



## John 16:23-33

Easter 6, May 25, 2025  
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*In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. <sup>24</sup> Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full. <sup>25</sup> "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. <sup>26</sup> 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; <sup>27</sup> for the Father himself loves you, because you have loved me and have believed that I came from God. <sup>28</sup> I came from the Father and have come into the world, and now I am leaving the world and going to the Father." <sup>29</sup> His disciples said, "Ah, now you are speaking plainly and not using figurative speech! <sup>30</sup> Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God." <sup>31</sup> Jesus answered them, "Do you now believe? <sup>32</sup> Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me. <sup>33</sup> I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world."*

What does it mean to have peace? Is it the absence of war? Is it a nice, sunny afternoon spent out on the lake with a line in the water? Is it finishing a long week at work and going home for the weekend? Is it reaching the end of a school year, having a summer of freedom and fun in front of you? All of these ideas of peace have something in common. They suggest that peace is the absence of some kind of strife, some kind of adversity, some kind of struggle, some kind of trouble.

At the end of our text, Jesus says to His disciples, ***"I have said these things to you, that in me you may have peace."*** He does not mean by this that you will have no struggles, that there will not be any sorrow, that there won't be any sickness or money worries or death or pain. And that's obvious since the next words He says are, ***"In the world you will have tribulation."*** He's not talking about peace *apart* from trouble. Instead, He means that in the midst of all of these things, through all of these things, in spite of all of these things—because of what *He* gives you, you will have a peace that settles over and around and through *everything*. A peace which only Jesus gives, and a peace which Jesus gives to you. Our theme for this morning is:

### **In Jesus, You Have Peace**

- I. The peace of no questions asked
- II. The peace to ask and receive

Jesus is in the upper room with His disciples as He speaks to them here in our text, and He says, ***"In that day,"***—and He's talking about the day that He will rise from the dead—***"In that day you will ask nothing of me."*** Now, there's something kind of interesting going on here in the Greek; Jesus says the word "ask" twice in this first verse. First, He says, ***"you will ask nothing of me,"*** and then ***"whatever you ask..."*** Seems like a contradiction; He says you won't ask Him anything and then talks about the things you *will* ask of Him. But there's actually two different Greek words here that Jesus is using, and they each have their own particular flavor. The first word refers to asking questions, and the second word deals with asking *for* something. We'll deal with that first type of "asking" first.

He says, ***“In that day you will ask nothing of me.”*** Now, He doesn’t mean that He’s grown tired of them asking so many questions of Him, as if He doesn’t want to answer any more. So far, the disciples had been asking Jesus *all kinds* of questions and asking them *all the time*. And while Jesus is too nice to say this, their questions were often pretty dumb. At times, *they* even realized their questions were dumb, and they were embarrassed about it, so *sometimes* we find the disciples asking the questions of one another, because they didn’t want to ask *Jesus* their questions.

Well, in Jesus’ resurrection, on ***“that day,”*** things were going to change. In last week’s Gospel reading, the verses immediately before this text, Jesus had said, ***“I still have many things to say to you, but you cannot bear them now.”*** (John 16:12) The reason was because He hadn’t risen from the dead yet. Because they hadn’t yet seen Him rise, they didn’t fully grasp yet what the Scriptures were about, they wouldn’t know what was going on when He was soon to be arrested and crucified, and because He hadn’t yet risen, He hadn’t yet poured out the Holy Spirit upon them in that very special way as He would on Pentecost.

And Jesus is making a very similar point *here*. He’s saying, “After I rise from the dead, you’re not going to ask me any questions anymore, because you’re going to *know*. When you see me standing there alive, all your questions are going to evaporate.” In the sure knowledge of Jesus’ resurrection, seeing Him and touching Him and breaking bread with Him, they would finally understand what the Scriptures were saying about Him; they’d understand *why* He suffered and died. On top of that, after Jesus had risen, He would pour out the Holy Spirit upon them, and as He said in last week’s Gospel reading, ***“When the Spirit of truth comes, He will guide you into all the truth.”*** (John 16:13)

And because He did this for them, that’s also now true for you! Jesus gave His Word to the Apostles so that they would give it to us! So that *we* have the same: ***“all truth.”*** And that means that you *too* won’t have to ask any questions. Think about what peace that gives!

Isn’t it troubling sometimes when you don’t know what to say? Maybe your child asks you a difficult question, and you don’t know how to answer. Maybe there’s a death in the family, and they’re asking you, “Why aren’t they coming home anymore?” “Why can’t I see them anymore?” “Why did God let this happen?” And you don’t know what to say, and it’s distressing. Or maybe there was a time when you were talking to someone, and they challenged your faith. They asked you a difficult question, trying to trip you up, and you didn’t know how to answer. That’s distressing.

We don’t like it when we don’t know what to say. But *Jesus* says, you actually *do* know. Now, that doesn’t mean that you immediately ought to have all the answers, you aren’t inspired by the Holy Spirit like the Apostles were. The Holy Spirit doesn’t just zap the truth right into your mind. But you *do have* the answers, because you know where to go for them! There is no important question that God has not already answered for you in His Word. It’s there. It’s there to be heard when it is preached, there to be read at home in your personal devotions, it’s there to be learned in Bible Study. And what peace that gives! For even when *you* don’t know everything, you know where to find *every* answer!

The greatest disruptor of peace in the life of a Christian are the doubts that arise in your mind about your status with God. This happens when suddenly your life is surrounded by tribulation, and you start questioning if God *really* loves you, if God *really* forgives your sins, if He *really* wants you in

heaven. But we don't have to ask these questions at all, *ever*, because in His Word, we already find the answers! And we can find those answers right here in our text.

