

Peace in a Troubled World

John 16:23-33

John 16:23–33 (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. ²⁴ Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

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

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.”

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. 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.”

Introduction:

Three months into the [coronavirus](#) pandemic, the country is on the verge of another health crisis, with daily doses of death, isolation and fear generating widespread psychological trauma.

Federal agencies and experts warn that a historic wave of mental-health problems is approaching: depression, substance abuse, post-traumatic stress disorder and suicide.

Just as the initial outbreak of the novel coronavirus caught hospitals unprepared, the United States’ mental-health system — vastly underfunded, fragmented and difficult to access before the

pandemic — is even less prepared to handle this coming surge.

“That’s what is keeping me up at night,” said Susan Borja, who leads the traumatic stress research program at the National Institute of Mental Health. “I worry about the people the system just won’t absorb or won’t reach. I worry about the suffering that’s going to go untreated on such a large scale.”

Data shows depression and anxiety already roiling the nation.

Nearly half of Americans report the coronavirus crisis is harming their mental health, according to [a Kaiser Family Foundation poll](#). A federal emergency hotline for people in emotional distress registered a more than [1,000 percent increase](#) in April compared with the same time last year. Last month, roughly 20,000 people texted that hotline, run by the Substance Abuse and Mental Health Services Administration. Online therapy company Talkspace reported a 65 percent jump in clients since mid-February. Text messages and transcribed therapy sessions collected anonymously by the company show [coronavirus-related anxiety](#) dominating patients’ concerns.

“People are really afraid,” Talkspace co-founder and CEO Oren Frank said. The increasing demand for services, he said, follows almost exactly the geographic march of the virus across the United States. “What’s shocking to me is how little leaders are talking about this. There are no White House briefings about it. There is no plan.”

The suicides of two New York health-care workers highlight the risks, especially to those combating the pandemic. Lorna Breen, a top New York emergency room doctor, had spent weeks contending with coronavirus patients flooding her hospital and sometimes dying before they could be removed from ambulances. She had no history of mental illness, her relatives have said in interviews, but struggled increasingly with the emotional weight of the outbreak before she died. Days later, reports emerged that a Bronx emergency medical technician also killed himself.

When diseases strike, experts say, they cast a shadow pandemic of psychological and societal injuries. The shadow often trails the disease by weeks, months, even years. And it receives scant attention compared with the disease, even though it, too, wreaks carnage, devastates families, harms and kills.

Mental-health experts are especially worried about the ongoing economic devastation. Research has established a strong link between economic upheaval and suicide and substance use. A study of the Great Recession that began in late 2007 found that for every percentage point increase in the unemployment rate, there was about a 1.6 percent increase in the suicide rate.

Using such estimations, a Texas nonprofit — Meadows Mental Health Policy Institute — **created models** that suggest if unemployment amid the coronavirus pandemic ends up rising 5 percentage points to a level similar to the Great Recession, an additional 4,000 people could die of suicide and an additional 4,800 from drug overdoses.

But if unemployment rises by 20 percentage points — to levels recorded during the 1930s Great Depression — suicides could increase by 18,000 and overdose deaths by more than 22,000, according to Meadows.

The coronavirus pandemic is pushing America into a mental health crisis
<https://www.washingtonpost.com/health/2020/05/04/mental-health-coronavirus/>

Lesson

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.”

- I. The Reality of the Future
- II. Reward for the Faithful

I. The Reality of the Future

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.

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.”

1. Scattering

32 Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone.

ιδου ερχεται ωρα και νυν εληλυθεν ινα **σκορπισθητε** εκαστος εις τα ιδια και εμε μονον αφητε και ουκ ειμι μονος οτι ο πατηρ μετ εμου εστιν

σκορπισθητε η Aorist Passive Subj.

will be scattered,

skorpizó: to scatter

Original Word: σκορπίζω

Part of Speech: Verb

Transliteration: skorpizó

Phonetic Spelling: (skor-pid'-zo)

Definition: to scatter

Usage: I disperse, scatter abroad (as of sheep); I dissipate, waste; I distribute alms.

Zechariah 13:7 (NKJV)

⁷ “Awake, O sword, against My Shepherd,
Against the Man who is My Companion,”
Says the Lord of hosts.
“Strike the Shepherd,
And the sheep will be scattered;
Then I will turn My hand against the little ones.

