

## John 16

### Sorrow to Joy

#### **Introduction:**

Chapters 14-16 stand as a unit within the Gospel of John. Jesus is about to enter His final week of ministry and knows that the cross lies directly ahead of Him. Prior to entering this week, Jesus takes care to tend to His disciples, to shore them up for the difficulties ahead, which they cannot yet fully comprehend.

The disciples are troubled. They know that Jesus is going to Jerusalem and they know that the religious leaders seek to take His life. They are aware that the ministry is coming to a climax, but do not fully understand Jesus when He says that He is returning soon to the Father.

Jesus addresses the disciples' sorrow and nervousness and comforts them by telling them it is to their advantage that He leaves for a short time. He is very clear with them that His departure will only be for awhile, and that they will see Him again. Their sorrows will be turned to joy.

He will send the Holy Spirit who will guide the disciples into truth. He will cause them to understand what they do not yet grasp. Jesus will not leave the disciples as orphans, but will prepare a place for them and will return.

However, these events will be tumultuous with the certainty of persecution. Jesus does not want His disciples to fall away when this persecution comes, so He prepares them for what lies ahead.

Jesus clearly sees that His going to the cross will be for their benefit. He also sees the connection between His cross and the defeat of the devil. The disciples do not, and cannot yet understand these things.

The disciples will understand soon. They will have access to the Father. They will be guided by the Holy Spirit. They will have peace and will overcome the world, for He has overcome the world. The peaceful end is assured, but the troubles and sorrow lie immediately in the way.

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I. (vs. 1-6) Jesus cautions His disciples of coming persecution so that they will remain firm in faith and not fall away.

A. (vs. 1) A pointed warning of coming persecution

1. “All this” may refer backward to Jesus’ statements about leaving and returning, but more pointedly points to the next verses where He talks about coming persecution.
2. “Go astray” (*σκανδαλίζω / skandalizō*) means to “cause to stumble” in the sense of falling away from following Jesus in faith.
3. There have already been times in the Gospel when the Lord’s followers fell away when the teaching or circumstances became too difficult (John 6:60-66).

#### 4. Jesus forestalls future disillusionment

“Here and again in 16:4 Jesus gives the purpose for his telling the disciples about coming persecution: He informs them so that when it happens, the disciples will not fall away, which in this context would refer to the confusion and doubt which they would certainly experience when such persecution began. There may have been a tendency for the disciples to expect immediately after Jesus' victory over death the institution of the messianic kingdom, particularly in light of the turn of events recorded in the early chapters of Acts. Jesus here forestalls such disillusionment for the disciples by letting them know in advance that they will face persecution and even martyrdom as they seek to carry on his mission in the world after his departure.”<sup>1</sup>

#### B. (vs. 2-4) Coming persecution(s)

1. Jesus predicts a coming persecution for His disciples and is concerned that they not be thrown by what lies ahead.
2. Jesus’ statements in this chapter should be understood both in the *short term* fulfillment and in the *long term*.
  - a) The immediate fulfillment concerning both His return and the persecution of the disciples had immediate fulfillment and long term implications.
  - b) The immediate fulfillment of His return is the resurrection, but the long term is His Second Coming.
  - c) The immediate fulfillment of the disciples’ persecution is recorded in the book of Acts as well as in the first centuries of church history. The long term fulfillment *may refer* to the Tribulation persecution of Jewish believers (Matthew 24-25).

**Matthew 24:3-13** <sup>3</sup> As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?" <sup>4</sup> Jesus answered: "Watch out that no one deceives you. <sup>5</sup> For many will come in my name, claiming, 'I am the Christ,' and will deceive many. <sup>6</sup> You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. <sup>7</sup> Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. <sup>8</sup> All these are the beginning of birth pains. <sup>9</sup> "Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. <sup>10</sup> At that time many will turn away from the faith and will betray and hate each other, <sup>11</sup> and many false prophets will appear and deceive many people. <sup>12</sup> Because of the increase of

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<sup>1</sup> Biblical Studies Press., *Net Bible: New English Translation*, Second Beta Edition. ed. ([Spokane, Wash.]: Biblical Studies Press, 2001) **sn** John 16:1.

wickedness, the love of most will grow cold,<sup>13</sup> but he who stands firm to the end will be saved.