There's this funny exchange in our text where the disciples respond to some of the things that Jesus is saying. And I'm not actually sure what they mean by this when they say, ***"Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God."*** Part of what they're saying is, "We understand now." And Jesus' response seems to indicate that they really don't. He says, ***"Do you now believe? Behold, the hour is coming, indeed it has come, when you will be scattered..."*** When Jesus would be taken prisoner to be crucified, and the disciples would run away in fear and confusion and doubt—pretty clearly, they didn't yet fully understand.

And then Jesus adds this: ***"[You] will leave me alone. Yet I am not alone, for the Father is with me."*** As Father and Son together from eternity, that perfect relationship, that perfect union as God—yes, the *disciples* would leave Jesus, but at least He would have His Father... until He wouldn't. This is the really heartbreaking thing about what Jesus says. That He, *willingly*, would cause that perfect peace between Him and His Father to be broken. *Because* He would take your sins upon Himself to the cross, the Father would leave Him alone—making *Him* the sinner instead of you. He would become the enemy of God, so that you could become God's friends. He would, for that time, be disowned, so that you could be God's sons and daughters, so that through Baptism and His Word, He could say to you, "You are my own. I have chosen you. I love you. I am *your* Father."

That means that through Jesus, you have peace. **The peace of no questions asked** about your status with God, because He has already declared to you the answer. Jesus says, starting in verse 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; for the Father himself loves you, because you have loved me and have believed that I came from God."***

What Jesus means is this: You don't need a go-between. God's not this big, scary guy who's mad at you. You don't need to ask someone else to go and talk to Him for you. You don't even need to ask *Jesus* to talk to the Father for you. Having Jesus as your Mediator doesn't mean that we *can't* talk to God, it means that we *can*! It means that Jesus has brought you into the presence of God, made you children of God, has made God your Father. It means the Father loves you. Even though you are you and I am me, still the Father loves us, because the Father loves those whom Jesus loves.

And because of this, you have **the peace to ask and receive**. Jesus says, ***"Whatever you ask the Father in My name, He will give it to you."*** Jesus is saying that because you don't have to ask any questions, you will be able to ask for *anything* ***"in My name."*** And it's interesting that Jesus also says, ***"Until now, you have asked for nothing in my name."*** I mean, the disciples have asked Jesus for *all sorts* of things in their short time together. For instance, think of the time when James and John, with their mother, came asking Jesus if they could sit at His right and left hand in His kingdom. And Jesus told them they didn't know what they were asking. Or, earlier this same evening, Phillip asked Jesus if He could just show them the Father, and Jesus also did not applaud *that* question.

The problem wasn't that the disciple hadn't been asking Jesus for *anything*, but that, by in large, the things for which they've been asking weren't very good things. They didn't know what they were saying. And that's Jesus' point.

It's like so many of those stories where someone is granted three wishes, anything they want. And they wish for wealth or power or fame, but there's always something they're not thinking about, or something they don't fully understand, and it usually just doesn't work out very well for them. And there's *lots* of stories like this, and I think it's because it illustrates something about human beings: we don't know what's best for us. We don't know what to ask for.

And that's what Jesus is saying here as well. When He says, ***"Whatever you ask the Father in My name, He will give it to you,"*** it's not one of those stories where Jesus is granting you three wishes, and it might turn out really poorly. He isn't saying, "Hey, whatever you can think of—big house, new car, vacation home, fabulous wealth—just ask, and as long as you believe, you will get it!" That's not what Jesus is saying here. What Jesus is promising is *much* better than that.

***"Whatever you ask the Father in My name"***—that's tied to not *needing* to ask any more questions, because by faith you know where you stand with God. *Asking* in Jesus' name means to ask for the things that Jesus has promised you! "His name" means asking *through* Him and *because* of Him and by *His* authority. It means He's given you this blank check that He has signed, and He says, "Ask for the *best* things. Ask for *all* that My Father has promised to give to you."

And this isn't some cheap limitation that God is imposing upon us. This isn't like one of those sales that's advertised as "70% off everything," and then in the fine print it says, "Some exclusions may apply," those exclusions being everything that you actually want. That's not what Jesus is doing here. This is Jesus saying, "What this covers is all the very *best* things." Jesus sums up those best things elsewhere, when He says, ***"What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"*** (Luke 11:11-13)

That's what Jesus is inviting us to ask for *here*. He's saying that *the* gift, *the* prize, *the* wish is the Holy Spirit. He has *promised* to *give* the Holy Spirit to you. And *with* the Holy Spirit comes all of God's best gifts! When you are praying for the Holy Spirit, you are praying for kindness and goodness and self-control and peace and joy and faith and love and wisdom. You are praying for the Kingdom of God. You are praying for the church to grow. You are praying for your *faith* to grow. You are praying for forgiveness and for eternal life with Jesus in heaven—all of these things!

And Jesus has promised it all, He's promised *heaven* to you. Even better than having just anything *you* want, that *you* can think of; even *better*, you can have whatever *God* wants for you, which is nothing less than eternal life in heaven through Jesus. That means that **In Jesus, You Have Peace**, even while in a world of tribulation. You have peace, because in spite of worries or problems, you do not have to ask any questions about your status with God. He's already declared His love for you. He's shown His love for you on a cross. And because of that, you can ask God for the very *best* things—for deliverance from your sins, for deliverance from this world, for deliverance from death and the grave. And those very best things are the very things that God *yearns* to give to you, that He's *promised* to give to you. This is *true* peace; thanks be to Jesus for giving it to us. Amen. ***"And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus."*** (Phil. 4:7) Amen.