Matthew 26:31 (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.’*

Matthew 26:51–56 (NKJV)

⁵¹ And suddenly, one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of the high priest, and cut off his ear.

⁵² But Jesus said to him, “Put your sword in its place, for all who take the sword will perish by the sword. ⁵³ Or do you think that I cannot now pray to My Father, and He will provide Me with more than

twelve legions of angels? ⁵⁴ How then could the Scriptures be fulfilled, that it must happen thus?”

⁵⁵ In that hour Jesus said to the multitudes, “Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me. ⁵⁶ But all this was done that the Scriptures of the prophets might be fulfilled.”

Then all the disciples forsook Him and fled.

What was it that caused the disciples to flee

1. Focused Fear.
2. Few Facts
3. Fickle Faith

1. Focused Fear.

They were afraid of men. They were more concerned with what men could do to them and their families.

2. Few Facts.

They did not have all the facts. Their limited Revelation, gave them little information to make the right observation.

3. Fickle Faith.

There lack of trust in God for the circumstances they faced caused them not to be faithful. God knows all things and ordains all things, but there theology had no grip on there feet.

So the Fearful, Fact-less, Faithless disciples would flee.

These are always the 3 things that cause of all to be be faithful in our walk with God to fail in our stand for Him.

We fear men

We Faith to fill our mind with Scripture

We Fail to Trust God in the with the circumstance

2. Squashing

33.In the world **you will have**
tribulation

ΕΝ ΤΩ ΚΟΣΜΩ **θλιψιν** εχετε

εχετε Pres Act Ind.
you will have
tribulation

θλιψιν

thlipsis: tribulation

Original Word: θλιψις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: thlipsis

Phonetic Spelling: (thlip'-sis)

Definition: tribulation

Usage: persecution, affliction, distress, tribulation.

2347 thlípsis – properly, pressure (what constricts or rubs together), used of a narrow place that "hems someone in"; tribulation, especially internal pressure that causes someone to feel confined (restricted, "without options").

2347 /thlípsis ("compression, tribulation") carries the challenge of coping with the internal pressure of a tribulation, especially when feeling there is "no way of escape" ("hemmed in").

[By contrast, 4730 (stenoxōría) focuses on the external pressure exerted by circumstances.]

John 15:19 (NKJV)

¹⁹ If you were of the world, the world would love its own. Yet because you are not of the world, but I

chose you out of the world, therefore the world hates you.

Acts 14:21–22 (NKJV)

²¹ And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, ²² strengthening the souls of the disciples, exhorting *them* to continue in the faith, and *saying*, “We must through many tribulations enter the kingdom of God.”

1 Thessalonians 3:2–4 (NKJV)

² and sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith, ³ that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this. ⁴ For, in fact, we told you before when we were with you that we would suffer tribulation, just as it happened, and you know.

1 Peter 1:6–7 (NKJV)

⁶ In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, ⁷ that the genuineness of your faith, *being* much more precious than gold that perishes, though

it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,

2 Thessalonians 1:3–7 (NKJV)

³We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other,

⁴so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure,

⁵which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer;

⁶since it is a righteous thing with God to repay with tribulation those who trouble you,

⁷and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels,

Revelation 7:9–17 (NKJV)

⁹ After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, ¹⁰ and

crying out with a loud voice, saying, “Salvation *belongs* to our God who sits on the throne, and to the Lamb!” ¹¹ All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, ¹² saying:

“Amen! Blessing and glory and wisdom,
Thanksgiving and honor and power and might,
Be to our God forever and ever.
Amen.”

¹³ Then one of the elders answered, saying to me, “Who are these arrayed in white robes, and where did they come from?”

¹⁴ And I said to him, “Sir, you know.”

So he said to me, “These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.

¹⁵ Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. ¹⁶ They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; ¹⁷ for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.”

Although the word for Tribulation is often used to refer to the physical suffering that one can endure for following Christ, it is larger word to include all kinds of pressure on the Christian because of their faith and in attempt to get them to deny their faith.

Christian men and women today in America are experiencing pressures that we would not have experienced a decade ago.

Pressures to approve perversion of humanity that are the antithesis of the Biblical Record.

Pressures to live in conformity to the world

Pressures to raise your children by the philosophies of the World and the not the word of God.