### \*\*\*EXCURSUS: Tribulation Persecution\*\*\*

We require a short excursus at this point concerning Tribulation persecution. Those who hold to a midtribulation or posttribulation view of the rapture would generally see Tribulation persecution as pertaining to the church at the time just prior to the Coming of the Lord. In such light, it is possible to view Jesus' allusions in John 16 to the future persecution of the church.

However, in a pretribulational understanding, the church is raptured prior to the Tribulation and therefore cannot be persecuted during that time. This is the view I hold, so it becomes necessary at this point to give further explanation. Keep in mind, however, that I offer this interpretation of the Lord's allusion to persecution in John 16 as only a possibility. What is certain in John 16, is that Jesus is cautioning His disciples about the short term persecution that would come (c.f. Acts 12:2; also 64 A.D. with the persecution of Nero; and c.a. 90 A.D. with their expulsion from the synagogue and persecution under Emperor Domitian). What is not certain is how far into the future Jesus was making reference concerning coming persecution.

My own view is that Jesus was looking well beyond the short term. John 16 seems to look into the end times toward the Second Coming, toward the ultimate defeat of the prince of this world, and toward the persecution of believers during the Tribulation. In other words, I am saying that Jesus may have had both short term and long term implications in mind when He was speaking with His disciples prior to His crucifixion.

But what about Tribulation persecution and the church? Obviously, if the church is raptured prior to the Tribulation (a position that I hold), then the church is not persecuted during the Tribulation. However, Matthew 24:9-11 quoted above, makes it abundantly clear that *someone* is being persecuted and put to death because of following Christ.

The immediate context of Matthew 24 is the disciples' questions concerning the destruction of the Temple and the signs of the coming of the end of the age (Matthew 24:1-3). Jesus responds by telling them of the Tribulation persecution and Second Coming. The immediate context of Matthew 24 pertains to the nation of Israel, its Temple, and its people.

The Bible is clear that a number of people will be saved during the Tribulation. At its beginning, we know specifically that there will be 144,000 Jews who turn in faith to the Messiah (Rev. 7:4). Others will believe during this time as well. These are Tribulation believers and they will experience the persecution described in Matthew 24:9-11. In the context of Matthew 24, they are Jewish believers; but most likely the Gentile believers will also experience persecution.

Tribulation believers—both Jew and Gentile—though not “the church” (in a pretribulational understanding), are nonetheless disciples of Jesus. They are disciples of Jesus and they will be persecuted for His Name during the Tribulation.

So, if Jesus alludes to long term persecution of His disciples in John 16, then most likely He is referring to those mentioned in Matthew 24:9-11. They are Tribulation believers, but not the church. They are nonetheless persecuted disciples.

Understanding future events can be difficult, and understandably there are differing views as to how all the biblical pieces fit together. Some points we can say for certain—(e.g. There will be persecution.). Other points we need to fit together with greater consideration—(e.g. Does Jesus refer to Tribulational persecution in John 16?).

Having said that, I felt this excursus was necessary to explain more clearly how I fit some of these pieces together within a pretribulational understanding. I do believe that Jesus is revealing both short term and long term prophecy concerning persecution in His statements in John 16. Not everyone holds that. Most are in agreement, however, that He is certainly referring to the persecution immediately in front of the disciples (c.f. Acts 12:2; also 64 A.D. with the persecution of Nero; and c.a. 90 A.D. with their expulsion from the synagogue and persecution under Emperor Domitian) and probably the short term persecution during the first few hundred years of the church.

\*\*\* End EXCURSUS \*\*\*

3. (vs. 2-3) The persecution Jesus envisions has a religious root.

- a) The disciples will be put out of the synagogue.
- b) In the process, the persecutors think they are actually doing a service to God.

**Matthew 24:24-26** <sup>24</sup> For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect-- if that were possible. <sup>25</sup> See, I have told you ahead of time. <sup>26</sup> "So if anyone tells you, 'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it.

