That You May Have Peace – John 16:25-33

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John 16:25-33. We're at the end of Jesus' "Farewell Discourse" in this text, his last extended conversation, with some of his last teaching before the cross.

And embedded in them are five blessings that we may have peace. That *you* may have peace. Last week was joy, this week is peace. Straight from v33, the end of the passage. *[33] I have said these things to you, that in me you may have peace.* Glorious peace.

One of the most precious characteristics in all the world. One of the most satisfying attributes in all of life. And one of the most difficult to get and keep. But thankfully Jesus gives it (John 14:23), and tells us how to receive it. You follow along. John 16:25

[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.

[26] In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; [27] for the Father himself loves you, because you have loved me and have believed that I came from God. (ESV) Let's stop there.

The first blessing, that we may have peace, is . . .

A PROMISE – Jesus will speak clearest when we're clearly ready (v25)

Ready to *hear* him. Ready to *receive* him; and receive what he says. It was true of the Disciples and it's true of us. V25b – *The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father.* Clearly. It's a promise.

Until then, however, it's figures of speech. *"I have said these things to you in figures of speech*. (25a). Expressions that use words in a non-literal way. Metaphors often times.

Like in 2:19 when he used the metaphor of a *temple*, while *standing* in the temple, to describe his death and resurrection. *"Destroy this temple* [he said]*, and in three days I will raise it up.* It was a figure of speech to soften the blow. To keep the train on the tracks until they got to the station.

Same in chapter 10 – *I am the good shepherd . . . and I lay down my life for the sheep.* (14-15) Figures of speech.

And the list goes on. In *all* the Gospels. From metaphors and similes, to entire parables. All figures of speech, because they couldn't *understand* what he was saying, or couldn't *handle* it. Like when he said a short time earlier here in v12 – *"I still have many things to say to you, but you cannot bear them now."* You can't handle the hard stuff. So he either obscured it or softened it until they were ready. Clearly ready.

Which started a few moments later as we'll see in a minute, and probably continued in earnest between his resurrection and ascension. Like it says in **Acts 1:3** – *He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.* The Father's Kingdom. And given the clarity with which they went on to write, he spoke *plainly*. That was *their* hour. The hour coming for them.

Ours is right now. As God speaks to us through his Word. And the *preaching* of his Word. And singing it. Removing the cotton from our ears at just the right time. Opening our hearts at just the right hour.

How many times has somebody walked in here, and all of a sudden – after three weeks, or three months, or three years – it clicks? They hear it and get it. First it's the Gospel and how they need to believe it, then the *entire* Word and how they need to apply it, and then their life and how they need to live it.

Why is that? Why the delay? Because Jesus speaks clearest when we are clearly ready.

Not that we know it. Not that we know we're ready. Not that we always make a conscious *decision* to listen. But that he breaks in and breaks through when we least expect it. Knowing our heart and mind better than we do.

That's why it's so important to read the Bible every single day. And go to a Bible-believing, Bible-preaching church every single week. And a Bible *study* in between. Otherwise you may *never* hear when you're ready.

That's the first blessing. A promise, to speak clearest when we're clearly ready. That you may have peace.

The second is . . .

A PRIVILEGE – We can approach the Father directly in prayer (v26-27)

V26 again – *In that day* [most likely referring to the time after his ascension when he was no longer with them] *you will ask in my name* [pray]*, and I do not say to you that I will ask the Father on your behalf;* [I won't pray *for* you. I don't *need* to.] *[27] for the Father himself loves you, because you have loved me and have believed that I came from God.*

You will ask the Father in my name, Jesus said. Directly. That means we don't need a priest, we don't need a saint, we don't need Mary, we don't need anybody. We can actually approach God ourselves. The God of the universe! The one who spoke the stars into existence. The one who made us and saves us. The one who who's high and lifted up. What a privilege! What a blessing! What an honor!

Now, does that mean Jesus is out of the picture? Not at all. He still *very* much intercedes for us. At the Father's right hand. But as an advocate and mediator, not a messenger. He doesn't utter our prayers for us, he doesn't *ask the Father on our behalf*, as if we can't, but makes his *own* pleas on our behalf. (Romans 8:34; Hebrews 7:25; 1 John 2:1) So his statement stands. We can approach the Father directly.

And Jesus gives us four reasons we can do so. Right here in this passage. The first, is . . .

- **Because he loves us**

The Father does. V27. Jesus doesn't need to pray on our behalf, *for* [or because] *the Father himself loves you.* Not just the Son, but the Father. Directly. *He* loves us.