So this Faltering faith of these fearful Disciples who would be filled with discouragement, anxiety, confusion

Are given 3 Great Promises that will enable them to Peace in a troubled World.

1. A Promise of Response from the Father.
2. A Promise of Revelation of the Father
3. A Promise of Reception by the Father

1. A Promise of Response from the Father. Answered Prayer.

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. ²⁴ Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

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;

23 “And in that day you will ask Me nothing
και εν εκεινη τη ημερα

What does he mean “in that day”

John 15:26 (NKJV)

²⁶ “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.

John 16:2 (NKJV)

² They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service.

John 16:4 (NKJV)

⁴ But these things I have told you, that when the time comes, you may remember that I told you of them.

John 16:7–8 (NKJV)

⁷ Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. ⁸ And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

John 16:12–13 (NKJV)

¹² “I still have many things to say to you, but you cannot bear *them* now. ¹³ However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come.

John 16:16 (NKJV)

¹⁶ “A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father.”

John 16:20 (NKJV)

²⁰ Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.

John 16:22 (NKJV)

²² Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.

Then Christ says

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.

In that day or ‘that day’ or the like often in the New Testament refers to the last days, the end of the age (e.g. Mk. 13:11, 17, 19 par.; 14:25; Acts 2:18; 2 Tim.

1:12, 18; Heb. 8:10; Rev. 9:15). This does not mean that Jesus here refers to the end of history and *not* to the period after his resurrection, but that he is referring to the period after his resurrection as the end of history (*cf.* 1 Jn. 2:18, ‘Dear children, this is the last hour’). *Cf.* 14:20.

In that day, after Jesus has risen and ascended and the Holy Spirit has been sent, *you will no longer ask me anything*. Rather, as the rest of the verse shows, his followers will ask the Father in Jesus’ name.

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 545). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

ἐν ἐκείνῃ τῇ ἡμέρᾳ. This phrase occurs again at v. 26, and at 14:20; and in each case it signifies the day when the Spirit has been released, Jesus having been “glorified

Bernard, J. H. (1929). [*A critical and exegetical commentary on the Gospel according to St. John*](#). (A. H. McNeile, Ed.) (p. 516). New York: C. Scribner’ Sons.

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. ²⁴ Until now you

have asked nothing in My name. Ask, and you will receive, that your joy may be full.

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;

Three things Jesus says regarding prayer

1. You will ask me nothing
2. I will ask nothing for you.
3. You will ask the Father directly in my name

2 Results are

1. You will have whatever you ask
2. Your Joy will be full.

1. You will ask me nothing

23 “And in that day you will ask Me nothing

This is not saying that we can't talk to Jesus. He is talking to His disciples, and he knows He will not physically be with them much longer. So in the day

after His ascension, and the coming of the Holy Spirit, He (Christ) won't be here to ask.

2. I will ask nothing for you.

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;

Here He is saying the same thing. Since He is gone, he will not be asking the Father on their behalf.

This is not talking about the mediatorial work of Christ on our behalf.

This is simply saying that He will not be physically on earth to ask on their behalf.

However, something even better is going to happen.

They will be able to go Directly to the Father in the Name of Christ to ask what ever they desire.

3. You will ask the Father directly in my name

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. ²⁴ Until now you

have asked nothing in My name. Ask, and you will receive, that your joy may be full.

26 In that day you will ask in My name

Αμην αμην λεγω υμιν οτι οσα αν αιτησητε τον πατερα εν τω ονοματι μου δωσει υμιν εως αρτι ουκ ητησατε ουδεν εν τω ονοματι μου αιτειτε και ληψεσθε ινα η χαρα υμων η πεπληρωμενη

In that day, you will ask the Father directly, in the name of Christ,

(That which is consist with the the character, and purpose and will and glory of God)

The shock and amazement is that the disciples would be able to go to God the Father directly

Prayer is not an open ended grocery list of what ever YOU want.

It is a means of requesting and receiving that which is consistent with the will and purpose and Character of God for His Glory.

But then
We Read verses like these

Matthew 7:7–11 (NKJV)

⁷ “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ⁸ For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. ⁹ Or what man is there among you who, if his son asks for bread, will give him a stone? ¹⁰ Or if he asks for a fish, will he give him a serpent? ¹¹ If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

Matthew 21:22 (NKJV)

²² “And whatever things you ask in prayer, believing, you will receive.”

