

**Peace in a Troubled World**

**John 16:25-33**

**Part 2**

There are three basic things that people need. They need to feel loved, they need to believe in something or someone, and they need hope. When someone by faith accepts Christ as their Lord and Savior they invariably put themselves in a position to experience all three of these things on a day-to-day basis throughout the course of their lives. And how can this be? This brings us to today's message.

We are presently studying the Gospel of John and more specifically the upper room discourse, and what is the upper room discourse? The upper room discourse records for us the interaction between Christ and His disciples on the last night of His life. And what was Christ trying to do on that particular night? Christ was attempting to prepare His disciples for His departure when He would return back to His Father.

So where are we presently in respect to that discourse and our study of it? We are presently considering Christ's summary of it in **John 16:25-33**. And how many different thoughts did Christ highlight in this summary? Christ in His summary of the upper room discourse highlighted three different thoughts in John 16:25-33.

Last week we considered the first of those thoughts. And what was the first thought that Christ highlighted for us in this summary? The first thought that Christ highlighted in His summary of the upper room discourse was the love of His Father for His disciples (John 16:25-27). Let me read for you **John 16:25-27** and remind you of what we considered last week.

I will be reading from the NAS and this is what it says. **“These things I have spoken to you in figurative language; an hour is coming when I will speak no more to you in figurative language, but will tell you plainly of the Father. (26) In that day you will ask in My name, and I do not say to you that I will request the Father on your behalf; (27) for the Father Himself loves you, because you have loved Me, and have believed that I came forth from the Father.”**

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Jesus had said many things to His disciples about His Father over the course of His public ministry but those things were largely obscure to His disciples. That is what He meant when He told them that He had spoken to them in figurative language. But fortunately for them this would not continue. Christ told them that there was an hour coming when the obscure would be made clear. And when did we conclude that this future period of clarity would come? We concluded that it would come when Christ sent the Holy Spirit, the Spirit of truth, to them on the day of Pentecost and it would be at that time when the obscure things He had told them would finally and fully make sense to them.

Jesus then in **John 16:26** used what He had said in **John 16:25** as a bridge to clarify something that He had said earlier in **John 16:23-24** about praying in His name? And what was that clarification? The clarification was this: He told them that after the Spirit of truth came and made it possible for them to pray in His name because of this future clarity that those prayers would in fact be prayed directly to the Father and not indirectly to the Father through Him.

And then Jesus in the very same verse made it very clear to His disciples that as they brought their requests directly to the Father in His name in this future time of clarity that His Father would in fact receive them enthusiastically. And how did Jesus communicate this thought to His disciples in **John 16:26**? Jesus did this in **John 16:26** by pointing out to His disciples that not only did He love them but that His Father also loved them. In fact, His Father was crazy in love with them. And how did Christ explain this deep affection that His Father had for them? He explained it by helping them to understand that when they chose to believe in Him that they in effect had chosen to love Him and in choosing to love Him, the only begotten Son of God, His Father could not help but have a deep affection for them as well.

So what was the first thought that Christ chose to highlight in His summary of the upper room discourse? The first thought that Christ highlighted in His summary of the upper room discourse was the love of His Father for His disciples (John 16:25-27).

Do people need to know that they are loved? Yes! This is a basic human need. And though we as Christians may not be able to count on the love of men we can count on the love of Christ's Father not just once in a while or

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sporadically but continuously and this was the first thought that Christ shared with His disciples in **John 16:25-27**.

So if this was Christ's first thought that He presented to His disciples in His summary statement of the upper room discourse what was the second and third thought? This question brings us to our message this morning and we will begin with the second thought.

The second thought that was highlighted in His summary of the upper room discourse in John 16:25-33 was the faith of Christ's disciples (John 16:28-32). Just as everyone has a basic need to feel loved, everyone also has a basic need to believe in something or someone, something or someone in their lives that is bigger than themselves. Why is this important?

Having something or someone in our lives like this will provide our lives meaning. So where can we find this something or someone? If we do not want to be let down, if you don't want to be disappointed I believe that we must we must ultimately and supremely put our faith and trust in Christ over an above all other people or things.

Now I don't know if all of you who are with us this morning have in fact done this. But I do know that the eleven disciples of Christ who were with Him in the upper room in **John 16** certainly had and it was their faith in Him that Jesus chose to highlight in **John 16:18-32** even though their faith in Him was clearly flawed and not fully mature as we will see.