- c) (vs. 3) Though religious, the persecutors neither know the Father, nor the Son.
- 4. (vs. 4) Jesus highlights His warning to the disciples concerning what difficulties lie ahead.

C. (vs. 5-6) Jesus reminds the disciples that He is leaving.

- 1. (vs. 5) Jesus pointedly says He is returning to the Father.
- 2. Yet, the disciples have not asked.
  - a) Peter had questioned in John 13

**John 13:36-38** <sup>36</sup> Simon Peter asked him, "Lord, where are you going?" Jesus replied, "Where I am going, you cannot follow now, but you will follow later." <sup>37</sup> Peter asked, "Lord, why can't I follow you now? I will lay down my life for you." <sup>38</sup> Then Jesus answered, "Will you really lay down your life for me? I tell you the truth, before the rooster crows, you will disown me three times!"

- b) ...but Peter was not understanding the implication of the return of Christ to heaven. I suspect Peter was thinking in terms of the earthly role of Jesus as Messiah without understanding the full heavenly impact.

3. (vs. 6) Jesus highlights the disciples' grief.

- a) They do not understand the importance of His departure, but are simply filled with grief in knowing that He is leaving them.
- b) They do not yet understand the full kingdom aspects (both in the present and the future) of Jesus' actions.
- c) They do not fully understand the scope of Jesus' coming actions on the cross, which will affect not only their sin, but the war of rebellion staged by the devil.

4. There are three “levels” of implication coming together in Jesus’ words and coming actions.

- a) Atonement for the sin of mankind at the cross...
- b) Defeat of Satan and his rebellion at the cross (c.f. Col 2:15)...
- c) The future unfolding of God’s kingdom plan in the years to come:
  - (1) His own death, resurrection, and ascension...
  - (2) The coming of the Holy Spirit...
  - (3) The formation of the church as the people of God...
  - (4) The near term persecution of His disciples...
  - (5) The near term persecution of the church...
  - (6) The long term Tribulation and persecution...
  - (7) The Second Coming and inauguration of God’s kingdom

5. All the disciples see from their vantage point is the Lord’s imminent departure and their own grief.

- a) But, from our vantage point after the coming of the Holy Spirit and the revelation He brings, we can understand more fully what was happening at the cross.
- b) We have not yet seen the completion of these future events, so our own understanding is still limited, but we can see further than the disciples at that time.

c) So, as we read through Chapter 16 we can see hints of these future events within the Lord's words... (I'll explain more as we go.)

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II. (vs. 7-15) Jesus once again speaks of the coming of the Holy Spirit after His own departure.

A. Holy Spirit to come

**John 14:16-17** <sup>16</sup> And I will ask the Father, and he will give you another Counselor to be with you forever-- <sup>17</sup> the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

**John 14:26** But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

**John 15:26** "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

**John 16:7-8** <sup>7</sup> But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. <sup>8</sup> When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:

1. (vs. 7) Jesus will send the Holy Spirit.

- a) (John 14:16-17, 26) The Father sends the Spirit.
- b) (John 15:26; 16:7) Jesus sends the Spirit.
- c) Theologians say: "The Holy Spirit proceeds from the Father and the Son."
- d) He is NOT a junior member of the Trinity or an impersonal force. He is fully God (as is Jesus and the Father), co-equal with Father and Son.

B. Role of the Holy Spirit concerning the world

1. (vs. 8-9) He convicts the world of sin—in particular the refusal to believe in the Son.
  - a) This is the only passage of Scripture that so delineates the role of the Holy Spirit to the world as a Prosecutor.
  - b) For the believer—He is an Advocate. For the world—He is a Prosecutor.
  - c) To "convict" ( $\epsilon\lambda\epsilon\gamma\chi\omega$  / *elenkō*) the world of sin is to convince them, not simply tell of sin, but to bring an awareness in the conscience of the

presence of sin, its effects, and its legal ramifications in light of God's judgment.