But Jesus clearly qualifies our prayers in these verses.

John 14:13–14 (NKJV)

¹³ And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. ¹⁴ If you ask anything in My name, I will do *it*.

John 15:7 (NKJV)

⁷ If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

John 15:16 (NKJV)

¹⁶ You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.

1 John 5:14–15 (NKJV)

¹⁴ Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. ¹⁵ And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

This is how Paul Prayed

Ephesians 3:14–21 (NKJV)

¹⁴ For this reason I bow my knees to the Father of our Lord Jesus Christ, ¹⁵ from whom the whole family in heaven and earth is named, ¹⁶ that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, ¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, ¹⁸ may be able to comprehend with all the saints what *is* the width and length and depth and height—¹⁹ to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

²⁰ Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, ²¹ to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen.

Jesus taught us to pray like this

Matthew 6:9–13 (NKJV)

⁹ In this manner, therefore, pray:

Our Father in heaven,
Hallowed be Your name.

¹⁰ Your kingdom come.

Your will be done

On earth as *it is* in heaven.

¹¹ Give us this day our daily bread.

¹² And forgive us our debts,
As we forgive our debtors.

¹³ And do not lead us into temptation,
But deliver us from the evil one.

For Yours is the kingdom and the power and the
glory forever. Amen.

John Bunyan

Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God has promised, or according to the Word of God, for the good of the church, with submission in faith to the will of God.

Prayer opens the heart to God, and it is the means by which the soul, though empty, is filled with God.

John Piper

Prayer is the open admission that without Christ we can do nothing. And prayer is the turning away from ourselves to God in the confidence that He will provide the help we need. Prayer humbles us as needy, and exalts God as wealthy.

1. A Promise of Response from the Father.

2. A Promise of Revelation of the Father

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.

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

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.”

25 “These things I have spoken to you in figurative language;

Jesus did speak in parables, but that is not what he is referring to categorically. Most of the time he spoke in parables to hide the truth for the unbelieving Christ Rejectors

Matthew 13:10–11 (NKJV)

¹⁰ And the disciples came and said to Him, “Why do You speak to them in parables?”

¹¹ He answered and said to them, “**Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.**”

Matthew 13:34–35 (NKJV)

³⁴ All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them, ³⁵ that it might be fulfilled which was spoken by the prophet, saying:

*“I will open My mouth in parables;
I will utter things kept secret from the foundation of
the world.”*

But here, He is talking more generally. Many things Jesus said are cryptic at best to the disciples.

paroimia: a byword, a parable, an allegory

Original Word: παροιμία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: paroimia

Phonetic Spelling: (par-oy-mee'-ah)

Definition: a byword, a parable, an allegory

Usage: a cryptic saying, an allegory; a proverb, figurative discourse.

Jesus has been speaking somewhat enigmatically, somewhat cryptically: *en paroimias* (niv ‘figuratively’) does not necessarily mean ‘in a figure’ or ‘in a metaphor’ or ‘in a parable’, but has to do with the obscurity of his utterances (*cf.* notes on *paroimia* at 10:6). The reference is therefore not restricted to the illustration of the woman in childbirth (v. 21); it embraces the entire discourse, and confirms Jesus’ assessment of his disciples’ current ability (v. 12

Carson, D. A. (1991). *The Gospel according to John* (p. 546). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The word rendered ‘figure of speech’ is *paroimia*, an expression that occurs again in 16:25, 29 but never in the Synoptic Gospels. The favoured term there is *parabolē* (‘parable’), which never occurs in John. Both words render Hebrew *māšāl*, and all three words can refer to an extraordinarily wide variety of literary forms, including proverbs, parables, maxims,

similes, allegories, fables, riddles, narratives
embodying certain truths, taunts and more (*cf.*
Carson, *Matt*, pp. 301–304).

Carson, D. A. (1991). *The Gospel according to John* (p. 383). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

25 the time is coming
when I will no longer speak to you in
figurative language, but I will tell you plainly
about the Father.

ταυτα εν **παροιμιαις** λελαληκα υμιν **αλλ** ερχεται
ωρα οτε ουκ ετι εν παροιμιαις λαλησω υμιν αλλα
παρρησια περι του πατρος **αναγγελω** υμιν

plainly

parrésia: freedom of speech, confidence

Original Word: παρρησία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: parrésia

Phonetic Spelling: (par-rhay-see'-ah)

Definition: freedom of speech, confidence

Usage: freedom, openness, especially in speech; boldness, confidence.

