

166. The Gospel of John—16:25-33

The Peace of Jesus

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As we have been studying John's Gospel we have come to Jesus' final discourse to His disciples on the night before His crucifixion—this discourse covers Chapters 13-16.

The main content of this discourse is that Jesus is going to be returning to His Father in heaven soon—which means, He will soon be turning the work of the Kingdom over to them.

He promised not to leave them alone and helpless like orphaned children, He would send them another Helper Who would abide with them forever—the Holy Spirit (John 14:15-18).

John 16:23 (NKJV)

²³ **And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you.**

Jesus is telling them that **'in that day'** (when He returns to His Father in heaven)—they would ask Him nothing (because He would no longer be with them physically). **But in that day, they could take their needs directly to the Father** in prayer and the Father (Who loved them deeply) would provide them with anything they needed in doing the work of the Kingdom.

Last week we studied verses 23-24 topically in presenting a message on the joy of answered prayer—however, those verses belong to a larger context, which we now continue to look at:

I. The Proclamation of Jesus—verses 25-28

John 16:25-27 (NKJV)

²⁵ **"These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I 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 shall pray the Father for you; ²⁷ for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.**

The Greek word translated **'figurative language'** is a word that means to speak symbolically using parables, allegories, or other figures of speech.

Warren Wiersbe commented—

"In John 16:25–27, Jesus explained that there would be a new situation because of His resurrection and ascension, and because of the coming of the Holy Spirit. He would no longer speak to them in terms that demanded spiritual insight for their understanding. He would speak to them plainly and reveal the Father to them. There in the Upper Room, He had used a number of symbolic images to get His message across—the washing of their feet, the "Father's house," the vine and branches, and the birth of a baby. In the days that followed, these images would become clearer to the disciples as they would be taught by the Spirit of God.

The purpose of Bible study is not simply to understand profound truths, but to get to know the Father better. "I will show you plainly of the Father" (John 16:25). If our reading and Bible study falls short of this, it does more harm than good."

John 16:28 (NKJV)

²⁸ I came forth from the Father and have come into the world. Again, I leave the world and go to the Father."

>>> John began his Gospel with an 18-verse introduction called a 'prologue' where he introduced us to the true Jesus Who before His incarnation was called "the Word"—

John 1:1-3, 14 (NKJV)

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through Him, and without Him nothing was made that was made...¹⁴ And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

So, in Chapter 16:28 John is affirming once again **the deity of Jesus and His equality with the Father**—just as Jesus kept proclaiming throughout His public ministry:

John 5:17-18 (NKJV)

¹⁷ But Jesus answered them, "My Father has been working until now, and I have been working." ¹⁸ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

Now, as Jesus is preparing to leave this world to go back to His Father He said—

John 16:28 (NKJV)

²⁸ I came forth from the Father and have come into the world. Again, I leave the world and go to the Father."

REFLECTION: How did John and how might you "affirm" the deity of Jesus and His equality with the Father?

II. The Profession of the Disciples—verses 29-30

John 16:29-30 (NKJV)

²⁹ His disciples said to Him, "See, now You are speaking plainly, and using no figure of speech! ³⁰ Now we are sure that You know all things and have no need that anyone should question You. By this we believe that You came forth from God."

Now, I have to tell you that **the profession of Jesus' disciples is a little confusing**. I'm a little taken back and somewhat perplexed that after being with Jesus for 3 ½ years and watching Him perform dozens if not

hundreds of miracles that this simple statement by Jesus in verses 28 would cause them to finally profess a firm faith in His deity as One Who came from the Father into the world.

One commentator said—

“The response of the disciples to the Lord’s teaching was that now they understood and believed. They felt the teaching was so plain that recognizing Jesus’ omniscience (You know all things) and divine origin (You came from God) was their only proper response.”

Yet like so many who profess faith in Jesus Christ—their profession contained more enthusiasm than theology, and feeling than genuine faith—as Jesus goes on to challenge their so-called statement of faith in His deity:

John 16:31 (NKJV)

³¹ Jesus answered them, "Do you now believe?"