- d) The paramount demonstration of this sin is in the refusal to believe in Christ—or, the conviction to judgment concerning sin comes because of the refusal to accept the alternative, which is for God's judgment and wrath to be taken by His Son.
- 2. (vs. 8,10) He convicts the world of righteousness—because Jesus goes to the Father and is no longer seen.
  - a) John's text is terse—almost shorthand—with a number of textual em-dashes, so-to-speak. So, it's a bit difficult to unpack the full implications of what he is saying. He is clear, but there's a lot packed into a small space.<sup>2</sup>
  - b) The three statements are linked together as a list of the Holy Spirit's actions.<sup>3</sup>
    - (1) The first two statements/actions concerning the convicting of sin and righteousness are flip sides of the same coin.
      - (a) Conviction of sin is tied to the rejection of Christ.
      - (b) Conviction of righteousness is tied to the recognition of Christ as the Righteous One.
    - (2) The last statement/action concerning the convicting of judgment encompasses the rebellion of Satan and the resulting judgment on him and the world system (*κόσμος / kosmos*).
  - c) The Holy Spirit convinces the world that Jesus is the Righteous One of God. He is going to the Father and is therefore no longer visible. Yet, the Holy Spirit will bring conviction that Jesus truly is God—He truly is the Righteous One of God—that's a truth our world continually suppresses.
- 3. (vs. 8, 11) He convicts the world of judgment—because Satan and his world system stand condemned.
  - a) Keep in mind our discussion above concerning the broader implications of Jesus' statements and actions. He understands the full scope of the cross

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<sup>2</sup> **John 16:8-11**

καὶ ἐλθὼν ἐκεῖνος ἐλέγει τὸν κόσμον—  
—περὶ ἁμαρτίας —καὶ περὶ δικαιοσύνης —καὶ περὶ κρίσεως·  
—περὶ ἁμαρτίας— μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·  
—περὶ δικαιοσύνης— δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με·  
—περὶ δὲ κρίσεως,— ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

<sup>3</sup> Verse 8 (περὶ... καὶ περὶ... καὶ περὶ) Verses 9-11 (περὶ... ὅτι) (μέν ... δέ )

and the larger context of the establishment of the Kingdom of God. The immediate issues of His crucifixion and resurrection are related to the greater spiritual battle against Satan's rebellion as well as the coming persecution that will follow His disciples right up to the Tribulation and Second Coming.

- b) So, it's not a surprise here to see once again the reference to the prince of this world (Satan).
  - (1) The "prince of this world" title is used three times in John (12:3; 14:30; 16:11). This cosmic confrontation runs almost behind the scenes in the Gospel. Jesus is keenly aware of the fuller implications of this cosmic battle and His coming actions on the cross, but the disciples are not. I have highlighted these issues previously in my notes and lectures as we have encountered this phase.
  - (2) The world is under Satan's dominion. So, the Holy Spirit will bring conviction of the coming judgment.
  - (3) By using this terminology, John is not simply saying that the world is an evil place that will come under God's judgment, but he is firmly tying together the sin of the world with Satan's dominion in the world (*κόσμος / kosmos*). In other words, God's judgment is coming, not just because of sinful people, but because sinful people have refused the righteousness of Christ and have chosen to remain in the realm of Satan's worldly dominion. Judgment will come on the people, the demons, and the whole system. It's an expansive and thorough judgment that encompasses the entire cosmic rebellion.

- C. (vs. 12-15) The Spirit will guide the disciples into truth and will reveal what is to come.
  - 1. (vs. 12) Jesus alludes to the bigger picture here—that is, the implications of His coming actions within the scope of the cosmic rebellion and redemption. The disciples are simply unable "to bear."
    - a) They are grieving His departure.
    - b) At the same time, they are simply unable at this point to understand fully the implications of what lies ahead. They will need Him to leave and the Holy Spirit come to illumine them fully.
    - c) By the time John wrote this Gospel, the Holy Spirit had come. He understands now what He didn't understand then. So, his text reflects this greater understanding as is indicated in the intricate themes running almost underneath the surface. It truly is an amazing text.
  - 2. (vs. 13a) The Holy Spirit will guide the disciples into truth.