HELPS Word-studies

3954 parrhēsia (from 3956 /pás, "all" and rhēsis, "a proverb or statement quoted with resolve," L-S) – properly, confidence (bold resolve), leaving a witness that something deserves to be remembered (taken seriously).

This is the way it is in the New Covenant, with the Spirit of the Lord

2 Corinthians 3:12–16 (NKJV)

¹² Therefore, since we have such hope, we use great boldness of speech—¹³ unlike Moses, *who* put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. ¹⁴ But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the *veil* is taken away in Christ. ¹⁵ But even to this day, when Moses is read, a veil lies on their heart.

¹⁶ Nevertheless when one turns to the Lord, the veil is taken away.

1 Corinthians 2:7–16 (NKJV)

⁷ But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory, ⁸ which none of the rulers of this age

knew; for had they known, they would not have crucified the Lord of glory.

⁹ But as it is written:

*“Eye has not seen, nor ear heard,
Nor have entered into the heart of man
The things which God has prepared for those who
love Him.”*

¹⁰ But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. ¹¹ For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. ¹² Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

¹³ These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

¹⁴ But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned. ¹⁵ But he who is spiritual judges all things, yet he himself is *rightly* judged by no one. ¹⁶ For “*who has known the mind of the Lord that he may instruct Him?*” But we have the mind of Christ.

Some of that revelation that was given and would become clearer and clearer was the Revelation of God in Christ in the Incarnation

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

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.”

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

The Lord’s words **I came forth from the Father and have come into the world** express the central doctrines of the Christian faith. That He **came forth from the Father** (cf. Matt. 10:40; Mark 9:37; John

4:34; 5:24, 30; 6:38, 39, 44; 7:29, 33; 8:26, 29; 9:4; 12:44; 13:20; 16:5; 17:18, 21, 23) affirms Christ's deity (John 1:1, 14), and apart from embracing that doctrine, no one can be saved. (For a defense of the deity of Christ, see *John 1–11* [Chicago: Moody, 2006], chaps. 1, 15). Jesus warned those who rejected Him, "Therefore I said to you that you will die in your sins; for unless you believe that I am He [i.e., Yahweh of the Old Testament; cf. Ex. 3:14] you will die in your sins" (John 8:24). To reject the biblical truth that Jesus Christ is God in human flesh is to believe in another false and damning gospel (Gal. 1:6–9). It is to be satanically deceived and "led astray from the simplicity and purity of devotion to Christ" (2 Cor. 11:3) and to believe in "another Jesus" whom the apostles did not preach (v. 4). In his first epistle John wrote,

Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also.... every spirit that does not confess Jesus is not from God. (1 John 2:22–23; 4:3)

In his second epistle the apostle added, "For many deceivers have gone out into the world, those who

do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist” (2 John 7). The church is to not embrace those who propagate such heretical teaching:

Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; for the one who gives him a greeting participates in his evil deeds. (vv. 9–11)

In contrast to the disciples, the Jewish authorities vehemently refused to believe that Jesus was sent by the Father (cf. John 8:14; 9:29) and placed themselves under the judgment of God.

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (pp. 227–228). Chicago, IL: Moody Publishers.

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 we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God, is far more than an affirmation of their appreciation for the Lord's teaching. It is nothing less than a full affirmation of Christ's omniscience and hence His deity. It represents the apex of the disciples' recognition of Jesus as a member of the Godhead.

Yet the disciples' bold notion that all questions had been answered was premature, since the complete revelation of Christ's person and work awaited the coming of the Spirit at Pentecost. John Calvin notes, "The disciples certainly did not yet understand fully what Christ had been saying; but although they were not yet capable of this, the mere scent of it refreshed them" (*John*, The Crossway Classic Commentaries [Wheaton: Crossway, 1994], 386). William Hendriksen adds,

The light is shining brightly now, more brightly, perhaps, than ever before. Within a few hours it will be obscured once more. Yet, the confession which is here made will linger on in the realm of the subconscious, until by and by, when the Lord

arises in triumph from the tomb and (a little later) pours out his Spirit, it will bear the fruit of calm and steadfast assurance, and this fruit will abide forever. (*New Testament Commentary: The Gospel of John*, vol. 2 [Grand Rapids: Baker, 1954], 340)

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 229–230). Chicago, IL: Moody Publishers.

