a bleak world of hopelessness and despair.” This is the reason that when the world hears the message of the joy (**16:19-24**), love (**:25-28**), peace (**:31-33**), and hope found only in Jesus, they face the clear choice of either rejecting Him or bowing the knee to Him. As Jesus continued to comfort the 11 apostles, “He reassured them of the Father’s love for them, bolstered their sagging faith, and held out the hope of their ultimate victory over the trials and tribulations they would face.” In **Jn. 16:25-33**, Jesus gives His concluding statement to the 11, the 11 He had taught during the Passover meal and as they walked together

toward the garden of Gethsemane. They've walked together down through the Kidron Valley near Jerusalem and up through the vineyards and will end up in the garden of Gethsemane where He will pray, then be betrayed by Judas Iscariot and arrested by the religious leaders of Jerusalem and 100s of soldiers. Imagine the emotions and thinking that must have taken place that evening.

Read :25-28. :25 “These things I have spoken to you in figurative language (lit. **proverbs or figures of speech**); **an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father** [the meaning will become clear]” **“These things**’ refer to all the words which Jesus spoke that memorable night. The work of Jesus and the Father Himself couldn't be understood apart from His crucifixion, resurrection, appearances, and sending the Spirit to permanently indwell them. As the resurrection took place and Jesus began to appear and then the Spirit was sent, the veil would be lifted. His plain speech began with His post-resurrection appearances (see **Lk. 24:27,45**). And, “in the era of the Spirit this revelation would be clear, free, unrestricted, full.” “It wasn't that the teachings of Jesus were so complicated; they simply embodied God's revelation of Himself which overturns all human wisdom, and can only be understood by those who have been born from above by the power of the Spirit.”

:26 “In that day [When that time comes], **you will ask in My name [:24], and I do not say to you that I will request of the Father on your behalf** [I need make no promise to plead to the Father for you].” **In My name**—through Jesus, the believers would be able to approach the Father directly. This is part of the New Covenant (FHIDLS). **In that day**—the day of the Spirit, after Jesus' work and in which we now live. **16:23**. They would pray to the Father in Jesus' Name. Their requests would be consistent with the will of the Son. They would know what questions to ask and what to ask for because their hearts and wills would be in line with that of Jesus. The day was coming when all would be able to approach the Father as Jesus did. Why?

:27 for the Father Himself loves (phileō, likes) you, because you loved (phileo, liked) Me and have believed that I came forth from the Father.” The word for 'love' here comes from the Greek word philei, which means to like, a friendship liking, a warm, deep, caring affection. This word is also found in **Jn. 11:3,36**. Amazing, the Father both loves and likes us! Why? Because we love and like Jesus and have believed He came forth from the Father.

:28 “I came forth from the Father & have come into the world; I am leaving the world again and going [returning] **to the Father.**” I'm leaving and going—present tense. The Jewish authorities vehemently refused to believe that Jesus was sent by the Father (**9:29**), but we believe He was sent by the Father. Consequently, we experience both His agapē love and His phileō liking!!

The disciples again react: **Read :29-33. :29 His disciples said, “Lo, now You are speaking plainly and are not using a figure of speech** (lit. **saying a proverb**). **:30 Now we know (3609a) that You know all things** [everything], **and have no need for anyone to question You; by this we believe that You**

came from God. We're now understanding You clearly. You're no longer using figurative language." The disciples think they've got it! "Yes Jesus, You came from God. No more questions are needed. We believe You really are who You claim to be."