- a) This guidance is reflected in the Scriptures that they wrote.
- b) The Holy Spirit would come and give them an understanding that they did not yet have.
- c) As Jesus did the will of the Father, so the Holy Spirit will convey to the disciples the things of both Father and Son.

3. (vs. 13b) In particular, the Holy Spirit will instruct them concerning “what is yet to come.”

- a) By the time the Holy Spirit came at Pentecost, Jesus had already been crucified, resurrected, and ascended. So, the things to come were beyond the immediate understanding.
- b) Within the larger context of this passage, Jesus has been concerned about how the disciples will continue to stand in faith through persecution. So, some of what these future things concern is coming persecution.
- c) Keep in mind both the short and long term implications. Persecution would come in the short term, but it will also come in the long term. Ultimately, the great persecution of the Tribulation. Jesus is concerned that His disciples will not fall away.

4. (vs. 14-15) The revelation the Holy Spirit brings comes from Jesus—and ultimately from the Father.

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### III. (vs. 16-32) The disciples’ grief will soon be turned to joy.

A. (vs. 16-22) The disciples’ grief is for a short time, but will soon become joy.

1. (vs. 16-18) The disciples wrestle with Jesus’ statement that they will no longer see Him, but then they will see Him again.

- a) (vs. 17a) Understandably, they are perplexed. They are not quite certain what is about to happen in Jerusalem. They understand the religious leaders want to kill Jesus, but I don’t think they fully understand that He will *allow* Himself to be killed.
- b) Even if they did understand that soon He would be going to His death, the concept of His resurrection three days later would probably not enter their minds.
- c) (vs. 17b) Further, they are wrestling with His statement about going to the Father. They do understand that the Father is in heaven. They do understand that Jesus has come from the Father. I think by this point, they truly understand that He is the human manifestation of the Father (that’s a BIG point!). But, I do not think they understand the going to the Father

means dying on the cross, or that dying on the cross will lead to His resurrection.

d) (vs. 18) In particular, the disciples are trying to understand the timing of these events when Jesus speaks about them occurring “in a little while.”

2. (vs. 19-20) Jesus confronts the question that has the disciples perplexed.

a) (vs. 19) He highlights the question, but doesn’t seem to answer it directly.

(1) That would require a depth of understanding they do not yet have, and they cannot bear.

(2) So instead, Jesus speaks about the affects of His soon coming departure and reappearance—that is, His crucifixion and resurrection.

b) (vs. 20a) “...you will weep and mourn while the world rejoices”—with the crucifixion

c) (vs. 20b) “...but your grief will turn to joy”—with the resurrection. That is, He is going away, but coming back—in the short term and ultimately, in the grand scheme of things as the kingdom of God is established, at the Second Coming.

3. (vs. 21-22) Jesus illustrates His point concerning grief to joy with a woman giving birth.

a) They will grieve for a short time.

b) But, their joy will be long lasting and permanent.

B. (vs. 23-27) “In that day” the disciples will have direct access to the Father’s provisions.

1. (vs. 23, 26) “In that day” refers to the time after the crucifixion and with the combined events of His resurrection, ascension, and coming of the Holy Spirit.

2. Twice Jesus says, “in that day,” and in both cases makes the same point that the disciples will be able to ask for anything in His name and the Father will give it.

a) Jesus has made this same point throughout the last three chapters (John 14:13-14; 15:16; 16:23-24,26).

b) I am not aware of any study concerning the frequency of these statements within the context of these chapters dealing with comforting the disciples. I think it would make a good study.

- (1) How does asking in His name bring comfort?
- (2) What is the connection between the Lord's departure and the ability of the disciples to ask in His Name?
- (3) For what can they ask? Why does this phrase occur so many times in these chapters, but does not occur anywhere else in the Gospel?
- (4) Why do none of the other Gospels record this phrase?