31 Jesus answered them, “Do you now believe?”

Απεκριθη αυτοις ο Ιησους **Αρτι ΠΙΣΤΕΥΕΤΕ**

answered

Απεκριθη *apokrinomai*: to answer

Original Word: ἀποκρίνομαι

Part of Speech: Verb

Transliteration: *apokrinomai*

Phonetic Spelling: (ap-ok-ree'-nom-ahee)

Definition: to answer

Usage: I answer, reply, take up the conversation.

FROM

apo: from, away from

Original Word: ἀπό

Part of Speech: Preposition

Transliteration: apo

Phonetic Spelling: (apo')

Definition: from, away from

Usage: from, away from.

krínō – properly, to separate (distinguish), i.e. judge; come to a choice (decision, judgment) by making a judgment – either positive (a verdict in favor of) or negative (which rejects or condemns).

ἄρτι

arti: just now

Original Word: ἄρτι

Part of Speech: Adverb

Transliteration: arti

Phonetic Spelling: (ar'-tee)

Definition: just now

Usage: now, just now, at this moment.

737 árti (an adverb) – now (this instant); here-and-now; exactly now, in the immediate present.

737 /árti ("now") refers to the present as the time to act – i.e. to live "in the now" (= "being alive unto God" now, cf. Ro 6:11).

This Statement can be taken as a question or a statement of fact, an interrogative or a indicative.

The form is the same in the Greek.

He could be asking, so now you finally believe?

Or so now you are believing

1. A Promise of Response from the Father.

2. A Promise of Revelation of the Father

3. A Promise of Reception by the Father

27 for the Father Himself loves you,
because you have loved Me, and have
believed that I came forth from God

The God of the Old Testament was always separate from the Jewish people. There were laws and ceremonies and sacrifices that emphasized the separation of God and man.

The Temple had courtyards where only certain ones were allowed, then as you move to the inside of the temple, the priest were only allowed, then as you moved into the holy of holies, only once a year

the high priest was allowed and there was no guarantee that he would come out alive.

The veil that separated the Holy of Holies was as thick as the width of the human hand.

The Jew understood the Separateness of the Father from man.

But Jesus Brings man into relation with the Father.

He opens the holy of Holies. The Veil is torn from top to the bottom.

Men have access to God, and God has access to Man.

This is expressed in one of the most profound and shocking statements that a Jewish mind could ever hear.

.....**27** for the Father Himself loves you,
because you have loved Me, and have
believed that I came forth from God

αυτος γαρ ο πατηρ φιλει υμας οτι υμεις εμε
πεφιληκατε και πεπιστευκατε οτι εγω παρα του
Θεου εξηλθον

φιλει Pres Act Ind

phileó: to love

Original Word: φιλέω

Part of Speech: Verb

Transliteration: phileó

Phonetic Spelling: (fil-eh'-o)

Definition: to love

Usage: I love (of friendship), regard with affection, cherish; I kiss.

Loveth (φιλει [*philei*]). Present active indicative of φιλεω [*phileō*], the word for warm and friendly love, here used of God's love for the disciples, while in 3:16 ἀγαπαω [*agapaō*] occurs of God's love for the world.

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Jn 16:27). Nashville, TN: Broadman Press.

αυτος γαρ ο πατηρ φιλει υμας

The **Himself** is first, being emphasis

John 14:21 (NKJV)

²¹ He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved (agape) by My Father, and I will love him and manifest Myself to him."

John 17:23 (NKJV)

²³ I in them, and You in Me; that they may be made perfect in one, and that the world may know that You

have sent Me, and have loved them as You have loved Me.

John 17:26 (NKJV)

²⁶ And I have declared to them Your name, and will declare *it*, that the love (agape)with which You loved Me may be in them, and I in them.”

Hebrews 12:6 (NKJV)

⁶ *For whom the Lord loves (agape) He chastens, And scourges every son whom He receives.”*

yap takes us back to the previous verse.

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

ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, “because you are they who have loved me,” ὑμεῖς and ἐμέ being both emphasised.