And those whom he loves, he welcomes. Like I love and welcome my grandkids. As soon as they drive up the driveway, we throw open the door and hug them mercilessly. Welcoming them into our home and into our embrace. Eager to hear anything they have to say. And *give* them anything they want.

Same for the Father. Because he loves *us*.

Second, we can approach the Father directly in prayer . . .
• **Because we love Jesus**
The Father's Son. *The Father himself loves you* [v27]*, because you have loved me*, Jesus said. That's like King Saul, in the Old Testament, agreeing to an audience with David, because David loved his son Jonathan. Like a brother.

Or, much *closer* to home, if you're a friend of one of my daughters, you get my attention. Extra. You have my ear, and I'll do anything I can for you.

So of course we can approach the Father with requests and petitions. We love his Son! We serve his Son. We exalt his Son.

Third, we can approach the Father directly . . .
• **Because we believe in Jesus**
We believe in the Father's Son. Jesus doesn't need to pray on our behalf he said, *for the Father himself loves you* [v27 again]*, because you have loved me and have believed that I came from God.* Believed, in who I am; the second person of the Trinity. Believed, that I'm God in the flesh. Believed, that I speak on God's behalf. Believed, in what I did; and still do.

We can approach the Father directly because we believe in his Son.

And last . . .
• **Because we ask in Jesus' name**
We've seen this several times now in the last few chapters. *In that day* [v26] *you will ask in my name*. According to his will, consistent with his character, submissive to his authority, with his support, and for his glory. When we're all about that, all about Jesus; the Father is all about us and our prayers.

Four reasons we can approach him directly, and have peace. Peace we often forfeit, "all because we do not carry, everything to God in prayer!" Make sure you take advantage of it. It's a privilege.

Third, is a blessing of assurance.
AN ASSURANCE – Jesus is God and knows everything (v28-30)
V28 – *"I came from the Father* [Jesus said] *and have come into the world, and now I am leaving the world and going to the Father."* He's been saying that over and over.

Which raises the question, "How can he be there and here, in our hearts, at the same time?" Like he said in 14:23. That he and the Father will come to us and make their home with us. How can both of those things be true at the same time?

Because Jesus is both fully God and fully *man* at the same time. What theologians call the hypostatic union. The inextricable merger of his spiritual nature with his physical nature. So that even though he *left* this world physically, he continues to dwell with those who love and follow him, spiritually. He's absent in the flesh but present in the Spirit.

But the point here is not to emphasize his omnipresence.

The point is to assure us of his divinity and omniscience. That he's all-knowing.

His divinity, his God-ness, because he *came* from God the Father, in heaven, and he *returned* to God the Father in heaven. Implying that he's just like the Father. Divine in every way. Proven by his miraculous virgin birth, his astounding knowledge and wisdom, his jaw-dropping miracles, and his ascension 40 days later. Jesus is God. Fully so.

And therefore, *knows* everything. V29 – *His disciples said, "Ah, now you are speaking plainly and not using figurative speech!* [How quickly he started fulfilling his promise in v25.] *[30] Now we know that you know all things and do not need anyone to question you* [to figure out what you're saying and confirm that it's true]*; this is why we believe that you came from God."*

His clarity convinced them that he knows everything. *Now we know,* v30. Because he spoke plainly, clearly, and directly. And, his complete knowledge reinforced their *belief* that he's God. Saying at the end of v30 – *this is why we believe that you came from God.*

That may not be the reason *you* first believed – that Jesus is God and knows everything – but it sure is blessed assurance. And reason to *keep* believing. Reason for peace.

Fourth, is . . .
A WARNING – Don't overestimate your faith and devotion (v31-32)
[31] Jesus answered them, "Do you now believe? [32] Behold, the hour is coming, indeed it has come [this very night]*, when you will be scattered, each to his own home, and will leave me alone.* [You'll abandon me.] *Yet I am not alone, for the Father is with me.*

Jesus questioned their faith and devotion, and predicted it wouldn't hold. It wasn't just Peter this time. Being told that *he* would deny Jesus. (John 13:37-38) It's everyone.

Despite their firm confession. Despite their open statement. Because *the hour is coming*, Jesus said, "when you will abandon me." And they did. When the soldiers came for him in the garden. (Mt 26:56b)

But here, it's still a prediction. And a question. *"Do you now believe?* (31) "Are you *really* devoted? (30b) Because in just a few short hours your actions are going to prove otherwise."