3. (vs. 24) "Ask and you will receive, and your joy will be complete."
  - a) The NIV translation does not pick up the purpose clause (*ἵνα*), which ties together their asking with the completion of their joy. In other words, there seems to be a connection where in their asking the Father, the disciples' joy will be made complete.
  - b) What does that mean? I'm not sure, but what I suspect is that this "joy" the disciples will experience is the result not only of being in relationship with the Father through Jesus Christ, but also their participation in His work. They are becoming full kingdom participants. As the Son has done the work of the Father, now through the Son the disciples can do the work of the Father.
4. (vs. 25) The disciples' understanding will be made clear. What was once obscure and figurative will become plain.
  - a) How? Again, I am not sure, but I think what Jesus is referring to is the clarity that will come with the Holy Spirit.
  - b) Throughout the Gospel, John has told us that the disciples did not fully understand the events or Jesus' statements as they encountered them (John 3:10; 8:27; 10:6; J12:16; 20:9). Such understanding would come only after the Lord's departure and the coming of the Holy Spirit. Remember, John wrote this Gospel after the coming of the Holy Spirit, so that as He writes He does understand what he did not understand before.
5. (vs. 26-27) So close will the disciples be to the Father, that Jesus will not be asking on their behalf, but they themselves will be able to approach the Father in His name.
  - a) That's a significant change that the disciples do not yet appreciate or understand.
  - b) (vs. 27) The Father loves the disciples because of their faith in Christ. They now will have full access to the Father on that basis.

- C. (vs. 28-32) Jesus reiterates that He came from the Father and is returning.

1. (vs. 29) The disciples begin to understand.
2. (vs. 30) The disciples affirm their faith in Jesus.
3. (vs. 31) Jesus acknowledges their faith.
  - a) I think the disciples' faith was cultivated in stages through the last three years with Jesus.
  - b) Now, they have enough understanding to have faith.
  - c) That opens a good question...How much understanding is necessary in order to place faith in Jesus Christ? What needs to be understood?
4. (vs. 32) Jesus looks to the immediate future and states that He will be alone and the disciples will scatter. It's a very somber note standing in juxtaposition to such a great expression of faith on the part of the disciples. It's as if John has crafted the drama to show that the disciples believed *just in the nick of time*.

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IV. (vs. 33) Jesus wants His disciples to have peace in the face of what is about to come.

- A. He has told these things so the disciples would have peace.
  1. "These things" refers primarily to the truths in chapters 14-16 with the announcement of His departure, but His soon return and the coming of the Holy Spirit.
  2. Jesus fully understands what is ahead of Him, but the disciples do not. So, He is taking great care to make sure that the coming events will not destroy their faith in Him.
  3. "In me" the disciples have peace. That's an interesting statement because one would expect to find peace in external circumstances or within oneself. Jesus reveals that peace comes by being in relationship with Him—through faith in Him. He has the ability to provide protection in the face of the world's troubles.
- B. In the world (*κόσμος / kosmos*) the disciples have troubles.
  1. Jesus has spoken of the coming persecution.
  2. The "world" has troubles because it is yoked under the dominion of the prince of this world (Satan).
- C. Jesus has overcome the world.
  1. He has overcome not just the troubles of the world, but the world.

2. In this context the “world” refers not to a neutral concept of planet earth, but to the entire fallen system, over which Satan exercises dominion.
3. Jesus has overcome it (or from the perspective of the text, is about to overcome it) by His crucifixion, which will lead to His resurrection.
4. Jesus’ use of the perfect indicative to say, “I have overcome,” (*νενίκηκα*) heightens the drama of what is to come. In other words, Jesus is looking at what lies ahead of Him as complete and finished. He understands what is to come and He understands that He will be victorious. It’s not in doubt.
  - a) Though the disciples do not understand, they will soon.
  - b) Though the disciples will soon scatter, Jesus makes sure that the coming events and persecution will not shake their faith in Him.
  - c) Jesus stands on the threshold of fulfilling what He came to do.

### **Conclusion:**

Just prior to the final week, Jesus addresses His disciples’ concerns and fears. While He understands what is about to happen, the disciples do not. Jesus takes great care to comfort His disciples by letting them know that even though there will be persecution, their trust in Him needs to remain secure.

He will send His Holy Spirit to guide them and lead them into truth. They will have unhindered access to the Father and will be able to ask anything in His name. Their sorrow will be temporary, but will soon be turned to joy.