Bernard, J. H. (1929). [*A critical and exegetical commentary on the Gospel according to St. John*](#). (A. H. McNeile, Ed.) (p. 520). New York: C. Scribner' Sons.

phileó: to love Perfect Active Ind

Original Word: φιλέω

Part of Speech: Verb

Transliteration: phileó

You have loved and continue to love me.

This is the Affection of a true Christian. To Love Christ

John 8:42–44 (NKJV)

⁴² Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

⁴³ Why do you not understand My speech? Because you are not able to listen to My word. ⁴⁴ You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and *does not* stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.

..27 for the Father Himself loves you,
because you have loved Me, and have
believed that I came forth from God

pisteuó: Perfect Act Ind
to believe, entrust

Original Word: ΠΙΣΤΕΥΩ

Part of Speech: Verb

Transliteration: pisteuó

Phonetic Spelling: (pist-yoo'-o)

Definition: to believe, entrust

Usage: I believe, have faith in, trust in; pass: I am entrusted with.

This is the doctrine of the True Christian.

and have believed that I came forth from God

John 17:7–8 (NKJV)

⁷ Now they have known that all things which You have given Me are from You. ⁸ For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I

came forth from You; and they have believed that You sent Me.

John 17:25 (NKJV)

²⁵ O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.

1 John 4:2–3 (NKJV)

² By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, ³ and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the *spirit* of the Antichrist

1 John 4:14–15 (NKJV)

¹⁴ And we have seen and testify that the Father has sent the Son as Savior of the world. ¹⁵ Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

2 John 7 (NKJV)

⁷ For many deceivers have gone out into the world who do not confess Jesus Christ *as* coming in the flesh. This is a deceiver and an antichrist.

2 John 9–11 (NKJV)

⁹ Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. ¹⁰ If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; ¹¹ for he who greets him shares in his evil deeds.

I. The Reality of the Future

1. A Promise of Response from the Father.
2. A Promise of Revelation of the Father
3. A Promise of Reception by the Father

II. Reward for the Faithful

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.”

ταυτα λελαληκα υμιν **ινα** εν εμοι ειρηνην
εχητε εν τω κοσμω θλιψιν **εχετε** **αλλα**
θαρσειτε **εγω νενικηκα** τον κοσμον

33 These things I have spoken to you,
that

I have said these things for the purpose of you
 having

1. Peace.

2 Encouragement

I. Peace

That in me ye may have peace (ἵνα ἐν ἐμοὶ εἰρηνὴν ἔχητε [*hina en emoi eirēnēn echēte*]). Present active subjunctive of ἔχω [*echō*], “that ye may keep on having peace in me,” even when I am put to death, peace to be found nowhere save in me (14:27

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Jn 16:33). Nashville, TN: Broadman Press.

eiréné: one, peace, quietness, rest.

Original Word: εἰρήνη, ης, ἡ

Part of Speech: Noun, Feminine

Transliteration: eiréné

Phonetic Spelling: (i-ray'-nay)

Definition: one, peace, quietness, rest

Usage: peace, peace of mind; invocation of peace a common Jewish farewell, in the Hebraistic sense of the health (welfare) of an individual.

1515 eirénē (from eirō, "to join, tie together into a whole") – properly, wholeness, i.e. when all essential parts are joined together; peace (God's gift of wholeness).

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.

Isaiah 9:6 (NKJV)

**⁶ For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,**

Everlasting Father, Prince of Peace.

Ephesians 2:14 (NKJV)

¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

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.

2 Thessalonians 3:16 (NKJV)

¹⁶ Now may the Lord of peace Himself give you peace always in every way. The Lord *be* with you all.

Why do we need this Peace ?

33 These things I have spoken to you, **that** in Me you may have peace. In the world you will have tribulation;

1. Peace.

2 Encouragement

3 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.**”

ταυτα λελαληκα υμιν **ινα** εν εμοι ειρηνην **εχητε** εν τω κοσμω θλιψιν **εχετε** **αλλα** **θαρσειτε** **εγω νενικηκα** τον κοσμον

Be of good cheer (θαρσειτε [*tharseite*]). Imperative active from θαρσος [*tharsos*], courage (Acts 28:15). A word for courage in the face of danger, only here in John, but see Matt. 9:2, 22; Mark 10:49

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Jn 16:33). Nashville, TN: Broadman Press.