One pastor and commentator said this—

“Though the disciples were honest and sincere in their affirmations of faith (verse 30), Jesus knew their limitations far better than they did (cf. 2:24–25). The words “Do you now believe?” tells us the disciples did have faith in Jesus—but it was not complete faith or strong faith until after the death and resurrection of Jesus and the advent of the Spirit. ‘You will be scattered’ is a fulfillment of Zechariah’s words which spoke of the Shepherd (the Messiah) smitten by decree of the Lord Almighty, which resulted in the scattering of the sheep (Zechariah 13:7). In spite of the disciples’ loyalty, faith, and love, they soon failed Him miserably.”

If the disciples had really believed that Jesus was in fact God in human form—they would never have run for their lives and hid when He was crucified for fear that the Romans were coming for them next.

REFLECTION: How would you rate your profession of faith in Jesus?

III. The Prophecy of Jesus—verses 31-32

John 16:31-32 (NKJV)

³¹ Jesus answered them, "Do you now believe? ³² Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me.

Look, **I believe those disciples were sincere in their profession of faith that night**—even as I believe Peter was sincere in his profession of loyalty to Jesus which he had made earlier in the evening—

Matthew 26:31-35 (NKJV)

³¹ Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered.' ³² But after I have been raised, I will go before you to Galilee." ³³ Peter answered and said to Him, "Even if all are made to stumble because of You, I

will never be made to stumble." ³⁴ Jesus said to him, "Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times." ³⁵ Peter said to Him, "Even if I have to die with You, I will not deny You!" ...

Again, I think Peter and the other disciples were absolutely sincere when they proclaimed their faith, devotion, and loyalty to Jesus—**but like so many, their devotion and loyalty were based more on their strength than on God's strength**—"*For when I am weak, then I am strong.*" 2 Corinthians 12:10)

REFLECTION: How well do you know and understand the prophecies about Jesus?

IV. The Promise of Jesus—verse 33

John 16:33 (NKJV)

³³ These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

Jesus closed this discourse with a word of *encouragement*—**a precious promise**. Verse 33 reminds us of what Jesus had promised His disciples earlier in the evening—

John 14:27 (NKJV)

²⁷ Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

Jesus' disciples were about to enter some very difficult days as He was preparing to go to the cross and after His resurrection—to eventually return back to His Father in heaven. **So, because fear and anxiety had gripped His disciples' hearts—the Lord Jesus made them (and all of His disciples) a precious promise—"Peace I leave with you, My peace I give to you..."**

This is a special, supernatural peace—the kind of peace that the world can't offer and knows nothing about. When Jesus said that the **peace** He gives to those who belong to Him was "*not the kind of peace the world gives to troubled hearts*"—He's talking about the fallen world system that is controlled by the devil.

The devil knows that people can't function in an environment of stress, turmoil, anxiety and fear for very long without seeking relief (otherwise they might have a nervous breakdown). After ramping up their stress and fears—he (Satan) then tempts them to grab for 'peace' thru artificial means.

The kind of so-called "*peace*" that the devil (and thru him the world) offers people comes thru drugs, alcohol, hypnosis, T.M., yoga—or whatever else will "help" a person escapes the pressures they are experiencing in life.

If their stress and lack of peace is the result of a volatile, combative marriage—the devil tells them the only peace they will have in that situation is separation and/or divorce—in other words a peace that comes from *escaping* the situation—by running away.

>>> In extreme times of anxiety, pressure and depression, the devil tries to push them into the ultimate escape—suicide. It’s no mistake or accident that as our society devolves more and more into chaos, confusion, COVID madness and anarchy—that alcoholism, drug abuse and suicides have risen exponentially.

In contrast to this Jesus said that He wants to give us true peace—not like the world gives (which is artificial and often destructive).

This peace is only found in Jesus, as Paul the apostle put in Ephesians 2:14—*“For He Himself is our peace...”* True peace in life doesn’t come from a pill or a program—it is only found in a Person, and His name is Jesus Christ.