So how did Christ go about highlighting their faith in **John 16:28-32**? Christ sought to highlight their faith by first of all outlining for them what was most important for them to believe. And He shared this with them in **John 16:28**. So let me read this verse for you. What does it say? It says this. **"I came forth from the Father, and have come into the world; I am leaving the world again, and going to the Father."**

So what did Christ do in this verse? Christ in John 16:28, in an attempt to share with His disciples what was most important for them to believe, outlined for them His two-fold movement from heaven to earth and back again.

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And why was this two-fold movement of Christ from heaven to earth and back again so important to believe? Christ's heavenly origin is important because it makes it possible for Christ to be our Savior. Christ's heavenly destination is important because it places the Father's seal on Christ's saving work. So were the truths that Christ shared with His disciples in **John 16:28** important? Absolutely! In fact, there were no truths that were more important for His disciples to put their faith in than these truths.

So let me ask you this question. Was this information that Christ provided in **John 16:28** about Him having come from His Father and then going back to His Father new information to His disciples? No! It wasn't!

Christ, over the course of His public ministry and even that night in the upper room, had repeatedly spoken to them of these things. And had His disciples at least to some degree believed these things? Of course they had! If they had not, they certainly would not have left their families and everything they possessed to follow Him and certainly Christ would not have told His disciples in **John 16:27** that His Father was crazy in love with them as a result of them having believed in Him.

But even though this was true the vast majority of all that He had said to them in respect to this two-fold movement from His Father and back to His Father still remained extremely obscure and would remain obscure to them until the Holy Spirit came to them on the Day of Pentecost based on **John 16:25**.

But obviously Christ's disciples had not gotten this memo from **John 16:25**. The disciples did not understand that the clarity that Christ was speaking of in **John 16:25** had nothing to do with the way Christ arranged His words in His interactions with them during His public ministry or even including His interaction with them on the last day of His life in the upper room. They missed all of this, which should be very clear to us as we now read the response of Christ's disciples to His attempt in **John 16:29** to summarize what was most important for them to believe. So what was their response?

Let me read for you **John 16:29**. **"His disciples said, 'Lo, now You are speaking plainly, and are not using a figure of speech.'**" Now isn't this an interesting response.

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Jesus' succinct outline of what was most important for His disciples to believe led His disciples in John 16:29 to wrongly conclude that the hour of clarity that Jesus had spoken of in John 16:25 had arrived.

But even though the disciples of Christ had wrongly concluded that the hour of clarity that Jesus had spoken of in **John 16:25** had arrived Jesus did not attempt to correct them but rather He let them continue speaking.

So what did His disciples say next? This is what they said. Let me read for you the first part of **16:30**. **“Now we know that You know all things, and have no need for anyone to question You.”** Christ's disciples in John 16:30 were not only impressed with the clarity of what Jesus said in John 16:28 but they were also impressed with its content.

And what was so impressive to Christ's disciples about the content of what He had said? The disciples were impressed with the content of what Jesus said in John 16:28 because it provided the answer to the unspoken question that they had been talking about among themselves in John 16:18.

In other words, though they may have been confused in **John 16:18** about what Christ meant when He said to them in **John 16:16** **“a little while, and you will no longer behold Me; and again a little while, and you will see Me”** they now believe because of what He said in **John 16:28** that they really did know what He meant in **John 16:16** when he said **“a little while, and you will no longer behold Me; and again a little while, and you will see Me.”** And they were apparently truly excited. They were truly excited not only because Jesus had quickly responded to a question that they had never formally asked but also because He had responded so clearly.

Because the disciples were so impressed not only with the clarity but also the content of what Jesus told them in John 16:28 they once again affirmed their belief that Christ had come from God. Clearly what they said was good but we need to remember that this statement was based on a faith that was lacking full clarity and therefore would continue to leave them vulnerable to the trials that were still ahead of them. Jesus will therefore try once again to help them see how truly vulnerable they still are. How does He begin to do this?

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Let me read for you **John 16:31**. What does it say? It says this. “**Jesus answered them, ‘Do you now believe.’**” When Jesus raised the question “Do you now believe” in John 16:31 He was not expressing doubt about the reality of the disciples faith but directing attention to its inadequacy. They thought they had finally arrived in terms of finally putting their arms around what Jesus had been attempting to say to them about His coming from the Father and then returning back to the Father but they were sorely mistaken. Their faith was present but was still immature.