αλλα θαρσειτε

tharseó: to be of good courage

Original Word: θαρσέω

Part of Speech: Verb

Transliteration: tharseó

Phonetic Spelling: (thar-seh'-o)

Definition: to be of good courage

Usage: I am of good courage, good cheer, am bold.

2293 tharséō (from the root thar-, "bolstered because warmed up," derived from 2294 /thársos, "emboldened from within") – properly, bolstered within which supports unflinching courage – literally, to radiate warm confidence (exude "social boldness") because warm-hearted.

2293 /tharséō ("emboldened to show courage") refers to God bolstering the believer, empowering them with a bold inner-attitude (to be "of good courage"). For the believer, 2293 /tharséō ("showing boldness") is the result of the Lord infusing His strength by His inworking of faith ("inbirthed persuasion," 4102 /pístis). Showing this unflinching, bold courage means living out the inner confidence (inner bolstering) that is Spirit-produced.

["2293 (tharséō) means 'have confidence, courage, be unafraid,' with the nuance determined by the context" (C. Spicq, 2, 188).]

but be of good cheer, I have overcome the world.

I have overcome Perf Ac Ind

nikaó: to conquer, prevail

Original Word: νικάω

Part of Speech: Verb

Transliteration: nikaó

Phonetic Spelling: (nik-ah'-o)

Definition: to conquer, prevail

Usage: I conquer, am victorious, overcome, prevail, subdue.

3528 nikáō(from 3529 /níkē, "victory") – properly, conquer (overcome); " 'to carry off the victory, come off victorious.' The verb implies a battle" (K. Wuest).

The fundamental ground for perseverance of this order is the triumph of Jesus: *I have overcome the world* (cf. 12:31; 1 Cor. 15:57; 1 Jn. 2:13–14; 4:4; 5:4–5). Jesus is not so opposing the church and the world (*kosmos*; cf. notes on 1:9) that there can be no conversions from the latter to the former (17:20; 20:29). Nor does the verb rendered ‘overcome’ (*nikaō*) merely refer to a personal overcoming, the preservation of personal integrity in the face of protracted opposition. Rather, the verb indicates victory; Jesus has *conquered* the world, in the same way that he has defeated the prince of this world. Jesus’ point is that by his death he has made the world’s opposition pointless and beggarly. The decisive battle has been waged and won. The world continues its wretched attacks, but those who are in Christ share the victory he has won. They cannot be harmed by the world’s evil, and they know who triumphs in the end. From this they take heart, and begin to share his peace.

Carson, D. A. (1991). *The Gospel according to John* (p. 550). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

That same supernatural courage and boldness is reflected in the examples of Stephen (Acts 7:54–60), Philip (8:5, 26–30), Ananias (9:10–19), Barnabas (13:46), Silas (16:25), Apollos (18:25–26), and Paul (26:19–21). Filled with the Holy Spirit and marked by personal conviction, these men were not intimidated by the threats of the world. Instead, they bravely proclaimed the truth of the gospel and rejoiced when they were persecuted (cf. 5:41), being confident of the promise that “greater is He who is in you than he who is in the world” (1 John 4:4).

The peace and hope that characterized them is the same that has characterized true believers in every age. Being assured of what they believed and hoped for, and convinced of what they did not see (cf. Heb. 11:1), the saints of old “were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated (men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground” (vv. 37–38). Believers today can find that same courage of conviction when their “faith and hope are in God” (1 Peter 1:21). They need not fear persecution or even death, because they know “the God of hope” (Rom. 15:13) and Jesus Christ, “the hope of glory” (Col. 1:27; cf. 1 Tim.

1:1). Having trusted in the death and resurrection of Christ, they are eternally secure in His love—knowing that “neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate [believers] from the love of God, which is in Christ Jesus [their] Lord” (Rom. 8:38–39).

Significantly, Jesus’ last words to His disciples in the upper room, before praying for them and departing for Gethsemane, were words of love, faith, and hope. In the face of their greatest trial in the next few days, the Lord reminded them of those three foundational truths—truths that would subsequently mark their ministries for the rest of their lives and also mark all the saints to follow them. Having done all He could to prepare them for what was about to take place, Jesus now turned in prayer to His Father, knowing that only He could truly protect the disciples in the following hours.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 232). Chicago, IL: Moody Publishers.