.31 Jesus answered them, "Do you now believe? [A question or could be "Now you believe!]" He checks their enthusiasm. The disciples' faith though genuine (17:8) was still immature, still growing. The true meaning would only come with time and maturity. **.32 "Behold, an hour [the time] is coming, and has already come, for you to [when you will] be scattered, each to his own home [way?] and to leave [leaving] Me alone; and yet I am not [really] alone, because the Father is with Me."** That is so incredible! "Do you realize that shortly you will be so confused, so uncertain of what's happening, that you will abandon Me, not betray but deny Me?" When their faith was tested, they abandoned Jesus and fled into the darkness. Scattered is a fulfillment of Zechariah's words in **Zech. 13:7 (read)**. See **Mt. 26:31, Mk. 14:27**. It speaks of the Shepherd being struck by Yahweh and His sheep scattered. "You'll leave Me alone, but I won't really be alone, because the Father is with Me." Those words bring tears to my eyes. Jesus was facing this without any human support. Yet, the Father was always with Him; what a great reassuring fact. **Ps. 22:24**. Remember some of Jesus' last words on the cross where He prayed, **"Father, into Your hands I commit My spirit.** Having said this, He breathed His last." The Father was always with Him. He's always with us also even if no one else stands with us.

.33 "These things I have spoken to you, so that in Me you may have peace. Peace is wholeness, contentment, life and fulfillment in abundance. Peace is available but we must choose it. **In the world you have tribulation, but take courage [heart]; I have overcome the world."** Jesus has overcome the world and conquered sin and Satan. It is not surprising that this chapter ends with a note of victory. The past tense (perfect, for abiding result). "I've given these truths to you that in Me you may have peace," the same peace that is a fruit of the Spirit (**Gal. 5:22-23**) that is available to us as we walk by the Spirit. "Despite the hostility of the world and the tribulation you'll experience, you'll have peace, My peace." If we live our lives out by radical faith in God, the whole world is not going to like us; in many cases it's going to oppose us. But Jesus and the Father are with us and love us; and the indwelling Spirit will be everything we need to keep going. Walk by faith in the overcoming Jesus!

After Jesus' resurrection and the coming of the Spirit on the day of Pentecost, the disciples would be radically transformed from men of fear to men of courage. Though they abandoned Jesus on the night of His arrest, they would boldly stand before the Jewish religious leaders less than two months later.

"When life comes crashing down, the qualities of joy, love, and peace are God's gifts to keep us going." What an encouraging passage. May we read it until we 'get it!' Joel

Read 16:16-24.

:16 **“A little while, and you will no longer see Me** [In a little while you won't see Me anymore]; **and again a little while, and you will see Me** [but a little while after that, you will see Me again].”

:17 **Some of His disciples then said to one another** **“What is this thing He is telling us** [What does He mean when He says], **‘A little while, and you will not see Me** [In a little while you won't 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’** [And what does he mean by 'a little while']? **We do not know what He is talking about** [We don't understand].”

:19 **Jesus knew that they wished to question Him** [to ask Him what He meant], **and He said to them, “Are you deliberating together about this** [Are you asking yourselves what I meant?], **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** [I tell you the truth] **that you will weep and lament** [be both sad and sorry] **but the world will rejoice; you will grieve** [be deeply distressed], **but your grief will be turned into joy.**

:21 **“Whenever a woman is in labor she has pain (lit. grief), 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 (lit. human being) has been born into the world** [because she has brought a new baby into the world].

:22 **“Therefore you too have grief now** [Now you are going through pain]; **but I will see you again, and your heart will rejoice, and no one will take your joy away from you** [and no one can rob you of that joy].”

:23 **“In that day you will not question Me about anything** [you will not ask Me any questions]. **Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you** [He will grant your request because you use My name].

:24 **“Until now you have asked for nothing in My name; ask** [using My name], **and you will receive, so that your joy may be made full** [that your joy may be overflowing].

NLT 16 "In a little while you won't see me anymore. But a little while after that, you will see me again." 17 Some of the disciples asked each other, "What does he mean when he says, 'In a little while you won't see me, but then you will see me,' and 'I am going to the Father'?" 18 And what does he mean by 'a little while'? We don't understand." 19 Jesus realized they wanted to ask him about it, so he said, "Are you asking yourselves what I meant? I said in a little while you won't see me, but a little while after that you will see me again. 20 I tell you the truth, you will weep and mourn over what is going to happen to me, but the world will rejoice. You will grieve, but your grief will suddenly turn to wonderful joy. 21 It will be like a woman suffering the pains of labor. When her child is born, her anguish gives way to joy because she has brought a new baby into the world. 22 So you have sorrow now, but I will see you again; then you will rejoice, and no one can rob you of that joy. 23 At that time you won't need to ask me for anything. I tell you the truth, you will ask the Father directly, and he will grant your request because you use my name. 24 You haven't done this before. Ask, using my name, and you will receive, and you will have abundant joy.