Jesus then prophetically pointed out to them how the inadequate their faith truly was. Let me now read for you **John 16:32**. And what does this verse say? This is what this verse says. “**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.**” What an amazing prophetic statement.

Jesus in John 16:32 prophetically exposes the inadequacy of His disciple’s faith by pointing out to them that in a few short hours they would in fact abandon Him even though His Father would not.

So let me ask you a question. Who failed whom? Did Christ fail His disciples or did the disciples fail Christ? The disciples failed Christ! And why was this? Was it because their faith had been misplaced? No! It wasn’t because their faith had been misplaced; it simply was because their faith was inadequate and immature. Though putting our faith and trust in anyone or anything other than Christ certainly has risks, the same thing cannot be said about placing our faith and trust in Christ. It is always safe to trust Him and though we may fail Him because of the weakness and immaturity of our faith He will never fail us.

The first thought that Christ highlighted in His summary of the upper room discourse concerned the love of His Father for His disciples (John 16:25-27). The second thought that was highlighted in His summary of the upper room discourse in John 16:25-33 concerned the faith of Christ’s disciples (John 16:28-32). This leads us to the third thought that Christ shared with His disciples in His summary of the upper room discourse in **John 16:25-33**. And what was this third thought?

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The third thought that Jesus highlighted in His summary of the upper room discourse concerned the hope of His disciples in John 16:33. So how does this thought fit in with the flow of the passage? Christ had just told His disciples that their very real but very weak and inadequate faith was about to be overwhelmed by the painful events of the next few days. But even though they might momentarily fail, Christ assures them because of their faith, as weak and frail as it will very shortly prove to be, they would ultimately triumph in Him. I believe that we see this in **John 16:33**.

So let me read this verse for you. What does it say? It says this. **“These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”** Certainly as we read this verse I would have to think that you see that this verse is filled with hope for all of Christ’s disciples, not only then but also even now.

So let us look us take closer look at this verse. What were “these things” that Jesus was referring to? They were the “things” He had shared with them toward that evening in the upper room in order to prepare them for His departure.

And what was the purpose of Him sharing all these things? Christ’s purpose in sharing with His disciples all that He shared in the upper room was so His disciples might have the peace that only He can give (John 16:33). Isn’t this what the verse said? **“These things I have spoken to you, that in Me you may have peace.”** And how could Christ do this? Let us continue to read the verse. **“In the world you have tribulation but take courage; I have overcome the world.”** What did Jesus mean by this?

The word “overcome” (NIKAO) indicates a victory. Jesus’ point is that by His death He has made the world’s opposition pointless and beggarly.

The disciples might shortly suffer a setback because of the present weakness of their faith but that same faith, as weak as it might have been, would ultimately deliver them from this world into the glory of heaven.

How could this be? The disciple’s faith, though perhaps weak and inadequate, would ultimately deliver them into glory because their faith was in Christ who had in fact waged a battle with sin and death on the cross and

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had won. In other words, it is no so much about our weakness in respect to our faith when faced with difficult trials as much as it about the victory of the whom to whom we have committed ourselves too.

Do we believe this? Then what can we have in the midst of the most painful trials? We can experience peace, the peace that only Christ can give. And therefore in the midst of our trials let us take courage knowing that Christ has made whatever the world might throw at us really of no consequence since whatever the world might throw at us will not prevent us from enjoying the benefit of the victory that Christ won over sin and death at the cross when one day we enter into the gates of glory.

Jesus in summarizing all the things He had shared with His disciples that night in the upper room in **John 16:25-33** highlighted three different thoughts.

The first thought that Christ highlighted in His summary of the upper room discourse concerned the love of His Father for His disciples (John 16:25-27). The second thought that was highlighted in His summary of the upper room discourse in John 16:25-33 concerned the faith of Christ's disciples (John 16:28-32). The third thought that Jesus highlighted in His summary of the upper room discourse concerned the hope of His disciples in John 16:33.

There are three basic things that people need in order to enjoy life and life abundant. They need to feel loved by someone, they need to believe in something or someone, and they need to have hope. And where can we find these things? We can find these things when we become a disciple of Christ embracing Him as our Lord and Savior.

The world may be confused about where to find these things but hopefully we will not.

Knowing that Christ has come forth from His Father and has returned to His Father, may we by the grace of God see Jesus as the one and only source of life and life abundant.