In John 14, in this final discourse to His disciples the night before His crucifixion, Jesus introduces the subject of **His supernatural peace**—later on in Chapter 16 He brings His discourse on the subject of peace to its climax by saying:

John 16:33 (NKJV)

³³ "These things I have spoken to you, that **in Me** you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

Notice Jesus didn’t promise that He would give us peace by taking away all the problems and pain in life. He promised to give us a supernatural peace during or in the midst of the trials, tribulations and pain that we would experience in this world.

REFLECTION: How would you describe the promise of peace Jesus has extended to His believers?

The Bible talks about 2 different kinds of peace that are associated with God—peace *with* God; and the peace *of* God. **You cannot know the ‘peace of God’ without first experiencing ‘peace with God.’**

A. Peace with God

Romans 5:1 (NKJV)

¹ Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.

God’s Word teaches us that we were born into this world as children of Adam—separated from God thru the Fall and at enmity with Him (rebels at war with God) having the wrath of God (judgment) abiding upon us (John 3:36). The Bible teaches that, at one time, God also considered us *His* enemies—in other words, He was at enmity with fallen man as well.

Now let me stop here and say this—yes, there are a lot of people who go thru life determined not to speak with God or to acknowledge His presence or to bow to His will for their lives—in other words, **they're at war with God.**

- **Why are they at war with God?**
- Because they blame Him for some tragedy or disappointment they have suffered in life.
- Maybe they lost someone dear to them to sickness or an accident of some kind—a spouse or a child or someone else they had a special relationship with.
- Perhaps it's the loss of health or the loss of a business they spent years building only to see it wiped away by the COVID lockdowns of last year—or some other tragedy.

Sadly, because of it, **they blame God and want nothing to do with Him—they hate God and have declared war on Him.** But the vast number of people at war with God don't even know that they *are* at war with God—they would say, *"I've never been at war with God, I love God!"*

As a 'proof' of their 'love' for God they point to how 'religious' they are!

What they don't realize is that religion is another form of rebellion against God—the very rebellion the Jewish people manifested toward God thru their devotion to Judaism (a religious system) while having rejected Jesus as their Savior and King.

Romans 10:1-3 (NKJV)

¹ Brethren, my heart's desire and prayer to God for Israel is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

Returning to the original point I was making—the Bible presents a picture of God and man after the Fall with their backs turned toward each other “arms folded,” you might say, signifying the enmity both had for one another.

But then Jesus died on the cross for sinners—and at that moment God's righteousness was satisfied ('propitiated') because sin had now been paid for. The result was that God turned and faced man (who still had his back turned toward God in stubborn rebellion), God turned toward us with His hands extended inviting us to come to Him for forgiveness, fellowship and eternal life.

REFLECTION: Why might being religious be considered offensive to God the Father?

When a person accepts God's offer of forgiveness and comes to Jesus for salvation—that person is forgiven—saved—and now is in perfect, loving fellowship with God!

>>> Imagine, if you will—God and man now face to face in blessed communion (oneness) with each other.

This is what Paul meant in Romans 5:1 when he said—“Having been justified by faith [saved], we have peace with God through our Lord Jesus Christ.”—in other words, the ‘war’ is now over!

We have laid down our hostility toward God and His commandments, surrendered our lives to Him in obedience as His servants—and He in turn has forgiven us and adopted us into His family!

REFLECTION: Have you ever been at war with God? Have you experienced Peace with God?

Now, **peace with God** (salvation) is essential if we are going to experience the second kind of peace the Bible talks about for the child of God—

B. The Peace Of God

Philippians 4:6-7 (NKJV)

⁶ Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; ⁷ and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

Let me say this—**peace with God is objective**, whereas the **peace of God is subjective**.