JBP 16-22 “In a little while you will not see me any longer, and again, in a little while you will see me.” ¹⁷⁻¹⁸ At this some of his disciples remarked to each other, “What is this that he tells us now, ‘A little while and you will not see me, and again, in a little while you will see me’ and ‘for I am going away to the Father’? What is the ‘little while’ that he talks about?” they were saying. “We simply do not know what he means!” ^{19-23a} Jesus knew that they wanted to ask him what he meant, so he said to them, “Are you trying to find out from each other what I meant when I said, ‘In a little while you will not see me, and again, in a little while you will see me’? I tell you truly that you are going to be both sad and sorry while the world is glad. Yes, you will be deeply distressed, but your pain will turn into joy. When a woman gives birth to a child, she certainly knows pain when her time comes. Yet as soon as she has given birth to the child, she no longer remembers her agony for joy that a man has been born into the world. Now you are going through pain, but I shall see you again and your hearts will thrill with joy—the joy that no one can take away from you—and on that day you will not ask me any questions. 22b-24 Now you are going through pain, but I shall see you again and your hearts will thrill with joy—the joy that no one can take away from you—and on that day you will not ask me any questions. “I assure you that whatever you ask the Father he will give you in my name. Up to now you have asked nothing in my name; ask now, and you will receive, that your joy may be overflowing.

Read :25-33.

:25 “These things I have spoken to you in figurative language (lit. proverbs or figures of speech); 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 [When that time comes], you will ask in My name, and I do not say to you that I will request of the Father on your behalf [I need make no promise to plead to the Father for you];

:27 for the Father Himself loves you, because you 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 [returning] to the Father.”

:29 His disciples said, “Lo, now You are speaking plainly and are not using a figure of speech (lit. saying a proverb).

:30 “Now we know that You know all things [everything], and have no need for anyone to question You [no more questions are needed; by this we believe that You came from God.”

:31 “Do you now believe?

:32 “Behold, an hour [the time] is coming, and has *already* come, for you to [when you will] be scattered, each to his own *home* [way?] and to leave [leaving] Me alone; and *yet* I am not [really] 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 [heart]; I have overcome the world.

25 "I have spoken of these matters in figures of speech, but soon I will stop speaking figuratively and will tell you plainly all about the Father. 26 Then you will ask in my name. I'm not saying I will ask the Father on your behalf, 27 for the Father himself loves you dearly because you love me and believe that I came from God. 28 Yes, I came from the Father into the world, and now I will leave the world and return to the Father." 29 Then his disciples said, "At last you are speaking plainly and not figuratively. 30 Now we understand that you know everything, and there's no need to question you. From this we believe that you came from God." 31 Jesus asked, "Do you finally believe? 32 But the time is coming--indeed it's here now--when you will be scattered, each one going his own way, leaving me alone. Yet I am not alone because the Father is with me. 33 I have told you all this so that you may have peace in me. Here on earth you will have many trials and sorrows. But take heart, because I have overcome the world."

JBP ²⁵⁻²⁸ “I have been speaking to you in parables—but the time is coming to give up parables and tell you plainly about the Father. When that time comes, you will make your requests to him in my own name, for I need make no promise to plead to the Father for you, for the Father himself loves you, because you have loved me and have believed that I came from God. Yes, I did come from the Father and I came into the world. Now I leave the world behind and return to the Father.” ²⁹⁻³⁰ “Now you are speaking plainly,” cried the disciples, “and are not using parables. Now we know that everything is known to you—no more questions are needed. This makes us sure that you did come from God.”

³¹⁻³³ “So you believe in me now?” replied Jesus. “The time is coming, indeed, it has already come, when you will be scattered, every one of you going home and leaving me alone. Yet I am not really alone for the Father is with me. I have told you all this so that you may find your peace in me. You will find trouble in the world—but, never lose heart, I have conquered the world!”