All of which serves as a warning. For them *and* us. A warning to never *overestimate* your faith and devotion. Never overestimate the strength of your convictions. Never think you're immune from falling away. "I'll go to the stake for Jesus!" you might say. Careful. Careful. Because a fall, always follows pride. It's only a matter of time.

Better to . . .
– Cling desperately to Jesus
Desperately and humbly. Realizing just how weak you are. Better to be honest and say it like it is. "Prone to wander, Lord I feel it; prone to leave the God I love." Better to be honest and cling desperately, than full of pride and fail miserably.

And better yet . . .
– Rely on him to hold *you*

Rely on Jesus to never leave *you*; or forsake *you*. Rely on him to never abandon *you*. Rely on him to always keep *you*. (John 10:28). And tell him every day. "Here's my heart, Lord. Take and seal it."

Heed the warning, that you may have peace.

And last, is a blessing of encouragement.

AN ENCOURAGEMENT – Take heart (v33)

[33] I have said these things to you [from chapter 13 to now; and probably everything before]*, that in me you may have peace. In the world you will have tribulation.* [The opposite of peace.] *But take heart; I have overcome the world."*

Take heart, as in, be encouraged. Don't lose hope. Keep the faith.

Even in the midst of tribulation. Trials and trouble. Hardship and pain. Distress and difficulty. Persecution and death. *That* kind of tribulation. Tribulation that's a part of life. Part of living in a fallen world. Part of dealing with fallen people.

In the world you will have tribulation. It's a part of life and a fact of life. But take heart. Don't be dismayed. Don't worry. For two reasons. Glorious reasons. Reasons you can't afford to miss.

First . . .

• **Jesus offers peace**

Take heart, because Jesus offers peace. No matter what you face. *I have said these things . . .* [that] *you may have peace.* (33a) And not just any peace, but the peace of God. And not just the absence of turmoil and conflict, but the presence of blessing and wholeness. *That* kind of peace.

Divine peace. Supernatural peace. Peace that makes no sense. Peace that exceeds our understanding. Perfect peace. Eternal peace.

Take heart, Jesus said, because *"Peace I leave with you; my peace I give to you."* John 14:27. Take heart because Jesus offers peace.

The question is, how do you get it? How do you *receive* it? And have it? Keep it? Does it just spring up on its own? Do we need to work for it? Pay for it? Search for it?

Two words. "In me." Did you see them? *[33] I have said these things to you, that in me you may have peace.* In *union* with Jesus. Connected to Jesus. In fellowship with Jesus. United with Jesus. One with Jesus.

That's how you get peace; the peace of Christ. It comes with the relationship. It comes with Jesus himself. Take heart. Know Jesus, K-N-O-W, know peace.

Second, take heart because . . .

• **Jesus has overcome**

As in overpowered. Overshadowed. Conquered. Defeated. Routed. And not just a few adversaries, but the entire world. Not just a little fallenness, but all of it. From the powers of darkness to the powers that be. False religions to false prophets. Evil governments to evil people. Anybody and everybody opposed to Jesus and his followers.

"Take heart [he said], I have overcome them. *I have overcome the world."*

And notice the tense of his statement. *I have overcome. Past* tense. Meaning it's a done deal even though it hasn't yet happened. A sure win even though it seems otherwise. A massive triumph even though the battle rages.

Jesus wins! The Lamb is victorious! The Lion reigns! That's the headline in heaven. Already printed. (The Bible)

And that's why churches in Kenya can sing "Victory in Jesus" these days after 60 of their brothers and sisters in Christ were just martyred for their faith. And 20 of their homes burned.

It doesn't matter. That's not the end of the story. Jesus has overcome. Revelation is written.

It doesn't matter how much *the nations rage and the peoples plot in vain*, Psalm 2. It doesn't matter how much *the kings of the earth set themselves* against the LORD and *his Anointed*.

He who sits in the heavens laughs. And says to his only begotten Son, *"You shall break them with a rod of iron and dash them in pieces like a potter's vessel."*

So take heart. No matter what your tribulation. No matter how the election turns out. No matter what the nations do. Jesus has overcome, and Jesus offers peace.

Summary

Peace, through five blessings. A promise to speak, a privilege of prayer, an assurance of knowing, a warning against pride, and an encouragement to take heart.

Prayer – Father, how blessed we are. Truly, you are good and do good. Not the least of which is giving us peace. So thank you. And thank you for your Son, the Prince of Peace, in whose name we pray. Amen.

You Are Loved