In Romans 5:1 when Paul talks about us **having peace with God** when we receive Jesus as our Savior—in the Greek it’s in the present tense (something that exists right now). **In other words, this isn’t a peace we are waiting for in the future—it’s a peace that is ours right now from the moment we accept Jesus Christ as our Savior.**

When I say that **peace with God** is objective not subjective—I mean **it isn’t based on feelings** (which are up and down depending on our circumstance at the moment). This peace (peace with God) is based on the **objective** truth that we have entered into a relationship with Jesus based on faith—a relationship which is eternal and never changing!

However, the **peace of God** is *subjective*, and because of where we are in our walk with God at any given moment—it is a peace that can ‘come and go’.

Now, let me put that thought on hold for a minute and come back to it—because this is the peace that we as Christians at this moment in our lives—are most concerned about having!

As I just said, the peace of the world (*which in reality is a ‘peace’ due to escapism*)—is the kind of peace King David flirted with in Psalm 55:

Psalm 55:4-8 (NKJV)

⁴ My heart is severely pained within me, And the terrors of death have fallen upon me. ⁵ Fearfulness and trembling have come upon me, And horror has overwhelmed me. ⁶ So I said, "Oh, that I had wings like a dove! I would fly away and be at rest. ⁷ Indeed, I would wander far off, *And* remain in the wilderness... ⁸ I would hasten my escape From the windy storm *and* tempest."

This is often the kind of peace people seek—a **false peace due to ‘escapism’** (most often thru the use of drugs and/or alcohol)—and listen, numbing yourself with a substance will bring some initial ‘peace.’ But it’s not a true and lasting peace—it’s **an artificial peace that will lead a person into dependency to that drug and ultimately into bondage** (where the ‘cure’ is worse than the problem they’re facing).

REFLECTION: Why is peace through escapism so prevalent in today’s world?

Whereas the peace that comes from Jesus is real, lasting and liberating!

It’s a **true peace** that sadly—the world knows nothing about—because **it’s a supernatural peace that comes directly from God** and—“*surpasses human comprehension.*” (Philippians 4:7)

The **peace of God** is a peace that only a child of God can experience—because it’s an *attribute* of His divine nature (the fruit of the Spirit is “*love, joy, peace...*”—Galatians 5:22-23).

The only way for a person to experience any attribute of God in their life (all of which are exclusive to His nature)—is to have God’s nature *planted* within them.

That only happens when they receive Jesus into their heart as Savior and the Holy Spirit moves in (which is what it means to be ‘born-again’ or ‘born of the Spirit’).

At that moment, as Peter tells us, they become “**partakers of God’s divine nature.**” (2 Peter 1:4) However, the peace of God doesn’t happen automatically once you become a Christian.

Many Christians still worry, still experience stress, still have nervous breakdowns—and even still commit suicide.

The reason is they aren’t following the biblical injunctions for maintaining practical, everyday peace in their hearts—“**Let the peace of God rule in your hearts...**” (Colossians 3:15)

By saying this Paul is implying that the peace of God *can* (and will) rule in our hearts if we let it—if we don’t hinder or strangle it thru worry by focusing our thoughts on the problem (like Peter on the Sea of Galilee) instead of on the God who can solve any problem.

Isaiah 26:3 (NKJV)

³ You will keep *him* in perfect peace, *Whose* mind is stayed on *You*, Because he trusts in *You*.

The Hebrew is “*You will keep him in peace, peace...*” or in other words, “*double peace*”, “*perfect peace*”!

But to experience this peace you need to have your thoughts “**stayed**” (fixed) on God—because you trust Him and have absolute confidence in His ability and promises (Romans 4:21).

This peace comes thru faith—and faith comes by hearing, and hearing by the word of God. (Romans 10:17)

Trust in His Word and cling to His promises in this season of uncertainty—remembering, the just shall live by faith.

REFLECTION: How does one become a “partaker” of God’s divine nature?

Galatians 2:20 (NKJV)

²⁰ I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

If you would like to know more about what it means to be a Jesus-follower— please, reach out to us. It would be our greatest privilege to lead you into a saving relationship with Jesus Christ.

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